THE Watchtower

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The WATCH TOWER and Herald of Christ's Presence

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1907—OUR YEAR TEXT—1907

Our book of "*Daily Heavenly Manna*" is evidently being greatly used of the Lord for the blessing of the household of faith. The bringing thus of a morsel of meat from the storehouse of truth, with a comment upon it, at the beginning of each day, is evidently tending toward the strengthening of the new nature, the new mind, by continually directing it in the ways marked out in the Lord's Word. Additionally our year-texts are helpful, as tending to remind us along the lines of our general duty, as the daily texts refresh us and strengthen us along particular lines. We have had this in mind in the choosing of this text, and believe it to be one the frequent consideration of which will be profitable—and the value of all these spiritual refreshments is enhanced by the realization that the minds, the hearts, of the Lord's people everywhere are being similarly stirred and refreshed along the same lines.

As announced in a previous issue we have this year's texts in large supply, very elegantly gotten up and at a trifling cost, so that none need do without them—none need be deprived of this help and encouragement. Desiring that every reader of this journal should have the comfort and profit of this means of grace—this assistance in the narrow way—we have made the prices extremely low, simply to cover cost, but additionally now propose that if there be any of you who cannot afford to purchase we will take pleasure in supplying you without charge: that thus we may assist in washing the feet of the Lord's disciples—assist in cleansing them from earthly defilements and thus in preparing them for the heavenly courts.

TO WHOM IS OUR TEXT APPLICABLE

The Apostle does not address the world, however morally well disposed they may be. None has an interest in the things above unless first of all he has heard of Jesus as the Redeemer, renounced sin and fled to the Savior for refuge—justification. He must have gone even further than this to have an interest in the things above: he must have consecrated his justified life, presenting it a living sacrifice to the Lord (Rom. 12:1), and been accepted of the Lord and been begotten again of the holy Spirit, and thus have started his experiences as a spirit being—a "new creature" in Christ Jesus.

It is well for us to have continually in mind the sharp distinction which the Scriptures draw as between the natural man and the new creature. The natural man, however well disposed, is of the earth earthy. This does not signify that he must be sensual, degraded, devilish; for, on the contrary, some natural men have very fine characters indeed, considering that they are sharers with all of mankind in the degradation of the fall. Adam thus was a natural man in his perfection, in the image of God. He could not set his affections on things above, for he had no revelation respecting them, no hopes or prospects centered there. His interests, in harmony with his nature, were earthly. So it will be also in the future age. While mankind under the blessings of restitution will be restored to the full perfection of human nature lost through Adam, redeemed by the precious blood of Christ (Acts 3:19-21), although they will be reverencing the heavenly laws, messages, authorities, they will, properly enough, be giving their thought and attention largely to earthly things—appreciating especially the restitution blessings, privileges, opportunities that will then be afforded them.

THE CHRISTIAN'S CONFLICT

It is because the Lord has called us out of the world to constitute the new creation, his "body," his "Bride," to share with him his spiritual, heavenly glories and honors, therefore we should ever keep this in mind and strive for these things, for "even hereunto were ye called."—1 Pet. 2:21. Called to "glory, honor and immortality," it remains for us to make this calling and election sure. (Rom. 2:7; 2 Pet. 1:10). Again he reminds us, "Let us fear lest a promise having been left us of entering into his rest [the heavenly rest] any of you should seem to come short of it."—Heb. 4:1.

The Apostle forewarns us that we must not forget that, although we are reckoned by the Lord and by ourselves and by the brethren as dead according to the flesh and alive according to the spirit, nevertheless we have this treasure of the new life in the earthen vessel, which is only reckoned dead, but which really is very much alive and constitutes our chief enemy. Not that we have two wills and are thus double-minded (Jas. 1:8). Thank God, No! We have only the one will, and it is fully devoted to the Lord according to the terms of its consecration. But this one new will can not have its new body until it proves itself worthy of it, and then will gain it as a reward in the resurrection. Meantime the conflict is on between the new will (which has no body of its own kind) and the old flesh (which has no will of its own kind). In order to be a conqueror the new will must struggle with the old flesh, and by the Lord's assistance keep it under, in subjection until the end of the course, until literally dead.

The Apostle assures us that in proportion as the new mind, the new creature, grows on the spiritual food, the promises of the Lord's Word—in proportion as it affiliates with other new creatures and is thus strengthened and sustained by the holy spirit granted to all such, it grows stronger and stronger for its conflict with the world and the flesh and the adversary. It cannot hope to conquer the adversary nor the world, even though it may resist them; but it is encouraged to hope for victory in its combat with the flesh. The Apostle's assurance along this line is that "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:11). If the power of God was sufficient to quicken and energize the dead body of Jesus, surely he is able as well as willing to make it sufficient for us—to give us the victory over our flesh to the extent that sin need not reign in (dominate) our mortal bodies, but instead we, as new creatures, will be able to use them more and more efficiently in the service of our Lord, to whom we have pledged our all.

WHY SET OUR AFFECTIONS ABOVE?

Since the new mind (the will) has no way of expressing itself except through the mortal body, and since the latter is prone to sin through inherited weaknesses, the new mind has a difficult task before it to rise from the grovelling things of sin and the sordidly selfish conditions surrounding everything at the present time to the grand heights of perfect love and unselfishness inculcated by the spirit of the Lord, by which we have been begotten. Realizing that the tendency of the fallen flesh is continually downward, the new creature is

obliged to make heroic efforts to overcome the tendencies of the flesh and the spirit of the world in order that he may live in the world as not of the world, but on the contrary as a new creature, a spiritual or heavenly creature, merely tabernacling for awhile with men in a body of flesh, far from perfect or acceptable to himself. Since, then, the constant tendency of the flesh is downward and in opposition to the new mind, it follows that those even who have already consecrated to the Lord need to reset or reëstablish their affections on the heavenly things continually. A little carelessness, a little looking away from the things which God hath in reservation for them that love him, a little putting of our minds and affections on earthly things, earthly hopes, earthly ambitions, earthly prospects, would speedily mean great loss to us—the revival, the strengthening of the old nature and the proportionate weakening of the new, and correspondingly a great backset as respects the race we are running for the heavenly crown, the prize of our high calling in Christ Jesus.

Is it any wonder then that the Apostle urges the Lord's faithful ones to set their affections on things above and not on things on earth? Surely not! It was his duty to remind us of the danger along this line and our duty to remind ourselves continually and to remind each other of the necessity for setting, fixing our affections, our minds, our hearts, more and more firmly on the heavenly things. It is with this in view that the Scriptures have been provided us as a guide to our new minds, and the throne of grace has been opened to us that we may come there, too, and obtain mercy and find grace to help in every time of need. And the same gracious Provider has in these days given to the household of faith still further meat in due season whereby we may be strong in the Lord and in the power of his might. At a time when earthly things are more attractive, more seductive than ever before in the world's history, the Lord opens before his faithful ones still clearer views of the heavenly crown, heavenly glories, honors and privileges and blessings, that they thus may give the strength to the new mind which will offset the seductive influences affecting us through the flesh.

HELPS OR HINDRANCES, WHICH?

We have today in the advancement of art, in the increase of wealth, in the better homes and their better furnishments, in improved roads and landscapes and more artistic clothing, in pictures and music and conveniences and wider business prospects and opportunities, in the conveniences of mail, telegraph and telephone—in all these things we have a hundredfold more to attract our minds and ambitions and desires to the earth and earthly things than had our forefathers of even a century ago. How needful it was that the Lord should open simultaneously to his faithful a clearer understanding of his Word and plan—of the riches of his grace and his loving kindness toward us, his wonderful provisions which eye hath not seen nor ear heard, neither hath it entered into the heart of the natural man, but which God hath revealed unto us by his spirit. (1 Cor. 2:9.) Moreover, by the same Word we can see that these heavenly glories are nigh, even at the door, and that the earthly joys, ambitions and prospects under present conditions will be transitory, leading to the great time of trouble and anarchy which will blight every earthly prospect and at the same time mean the realization of our heavenly hopes and prospects and the ushering in of the glorious kingdom of God's dear Son for the blessing of the world in general.

The means for the dissemination of this light of present truth for our aid is undoubtedly of the Lord. This journal, under the Lord's providence, cheers, comforts, and helps to inspire with fresh zeal and courage for the heavenly race about 50,000 of the Lord's advancing followers twice a month (we are now publishing about 30,000 at each issue, and estimate that this represents approximately 50,000 readers). The DAWNS, as Helping Hands and Bible Keys, are in the homes of nearly 2,000,000 of the most intelligent of the Lord's people, many of whom we find are considerably interested yet not on the WATCH TOWER list. (We deplore this fact: we would like to have on our lists, even though free, as to the *Lord's poor*, every child of God interested in present truth. We suggest to our readers coöperation along this line).

An additional aid in setting our affections on things above is the fellowship of the brethren and participation with them in Berean studies, DAWN Circles for Bible Study, and prayer and testimony meetings for mutual upbuilding in the fruits and graces of the spirit through ministries of the truth, in proportion as they are found helpful and valuable in aiding us to lose the spirit of the world and to receive more and more the spirit of Christ—to set our affections on things above, and not on things on the earth.

HELPFULNESS OF METHOD AND RESOLUTION

The whole world is rapidly learning the value of method and resolution—learning that wobbling and indecision are responsible for the majority of failures, learning that a positiveness of will, of intention, is necessary to every good or noble result. As Christians—as disciples of Jesus, as soldiers of the cross, followers of the Lamb—we need to have this great fact well impressed upon our hearts. All of the Lord's teachings are in accord with this. He instructs us that in order to be acceptable to the Father at all we must make a full self-surrender, turn over an entirely new leaf, because we are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new—new motives, new hopes, new aspirations, new relationships, new rules, a new mind, a fixity of the will for the Lord and his righteousness.

"A double-minded man is unstable in all his ways," hence the Lord does not expect the double-minded amongst his true followers, running in the race for the prize of the high calling. On the contrary, he instructs those who would be his disciples, his members, to sit down first and count the cost. Those who love sin and its joys and sorrows would not be acceptable to the Lord as members of his bride class. He desires only those who, after counting the cost—the renouncement of earthly things and ambitions, etc., in favor of the heavenly blessings, hopes, promises and joys—do with full purpose of heart give themselves unreservedly to the Lord, to henceforth be his at any and every cost, with the understanding that if we suffer with him we shall reign with him, if we be dead with him we shall also live with him, and with the resolution to count all earthly ambitions, opportunities and hopes but as loss and dross that we may win Christ and be found in him—members of his body.

Whosoever takes this step of full consecration does the proper thing and realizes a blessing, and that blessing will continue and increase in proportion as the same spirit continues to guide and control in all the little affairs of life. If a Christian at all, his will is fixed so far as its general purpose and direction go; nevertheless this is not enough—there might be a firmness, a positiveness of the will as respects the great fact of consecration, yet a slackness as respects the little details of everyday life. Our suggestion is that this fixity of purpose should be extended to all of life's matters—that the words of our mouths, the meditations of our hearts, and so far as possible every act of life might speak forth the praises of him who hath called us out of darkness into his marvellous light. Whoever takes this position is setting, fixing, establishing his affections, his mind, his heart on things above, and loosening them as respects things of earth.

Such will grow the more rapidly, the more thriftily. On the contrary those who, even with fixity of will, rule their mortal bodies slackly, too leniently, are in danger of failing to come off more than conquerors, failing to become members of the little flock. They are in danger of becoming members of the great company, for whose development it will be necessary that they pass through a time of trouble for the washing of their robes in the blood of the Lamb and for the development of character thereby. Much better is it that we develop this character in harmony with the Lord's Word without the bitter experiences, but with, on the contrary, the continued assurance of the Lord's favor and smile, encouragement and blessing upon our endeavors to set our affections on things above, to cut loose from the earthly things, and to take a firm stand in even the small affairs of life for the Lord and his cause in harmony with the directions of his Word.

Let us unite our hearts and our prayers the one for the other, that this Year-Text may be deeply impressive to all of us and deeply helpful, for we realize that its admonition is from the Lord and is the essence of wisdom, the wisdom that cometh from above.

OUR ADVOCATE, THE WORLD'S MEDIATOR

"Ye are not of the world, even as I am not of the world," for "I have chosen you out of the world."

These words of Jesus respecting his church clearly express the wide difference in his relationship to the two. Again, when praying for his followers, he said, "I pray not for the world, but for them that thou hast given me:" "that they may be one"—"that the world may believe." (John 17:9, 11, 21.) Here again the church and the world are kept separate and distinct, and although the prayer was exclusively for the church, he clearly intimates his love and interest in

the world. He prayed not for the world because the world's time for trial for life eternal had not yet come: he prayed for the church because its time of trial had already begun—because therefore it needed the divine grace imparted.

Our Lord's interest in the world will be fully manifested in due time. He has already given his life with a view to the world's blessing—he tasted death for every man; but now in the present age his chief interest is in the church, which is his body. The development of the church is a necessary step in the divine plan before the blessing of the world in general can be accomplished. As it was necessary that Christ should come as the "seed" of Abraham, so also it was necessary that the church, his body, his bride, should be developed as members of the same seed before their work could be accomplished, "In thy seed shall all the families of the earth be blessed." Thus the Apostle's words are clearly applicable to the church: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—heirs of the promise that through you, as members of Christ, a blessing shall proceed to all the families of the earth.—Gal. 3:29.

ALIENS, STRANGERS AND FOREIGNERS

What constitutes the distinction between the church and the world may properly be asked. Why should the Lord favor one class more than another during this Gospel age? We answer that the distinctions between the classes is the basis for the difference in the divine dealings: the church are those who are hungering and thirsting after righteousness—desiring to know and to do the Lord's will, walking after the spirit of his law to the best of their ability, not after the flesh. God is pleased to accept such, and to make known to them the riches of his grace in Christ Jesus, and to receive them into his family by the adoption which is in Christ Jesus.

But as for the world, the Scriptures clearly set forth that its children are strangers, aliens, foreigners, enemies of God through wicked works. They have not the spirit or disposition to be sons; they have suffered so severely through the fall that they are quite alienated from God and considerably in sympathy with sin and injustice, so that they do not desire to walk after the spirit of God's law but prefer to walk after the flesh. Notwithstanding the sin and imperfection, injustice, hypocrisy, double dealings, etc., they love the world and the things of the world; they do not love righteousness and hate iniquity in such degree as to recognize that all unrighteousness is sin, that they themselves are full of blemishes and imperfections, and therefore justly under divine condemnation as unworthy of eternal life amongst the perfect and holy.

Not seeing their need of the great Physician the worldly are not listening in that direction and do not hear his voice. The Gospel message sent hither and thither throughout the world during this Gospel age has been sifting, separating—electing—the lovers of righteousness and truth and God from the lovers of sin and selfishness and those who are in sympathy with them. The result is a household of faith, among whom there are not many wise, not many great, not many learned, not many noble, not many altogether who enjoy the divine favor and blessing and privileges of this present time. On the other hand are the great mass of mankind, still outside of divine recognition, still under condemnation, still children of wrath, still in darkness and ignorance respecting the divine character and plan, which thus far they have not been counted worthy to understand, because "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psa. 25:14.

"WE HAVE AN ADVOCATE"

Seeing the distinction which God's Word sets forth between the church and the world, it does not surprise us to learn that totally different terms express the relationship of Christ to the church and to the world. He is our Advocate now, and by and by he will be the world's Mediator. A mediator is one who interposes between two persons who are at variance, with a view to reconciling them. Thus the Scriptures teach that there is "one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6.) The due time for this testimony to be known, as the Scriptures clearly show, will be the Millennial age, the period of our Lord's reign, his mediatorial reign, as some have expressed it—a reign as a mediator for the purpose of effecting reconciliation between God and others opposed to him—the world, for God was in Christ reconciling the world to himself.

As the Apostle Paul explains, a mediator is not of one party only but of two parties. (Gal. 3:20.) In this case the two parties are God and Adam and his race. Justice lay on God's side: he had a charge of disobedience against mankind, and he justly placed his ban or condemnation upon Adam and his race—"Dying thou shalt die." As the Apostle expresses the matter, "By one man's disobedience sin entered the world and death by sin; and so death passed upon all men because all are sinners." (Rom. 5:12.) Originally man had no antipathy to God: on the contrary, we may be sure that Adam felt contrition, realized that his penalty was just, and longed for restitution to divine favor. But as centuries rolled around the fallen conditions worked havoc in man, and mentally and morally he got out of harmony with his Creator, got to be the enemy of God, learned to love unrighteousness and to delight in sin. The record is that God gave him over to a reprobate mind—allowed him to take his wayward course of opposition to God and to righteousness—and the result has been increasing degradation and increasing opposition not only to righteousness but to God, the great King and representative of righteousness.

In addition to man's natural depravity the Scriptures inform us that Satan and the fallen angels have conspired to his undoing, blinding him to principles of right and truth, putting darkness for light and light for darkness, good for evil and evil for good. As a result the heart of man has become exceedingly warped and twisted from the principles of righteousness, and much out of harmony with God himself. To such an extent is this true that only a very few now have the ear to hear or any appreciation of heart for the divine message of God, that they through Christ may now come back into harmony with him. This is the declaration of the Apostle, The god of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God shining in the face of Jesus Christ should shine in their hearts.—2 Cor. 4:4-6.

THE WORLD NEEDS A MEDIATOR

The need of a mediator under these circumstances is very apparent: God refuses to recognize sin or to tolerate it in any degree. His law declares that the "wages of sin is death." The world has gotten to love sin, and is so blinded to its best interests that it hates God's righteousness—strict righteousness. The first thing necessary was the satisfaction of justice in respect to our race. There would have been no propriety in exhorting men to return to God when the divine law inexorably commanded the death of the sinner and declared that God could have no communion with the unrighteous, the blemished. Hence it was that God provided the Lord Jesus to be the mediator between himself and the race of sinners, to the intent that through his work so many of the sinners as possible might be brought back into accord with God and thus to the enjoyment of his approval and blessing instead of the curse or death sentence. Our Lord Jesus at his first advent died, gave himself a ransom for mankind, that thus through him the divine sentence against mankind might be remitted, cancelled, and that then the Mediator might have the opportunity of taking hold of the race he had redeemed with a view to bringing the rebels back from their blinded and fallen condition, by restitution processes, to perfection; and thus to the condition where the Father could receive them without condemnation and grant them his blessing of life eternal.

The Mediator's work in the world will be considerably one of force, compulsion: he will lay righteousness to the line and justice to the plummet, and sweep away the refuge of lies. (Isa. 28:17.) His anger will burn against all injustice and unrighteousness; stripes or punishment will be visited upon those who are out of the way and who need correction; the plowshare of trouble will be run through the hearts of men, to break up the fallow ground and to prepare them for a resowing of the good word of God, the gracious promises and appreciation of divine favors. That will be a time of reconstruction. At the very beginning of the Millennial age the Mediator will be revealed in flaming fire, taking vengeance, executing punishments upon all wrong doers, upon all who know not God, who appreciate not his character and plans and government and righteous laws—to the intent that they may learn what these are, in hope that by experience therewith they may come to learn righteousness and hate iniquity instead of loving iniquity and hating purity.

THE MEDIATOR OF THE NEW COVENANT

God's arrangement or dealing with the world during the Millennial age is said to be under the New Covenant. The great original covenant was the one made with father Abraham, which reads, "In thy seed shall all the families of the earth be blessed." This we sometimes designate the "Oath-Bound Covenant," because the Lord swore to it. That covenant, the Apostle points out, had no mediator—it needed none so far as Abraham was concerned. He loved the Lord and desired to serve him: he was not an alien or a stranger or a foreigner, not a rebel, but was acknowledged to be a "friend of God." (Jas. 2:23.) No mediator was necessary then; God merely promised Abraham a certain great blessing. The

children of Abraham, the seed of Abraham, are counted in with him under this covenant which needed no mediator.

Anyone, at heart or otherwise an alien from God, could not be counted as the real seed of Abraham: only those coming into relationship to God through faith and obedience to Christ are counted of this Abrahamic Seed. They are not in alienation from God, and need no forced measures to bring them back. Rather they are looking longingly for the heavenly city and the glorious conditions of the kingdom which God has promised to them that love him; they are to him as children, and he to them as a father; they inherit his gracious promises and delight therein, and of his sentiments toward them it is written, "The Father himself loveth you." (John 16:27.) No wonder that that covenant and those represented under it as its benficiaries need no mediator, no go-between, to enforce upon them terms and conditions. There is a willing love which leads them to willing sacrifices that they may do the will of the Father in heaven.

The Apostle explains to us that although this Oath-Bound Covenant is the real, genuine first one, nevertheless it was not time for it to go into operation at once; but instead the Law Covenant was added, and developed during the Jewish age the Jewish nation, as a typical people of God under the Law Covenant, with Moses as its mediator, which was typical of the New Covenant, with Christ as its mediator. The Apostle points out that this covenant failed to bring forth any children of God—it brought forth only servants—and that with its failure it was set aside when our Lord Jesus at his first advent, by his obedience, proved his right to be heir to the Abrahamic Covenant. The Apostle points out that Sarah, Abraham's wife, typified that Oath-Bound Covenant, which for more than 2,000 years was barren—did not bring forth the spiritual seed of Abraham to bless the world. He declares that Hagar, the bondwoman of Abraham's family, represented the Law Covenant, that her child Ishmael represented the Jews, and that the casting off of the Jewish nation and the setting aside of their Law Covenant was typified in Abraham's dealing with Hagar—"Cast out the bondwoman and her son, for he shall not be heir with the son of the free woman."—Gal. 4:30.

The Apostle points out that antitypically the son of the free woman, the son of Sarah, the seed of Abraham that was to inherit this promise, was primarily the Lord Jesus himself, and in a larger and secondary sense the entire Gospel Church, the "little flock," of which he is the Head and Captain—"If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Thus we have before our minds now, by the Apostle's aid, a clear view of the Jewish nation and their Law Covenant; and also a clear view of the true seed, Christ and the church, the heirs of the Abrahamic Covenant, which had no mediator. It has required all of this Gospel age for the selection of this spiritual seed (house of sons) just as it required all of the Jewish age for the selection of the class symbolized by Ishmael, the house of servants, born in bondage under the law.

THE NEW COVENANT

Entirely separate and distinct from both of the foregoing covenants is the Lord's promise of a New Covenant. It also was represented in Abraham's family by a woman, for after the death of Sarah, Abraham married again, his wife's name being Keturah; and by her we are told that he had many sons and daughters, whereas there was but the one son by Hagar, and but one by Sarah. The intimation thus clearly is that under the New Covenant God will bring many into the relationship of sons, as it is written of Abraham, who typified God, "I have constituted thee a father of many nations."—Gen. 17:4.

Not unnaturally there has been a disposition to apply the New Covenant promises to the Gospel church, for two reasons:

(1) Because during the "dark ages" God's purpose for the blessing of all the families of the earth in ages to come was lost sight of, and the theory accepted instead that death is the end of all hope, and that with the end of this Gospel age would come a wreck of matter and crash of worlds, with nothing beyond.

(2) Another reason why the promises respecting a New Covenant have been more or less applied to this Gospel age is that remarkably few of the Lord's people during and since the "dark ages" have seen clearly what the Apostle designates as the "mystery of God"—which he explains to be "Christ in you [the overcomers of the church] the hope of glory." (Col. 1:27.) Not seeing that the church are to be fellow-heirs with Jesus in the kingdom which is to bless all the families of the earth, indeed not seeing with any distinctness that there is to be a kingdom at all, it is not surprising that the promises of the New Covenant were applied exclusively to this age.

Now, however, in the clearer dawning of the Millennial morning, in the brighter shining of the Lamp of God's Word upon our pathway as a light in a dark place, we see most distinctly that the New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs exclusively to the Gospel age, and as the Law Covenant applied exclusively to the Jewish age. And when we examine the matter all the Scriptures confirm this interpretation. For instance, note the Apostle's application of the words of Jeremiah 31:33. He says:—

"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah· not according to the covenant that I made with their fathers in the days when I took them by the hand to lead them forth out of the land of Egypt. . . . For this is the covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws within their mind and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother saying, Know the Lord: for all shall know me from the least to the greatest of them. And I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8:8-13.

It is evident that the Apostle here is contrasting the New Covenant with the Law Covenant, which did vanish away. He is not contrasting the New Covenant with the Abrahamic Covenant, under which we inherit. Moreover, the New Covenant is to be made with the house of Israel and the house of Judah, and they have been cast off from divine favor during the eighteen or more centuries since their Law Covenant passed away. They are waiting therefore for the New Covenant—for the blessed arrangement of the Millennial age, under which the Lord declares he will be merciful to them and remember no more their past sins and iniquities.

That this is the Apostle's thought let us note carefully his teachings in Rom. 11:25-33. There the Apostle is pointing out that Israel did not obtain the chief blessing sought for, that the elect obtained it, and that the rest were blinded and cast away from divine favor. Nevertheless he tells us that they are not forever cast away nor forever blinded, but as soon as the elect class shall be completed the divine blessing will turn toward the blind and outcast ones to recover them and to save them all from that blindness and cast-off condition, as it is written, "There shall come out of Zion the Deliverer that shall turn away ungodliness from Jacob."—Rom. 11:26.

This Deliverer is the Christ, Jesus the Head, and the church, his body, or, under another figure, his bride. As soon as this great Deliverer is completed Israel's time for restoration to favor will be due. Mark now the Apostle's words further, "For this is my covenant unto them when I shall take away their sins." Notice the similarity of the terms here: The Apostle says they are to be blessed under a covenant, and that it will mean the cancellation of their sins. He cannot mean the Abrahamic Covenant, because the spiritual seed inherited it and took the place of the natural seed: neither can he mean the Law Covenant, for it passed away—the bond woman and her son were cast out at the end of the Jewish age. He must, therefore, refer to the New Covenant, and the expression is in exact accord with the prophecy respecting the New Covenant in which the Lord declares the taking away of the sins of natural Israel.

THE MEDIATOR OF THE NEW COVENANT

Our Lord Jesus is specifically declared to be the Mediator of the New Covenant (Heb. 12:24); and again it is declared, "There is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." But where is the New Covenant? Where is the mercy to the Jew and the forgiveness of his sins? We answer that the New Covenant is not yet in existence, and hence the Jew, who is first to be blessed under it, is not yet receiving his portion. Nevertheless the work has been begun: the man Christ Jesus has appeared, he has already paid the ransom price sufficient for the satisfaction of justice in respect to Adam and all of his race. He is fully prepared, therefore, to be the mediator and to proceed in the work of mediation, and under the New Covenant to bless the world. Why, then, so long delay—over 1,800 years?

We answer that the Mediator, in the interim, is accepting, in harmony with the divine plan, a bride from amongst the redeemed ones. As we have already shown, this bride class—now being called and accepted and tested in faithfulness even unto death—needs no mediator, needs no go-be-

tween, needs no urging, needs no stripes to bring them to an appreciation of God and a desire to be his. Rather, after the manner of Abraham and in the spirit of their Lord, they delight to do God's will, they delight themselves in righteousness, they seek to walk not after the flesh but after the spirit. They realize indeed their imperfections, but they glory not in these. They do rejoice that he who called them out of darkness into his marvelous light, out of the abundance of his merit has applied a portion on their behalf, that they may be reckoned perfect, clean every whit, holy, and may be accepted as his joint-sacrificers and joint-heirs in the kingdom that is to bring the blessing to Israel under the New Covenant and through Israel to all mankind.

That the Oath-Bound Covenant could not go into effect without the shedding of blood was evidenced by the fact that Isaac, the seed of promise, died typically and typically was received from the dead by a resurrection, as the Apostle explains. (Heb. 11:17-19.) So no part of the great plan of God, either toward the church or the world, could have succeeded without the death of Christ. Thus the Apostle, speaking of the bride class, says that, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."—Eph. 5:25-27.

As for the world, the death of the mediator is the basis of its reconciliation under the New Covenant. By his death on our behalf Jesus proves himself worthy before the divine law to be the Mediator of the New Covenant. He has associated the church with himself, and shortly the inauguration of the New Covenant will take place. This inauguration is typified in the Law Covenant, for Moses its mediator took the blood of the typical sacrifices for sin-offerings and sprinkled the book of the law, which represented the Almighty, as being bound by the covenant, and then sprinkled the people by the same blood, as intimating that they also were bound by it. Meantime stirring scenes were enacted at Sinai: the mountain shook, the earth quaked, and tempest and storm prevailed with flames of lightning. And all of this the Apostle explains to us was typical of the way in which the New Covenant will be inaugurated at the second coming of Christ and the establishment of his kingdom. We who are now being called as the joint-heirs with Christ belong to the antitypical house of Levi, and are members of the royal priesthood, whose work it is to offer the sin-offerings and to do the sprinkling of the blood.

The Apostle clearly intimates that this age will end with a time of trouble, which will be an antitype of the shakings and tumults at Sinai, and that here everything will be shaken, things political, religious, financial and social, until everything contrary to the divine will shall have been overthrown, and only that which God would approve will be permitted to stand. And this the Apostle intimates will be the inauguration of the Lord's kingdom: his words are, "Wherefore, receiving a kingdom which cannot be shaken, let us have grace whereby we can serve God acceptably." The very thought of this kingdom of righteousness, which God is about to establish through us for the blessing of Israel and all the families of the earth under the New Covenant, should give us a realization of the holiness necessary to be pleasing in the sight of the Lord, and should lead us to more and more sanctity of life, as it is written, "He that hath this hope in him purifieth himself even as he is pure."

OUR RELATION TO THE MEDIATOR

Moses was the Mediator of the Law Covenant, which typified the New Covenant, and he foretold the greater Moses, the Mediator of the New Covenant, saying, "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." (Acts 3:22.) Our Lord Jesus himself was the great Head of this antitypical Prophet, Priest, King, Mediator, for Moses was all this to Israel. But it pleased the Father to associate with our Lord in these glorious offices the "little flock," his bride and joint-heir. Again: all through this Gospel age the Lord has been raising up from amongst the brethren the "more than conquerors" who shall be counted worthy of membership, joint-heirship, as the glorified body of the Messiah—the great antitypical Mediator in whom will be vested all the powers of kingship for the rule of the world, of prophet for the instruction of the world, and of priest for the relief and succor of the world under the New Covenant.

The church's share in the work of mediation will be a great one, as the Apostle declares, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) It will not only be the mission of the church to shine forth with their Redeemer as the great Light of the world, the Sun of Righteousness (Matt. 13:43), and to invite the world to a knowledge and appreciation of divine mercy (Rev. 22:17), but also it will be their mission to judge, to correct, to discipline the world in righteousness. "And it shall come to pass that the soul that will not hear [obey] that prophet shall be utterly destroyed from amongst the people." Indeed we may assume that this is a large part of the divine purpose in connection with the calling of the elect church, to make the joint-heirs with his Son and co-laborers with him in the glorious work of the kingdom, for the judging and uplifting and blessing of all Israel, of whom it is written, "They shall obtain mercy through your mercy," and of all the families of the earth.

It being thus evident that the church will have as mediator an important share with our Lord in the reconciling of the world during the Millennial age the next question is, Has the church any share with her Lord in that part of the mediatorial work which satisfies divine justice as against the world?

THE TYPE OF THE SIN OFFERING

We answer Yes to this question, and refer to the words of the Apostle that we are to suffer with Christ if we are to reign with him, that we are to go to him without the camp bearing the reproach with him. (Rom. 8:17; Heb. 13:13.) We notice his remark here that the sin-offerings were burned without the camp, and reason therefore that we are invited to be participants in the same offering—"burned without the camp."

Turning to the principal account of the sin-offerings in Leviticus 16 we find the matter there most interestingly set forth, yet in a manner which none can understand except as the eyes of their understanding open to these things. Hence the Apostle prayed for the church that, the eyes of their understanding being opened, they might be able to comprehend with all saints; and our Lord declared, "Blessed are your eyes for they see." This spiritual sight, however, is granted only to those who abide in the shadow of the Almighty, in the secret place of the Most High, in nearness and fellowship with him;—these alone may see that there were two sin-offerings on Israel's typical Atonement Day—the bullock, which represented our Lord Jesus, and the goat, which represented the church, his followers.

The value of these animals as sacrifices was typically represented in the amount of their fat, which was burned upon the brazen altar as a sweet incense to God—as a mark of the love and devotion of the sacrificed ones. And here the figure is beautifully appropriate, for the goat, which represents the church, is a very lean animal, while the young bullock, which represented our Lord Jesus, had much fat, much zeal, much love, which gave incense before God. Furthermore, these two sacrifices were not treated as equals in any sense of the word: they were not offered together, but the bullock first as making atonement for the class represented by the goat. Thus it was necessary that Christ should die and pay the penalty for our sins, and that this should be accepted on our behalf by the Father before we could have any part or lot with him in Christ's sacrifices; or, as the Apostle expresses it, "Fill up that which is behind of the afflictions of Christ,"—afflictions which Jesus' sacrifice was so abundantly able to complete, but which he purposely left for us, in order that by participation in his sufferings we might also in harmony with the divine program be enabled to participate in his divine glory, his kingdom.

THE BULLOCK SACRIFICED FOR THE LEVITES

Reading the account carefully we find that these two parts of the sin-offering were appropriately different: the valuable sacrifice, the bullock, was appropriated not for all the people but merely for the priest and his house—the house of Levi—the tribe of Levi. The signification of this is not difficult to find, for over and over the Scriptures assure us that Christ is the High Priest of our profession or order, and that we are a Royal Priesthood under him. He is the head, the chief of this body of priests, the little flock. And these all are selected from the household of faith, which was typified by the house of Levi. So, then, when we read that the High Priest offered the bullock for himself and his house, we are to understand it as signifying that the merit of the death of Christ was by God's order and arrangement applied for himself (for the church his body—the head himself being holy, harmless, undefiled, separate from sinners, had no sins to atone for) and for his house, the household of faith.

This sacrifice of the bullock was accomplished by our Lord Jesus—he "finished" it at Calvary. In the type the bullock

represented the man Christ Jesus consecrated to death at his baptism, and gradually fulfilling that consecration for three and a half years of his ministry, laying down his life for his brethren, until finally he finished his baptism into death at Calvary. At the moment that our Lord made his consecration he received the begetting of the holy Spirit, of which John bore witness that it descended in the form of a dove. From that moment our Lord was reckoned as a new creature, which, as the Priest, had the duty of sacrificing the mortal body consecrated to death. Our Lord's consecration was represented in the type by the first vail of the Tabernacle, under which he passed in consecration into the Holy, which signifies his life as a new creature, in the closest fellowship with God, enlightened by the holy Spirit, typified by the golden candlestick, fed by the truth, symbolized by the table of shew bread, and privileged to offer sweet incense acceptable to God on the golden altar. Our Lord continued in that condition, symbolized by the Tabernacle's Holy, during all of his ministry, until he as the priest passed under the second vail, which represented his actual death. He was under that vail for parts of three days and nights, and arose on the other side of it in the Most Holy in the perfect spiritual condition of his resurrection, concerning which he himself said, "All power is given me in heaven and in earth." A little later our Lord appeared in the presence of the Father, to lay before the divine presence the merit of his atoning sacrifice. This in the type was illustrated by the Hight Priest sprinkling the blood upon the Mercy Seat and before the Mercy Seat to make atonement. The efficacy of the High Priest's work was solely for the class for which he offered the sacrifice, namely, himself and his house—the Royal Priesthood, the household of faith. This is in full accord with the Apostle's statement, "He ascended up on high, there to appear in the presence of God for us."—Heb. 9:24.

Jesus did not "*appear*" for the world: it would not have been proper to have advocated the cause of those that were aliens, strangers and foreigners through wicked works; but he could and did appear for us who have fled away from sin, who desire full harmony with the Father, and who delight to know and to do his will. The great High Priest Jesus offered his sacrifice for the church, and we have the blessed assurance that we are reconciled to God by the death of his Son. Through the sacrifice of Christ we whose hearts long for righteousness and delight to do to the extent of our ability the Father's will, were brought into accord with him. The Father's acceptance of the High Priest's sacrifice on behalf of the church and the household of faith was indicated by the remarkable manifestation of Pentecost, this, the Apostle declares, assuring us that Jesus procured of the Father this blessing which he shed forth upon his followers, and which indicated divine reconciliation.

THE GOAT SIN-OFFERING

The second sin-offering of the Day of Atonement was the goat, which, as already stated, typified the elect church, "the body of Christ"—the body of the priest whose cleansing and reconciliation was typified by the sprinkling of the blood of the bullock. The New Testament abounds in exhortations to this class that they faithfully follow in the footsteps of Jesus, that they walk with him in the narrow way of self-sacrifice, self-denial, even unto death. The Apostle's words are, "I beseech you, brethren, by the mercies of God [your reconciliation, already accepted], that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." —Rom. 12:1.

In the type of the Day of Atonement we see how the sacrifice of the church is accepted—we see it typified in the sacrifice of the goat. If at first we are disposed to say that it is impossible that we, who by nature are children of wrath even as others, should be acceptable to God as participants with Jesus in his great work of atonement, we must remember again the words of the Apostle above quoted to the effect that our sacrifices are both holy and acceptable to God, and this by reason of the fact that the merit of our Redeemer has been appropriated to us. Our sins were laid upon him, his righteousness is imputed to us.

The record states that the priest laid his hands upon the head of the Lord's goat and slew it, as he slew the bullock. This is interesting as showing that it is not alone our consecration to the Lord that is necessary. Our consecration is shown in the fact that the goat stood at the door of the Tabernacle, and the fact that the High Priest killed the goat of the sin-offering illustrates that it is the power of the Lord operating in us as members of his body, working in us to will and to do of his good pleasure, that enables us to accomplish our sacrifice—he by his spirit in us sacrifices us, assists us to perform the great transaction we have undertaken, to be dead with him, to suffer with him, to walk in his steps, to be baptized into his death.

The record is that the goat in everything was treated exactly as the bullock had previously been treated. Its fat (very little, however) was placed upon the altar, and its hide, hoofs, etc., were burned without the camp in the same place that the hide, hoofs, etc., of the bullock had been burned, and its blood was taken into the Most Holy and sprinkled as the blood of the bullock had been. Thus we, like our Lord, present all that we have in sacrifice. The proportion of our love and zeal is what the Father recognizes upon the altar—alas that we have no more! Our suffering of the contempt of the world and the nominal church, the opposition of sinners, is represented by the burning outside of the camp, and in this respect resembles our Lord's experience, "The world knoweth us not, even as it knew him not"—they called the Master of the house Beelzebub, why should they think that his followers were anything better than fools and the offscouring of the earth? as the Apostle declares.—1 Cor. 4:13.

After telling us that only the sin-offerings were burned outside the camp, the Apostle exhorts us to go unto him without the camp, bearing his reproach; and thus he identifies us with the goat and our Lord with the bullock, and the adverse experiences of both with the burning outside the camp. But we also have advantages, for like our Lord we at our consecration pass beyond the vail into the Holy, and there, as the Apostle declares, are seated together with Christ in the heavenlies, enjoying the light of the golden candlestick, eating of the shewbread, and coming with courage to the golden altar, realizing ourselves as accepted in the Beloved. Finally, we all, as members of the great High Priest's body, will pass under the second vail, pass into death actually, and rise beyond it in resurrection power. The entire company complete, the great High Priest—without a member of his body missing, and without a superfluous member—will then present the blood of the goat as his own blood, because it represents the sacrifice of all of those whom he has accepted as his members. The value of the sacrifice of the church is thus to be presented before the Father in the end of this age, when all shall have passed beyond the vail.

THE APPLICATION OF THE BLOOD

On what account will this blood, this merit represented in the church, the body of Christ, be applied? The Scriptures answer: The type tells us that whereas the blood of the bullock was applied only for the tribe of Levi, typifying the household of faith, the blood of the goat was applied for all the other eleven tribes of Israel, which typified all mankind who will ever desire to come into harmony with God—all the Israel of God as they shall be ultimately numbered at the close of the Millennial age. How beautifully these matters harmonize! what a grand message of divine love and mercy they speak! and what strength, what courage, it brings us to realize the privileges thus granted us by our Lord and our Redeemer, of having fellowship with him in his sufferings that by and by we may be sharers in his glory.

A little while and all the sufferings of all the members will be at an end. There will never be any more sin-offerings for Adam and his race, no more burnings without the camp, no more walking in the narrow way of self-sacrifice. Thank God for the privileges brought to us in this way, and thanks be to his name also for the blessed assurances that the whole world shall, in consequence of divine favor thus bestowed, be brought into fullest opportunities for reconciliation to the Father—to the Jew first, also to the Greek and to all men. While in the type the sacrifices were offered for one tribe first and then for the other eleven, in the antitype we see this is much larger—that the one tribe represents the believers of this present Gospel age, and the eleven tribes represent the world of mankind in general, at the head of which will be natural Israel, the first to share the benefits of the New Covenant.

When to the cross I turn mine eyes
And gaze on Calvary,
O Lamb of God, my sacrifice,
I must remember thee!

Remember thee and all thy pains
And all thy love to me;
Yea, while a breath, a pulse remains,
I will remember thee.

"A LITTLE CHILD SHALL LEAD THEM"

ISAIAH 11:6.

A little child shall lead them!
Oh blessed, blessed time—
The Universe will be at peace,
The Bells of Heaven will chime,
As Angel Choirs again will sing
The song of Bethlehem's plain,
Glory to God! "How good He is!"
On Earth good will to men.

A little child shall lead them;
The fierce—the meek—the strong
No chains shall hold, nor fetters bind
The captives in that throng.
But Love shall be the leading string
The Universe to sway!
A Baby's fingers will control
And guide them in the way.

A little child shall lead them;
The pride and pomp of War,
The captives' groan, the angry tone
The battle's awful roar—
No more disturb the harmony
Of Earth's long-sought repose;
And Wilderness and desert place
Shall blossom as the rose.

A little child shall lead them;
The meek, so long oppressed,
Will then rejoice in perfect peace
And all the earth possess.
No more will vain ambition rule
Nor drench with blood the sod,
But all the ransomed human sons
Rejoice before their God.

O precious Master, in whose arms
The little ones were blessed,
Unmindful of the clamoring crowd
That round thy pathway pressed,—
Fill our hearts with childlike faith,
Let Love expel the leaven
Of Sin's unholy blighting power,
For of such is the Kingdom of Heaven.

—ANONYMOUS.

REPORTS FROM OUR FOREIGN BRANCHES

REPORT FROM BRITISH BRANCH, 1906

25 Eversholt St., *London, N. W., England.*

DEAR BROTHER RUSSELL:—

Herewith I forward to you reports of the WATCH TOWER BIBLE & TRACT SOCIETY'S work in Great Britain for the fiscal year. It is not all that we could have desired and hoped for, but all that we were able to attain. In some respects, I am sure, you will be pleasurably surprised at the good results. My chief cause for regret is the slowness of the colporteur work here. I realize, too, that this in some respects is the most important branch of the service—for the dissemination of the Truth—for the finding of the wheat, for the gathering of it into the garner. I regret the fact that our sales of DAWN, Vol. 1., during the past year were not so large even as during the previous year, whereas in all reason, with the love and zeal and knowledge which the friends of the Truth here seem to possess, we should have put at least five times as many into circulation. I trust that the fault is not mine: that I am doing all in my power to forward this important branch of the service.

How I wish some of the dear friends of the cause here, of good address, and unencumbered, could see their way clear to enter this grand work. Truly, as the Master said in the harvest of the Jewish age, The fields are white for the harvest but the laborers are few. Would that all of the dear ones here might fall in line with the Master's exhortation, "Pray ye the Lord of the harvest that he would send forth more laborers into his vineyard:" I should hope that as a result of such earnestness and prayers quite a good many would quickly be saying, "Lord, here am I! accept my little service —send me!" And if this should include some who can only give a part of one or two days a week from business or household duties, as I understand is the case with many in the United States, we would be glad to assign to such what territory they could profitably use nearer at home. I do trust that next year's report will show a great advance in the service of our King in this most valuable department. We have plenty of territory as yet untouched. We feel ashamed to ask aid from the American laborers for this field, yet would be very glad indeed if some of them were here to assist us, to stimulate us, to put more vim in us.

Since our last report of a year ago there has been considerable work done in Wales and Ireland, in both of which there is now a considerable and growing interest.

We had two General Conventions during the year, both of which were very profitable and deeply interesting, besides which some Pilgrim work was done, including that by Brother Barton, whom you so kindly sent to us and whose ministries we so greatly appreciated.

You will note that the volunteer report this year shows well: those of the brethren who did take part have worked hard, and the year shows larger than any before in the distribution of free literature. We are preparing for a great campaign next year, not forgetting that the time is short and that the privilege and opportunity of service is grand beyond compare. We hope for more volunteers this year, too. As the Truth takes hold of our hearts more and more and its spirit energizes us, we will be wanting to do with our might what our hands find to do—and there is so much to be done! How can we be idle or careless or indifferent or overcharged with the cares of this life while we have the opportunity of serving such a Master and of telling such good tidings?

The Tract Fund donations, you will notice, have considerably increased over previous years—another evidence of the deepening of the work of grace in the heart. When the Truth touches the pocket-book, so that such donations are offered without request, without an appeal, without urging and without collections, it means considerable of love for the Lord, for the Truth, and for the brethren.

Praying divine grace and blessing upon yourself and all the dear brethren, and with much love, I am,

Your fellow-laborer, J. HEMERY.

SUMMARY OF WORK ACCOMPLISHED THROUGH THE BRITISH BRANCH

DAWNS and STUDIES, various bindings, sold	23,987
DAWNS in magazine form	1,898
Total number of DAWNS and STUDIES put into circulation	25,885
Total number of Booklets, Hymn Books and Manna sold	7,897
Total number of Tracts and TOWERS circulated free	1,159,000
(Expressed in usual form of tract pages)	30,195,800
Letters and cards received at this office	7,825
Letters and cards sent out from this office	8,150

FINANCIAL SUMMARY

Expenditures

	£	s	d.
"Pilgrim" and Convention expenses	104	0	10
Cost of Tracts, postage and office expenses	1318	2	5
Total	1422	3	3
Donations to Tract Fund	908	14	0
Deficit for year 1906	513	9	3

REPORT OF GERMAN BRANCH

45 Mirker St., *Elberfeld, Germany.*

Dear Brother Russell:—

I send you with this a report of the Society's work done through its German Branch during the past year. It has been a great year with us, a year of great activity, as the report shows. And yet along some lines we might feel discouraged did we not know what to expect in this "harvest" time. We are always glad to have your sympathies, your love and your prayers in this part of the harvest field. The oneness of the Lord's cause is sustaining us, not only financially but in every way. It certainly encourages the less numerous friends of the Truth on this Continent to know of the prosperity and the love of the Lord's people in other parts of the world. We rejoice that the Truth is made more and more accessible to

the hungering ones of various nations through its publications in many languages.

We seem to be unable to accomplish much in that very important department of the harvest work—the colporteur field. We are ashamed of the small showing in this particular, although books are sold at an extremely low price and although there is a large middle class of people here who are able to purchase. We seem not to have been able to find the right method for impressing them with their need of these helps in Bible Study. Indeed, one great difficulty is that good, well-meaning people here are full of prejudice, while those who get free from the prejudice and superstition seem very generally to fall into Socialism, with its earthly aims and prospects, ignoring the Bible, or into open infidelity and antagonism to everything religious. I remember that it is your opinion that great numbers of DAWNS could be sold here if we only get at the proper method. I have been endeavoring to find that method and will still endeavor.

You will be glad to learn that quite a work of grace is in progress amongst those who have received the Truth. Many of them have been subjected to calumny and opposition of various kinds, but now seem to be learning that the "disciple is not above his Lord"—learning to overcome their trials. Letters from these dear soldiers of the cross bring many messages of love and sympathy and requests for remembrances in prayer. The Truth is rooting and grounding them in character, so that none of the attacks of the adversary move them. Others are fearful and need our tender care, words of sympathy, etc.

Our principal work accomplished has been in the distribution of free literature, some of which, we trust, will ultimately prove to be good seed in good hearts, bringing forth abundantly to the Master's praise.

During the year we received 2,474 letters and sent out 1,433. Many of these were answered by the mailing of free literature and others by post-card replies.

We had one Convention this year which was very interesting and we trust very profitable to all. We made four extended "Pilgrim" tours (with frequent visits to neighboring towns.) The mileage covered in these tours was 7,625—one of them extended a considerable distance into Russia. Through these various methods, by voice and pen and printed page we trust that we have succeeded in bringing the Truth before a considerable number, and that some of these are the Lord's jewels.

Here I mention that I read with concern your kind words of admonition in the November 1st TOWER, "Gathering or Scattering. Which?" I hope and pray that the love of Christ may constrain us each and all more and more to be of "one mind," "one mouth," "of the same judgment," having the "same love." How well meant and tender-hearted are the Apostle's words along this line in Rom. 12:16; 15:6; 1 Cor. 1:10; 2:16; 2 Cor. 13:11; Phil. 1:27; 2:2; 1 Pet. 3:8; 4:1.

Your brother and servant in our dear Redeemer,
O. A. KOETITZ.

SUMMARY OF WORK ACCOMPLISHED THROUGH THE GERMAN BRANCH

DAWNS sold, various bindings	2,805
DAWNS issued, magazine form	3,250
Total	6,055
Various booklets sold	4,290
Sample TOWERS and Tracts free (stated in tract pages)	5,600,000

FINANCIAL SUMMARY

Cost of Tracts, postage, samples, Pilgrim expenses, rent, light, heat, etc	$3,990 82
Volunteer Donations to the Tract Fund	1,802 81
Deficit for 1906	2,188 01

JAMAICA AND COSTA RICA MISSION

[This mission, now several years old, is under the general care of the colored brother who sends this report. Thus far the work is almost exclusively among the blacks. However, a little interest is being aroused amongst the whites lately and we will assist them as opportunity may offer.]

Dear Brother Russell:—

We send you herein our General Report for the fiscal year 1906. Our tongues can but feebly express the gratitude we feel for our heavenly Father's leadings during a year so fraught with wonderful experiences for us all. We feel like David when he said, "Truly God is good to Israel, even to those who are of a pure heart."

We are pleased to say that the spiritual condition of all the brethren is constantly growing better and the number of interested ones is gradually increasing. We were agreeably surprised at the many inquiries from strangers who had come in contact with colporteurs or with tracts bearing our address stamp. Some of these we are continually watering with DAWNS and TOWERS and they give evidence of genuine interest.

The Pilgrim service has been used effectively and chiefly to establish an assembly in Montego Bay, the second city of importance in the Island, situated in the west. The adversary was strenuously opposed to it and gave us much trouble, but he who is on our side proved to be mightier than all those who are against us; and now there are about a dozen brethren and deeply interested ones in regular attendance: and Bro. Condell is rendering good service.

The inconvenient situation of the brethren in the country parts as well as the difficulty of reaching them prevented us from paying them Pilgrim visits as often as we desired. We made two trips during the year which took in all the assemblies except Cedar Valley, covering a distance of 362 miles and holding sixteen semi-private meetings and two public ones. In addition to these we held three public meetings in Kingston which have done much to arouse some of the sleeping ones.

The Colporteurs have done better work this year, though they were not able to go out as constantly as last year. The whole number engaged was 17, four of whom gave all their time.

Number of DAWN volumes sold	2,210
Number of Booklets sold	1,593
Number of Tracts distributed free (tract pages)	1,267,886

The Colporteur brethren should be specially mentioned: the work here is extremely hard, even distressing, and we are sure that it is only the love of the Truth that would lead anyone to give up his life to it.

There are no facilities for traveling or for conveying books. All the work is done in the mountains and brethren have to walk from 20 to 60 miles, carrying on their shoulders from 15 to 30 books. It is difficult traveling over the mountains and into the valleys, sometimes being overtaken by rain, sleeping out often at night because unable to find lodging, and, being disappointed many times in deliveries, have to return long distances with the books they carried. And yet some of them call it a joyful privilege to be so engaged. Their appreciation is shown by the fact that others are joining the ranks. The physical condition of our colporteurs in general is very poor: at one time during the year every one was sick and the work had to stop.

OUTPUT IN COSTA RICA

DAWNS	451	Booklets	91
Free Tracts (pages)			123,186

Brother Hudson is the only one colporteuring there.

Your brother in Christ, J. A. BROWNE.

CREATING THE WORLD

Genesis 1:1-25.—JANUARY 6.

"In the beginning God created the heavens and the earth."

We believe that we serve the interests of our readers best by not attempting a discussion of this lesson here. Instead we refer them to the quite comprehensive discussion of the subject presented in the DAWN SCRIPTURE STUDIES, Volume VI., Chapter I. This will not only serve their purposes better, but save our space in this issue for other matters.

We content ourselves here with a mere reference to the Golden Text, noting the fact that the Bible records assume the existence of the Creator himself "from everlasting to everlasting." (Psa. 90:2.) This lesson discusses merely the things pertaining to this world—their beginnings—leaving out of account entirely the other worlds of the universe. It is our thought, however—and the general inference of Scripture, we think—that the other worlds are less advanced in their development than this one. For aught we know to the contrary, the lessons and experiences wrought out on our earth are yet to have to do with other planets whose inhabitants have not yet been created. All that, however, is beyond us, and we are not authorized to speculate on it, and hence must restrain our imaginations and content ourselves with the things

which God has already revealed, assured that we shall have in this a sufficiency to occupy our limited time and talent.

Nothing in this lesson takes in the wide scope of John 1:1, which declares, "In the beginning was the Word, and the Word was with the God and the Word was a God. . . . All things were made by him, and without him was not anything made that was made." The beginning here mentioned was evidently long prior to the beginning mentioned in today's lesson. Our Lord himself, we are told, was "the beginning of the creation of God," and divine power was exercised through him in the creation of the various orders of angels, for "without him was not anything made that was made." (Rev. 3:14; John 1:3, 10.) This comprehensive statement would undoubtedly embrace the creative work mentioned in the lesson of today. We thus have an assurance that the Only Begotten of the Father, the beginning of the creation of God, was the superintendent of the various affairs connected with the creation of the earth and its inhabitants.

For the details respecting the six creative periods, the harmony between the Scriptural statements, and the best findings of Geology, see DAWN, Vol. VI., Chapter I.

MAN CREATED IN GOD'S IMAGE

Genesis 1:26—2:25—JANUARY 13.

"God created man in his own image, in his own image created he him."

Many of the blind devotees of Science, bent upon ignoring the power, and, if possible, the very existence of the divine Creator, attempt to account for all things by so-called laws of nature. They seize upon the great variety in nature and the evident relationship between some of its parts as evidence, proof, that they all sprang from one source. The definite objects of their attack are man and the Scriptural declaration that he was the special creation of God. Their particular desire is to disprove this Scriptural statement, and hence they construct a theory of Evolution as respects plant and animal life and fit this to man, claiming that he is the development of this natural process of evolution.

Some may say, "What difference does it make?—let them account for the origin of man as they choose. It is admitted that he is not now a monkey—why quarrel or dispute on the subject? Let us leave all discussion and disputation and go forward to make the best we can of what we are." This has a wise sound, but it has not the wisdom that comes from above, which is first pure, then peaceable. (Jas. 8:17.) It is not pure at all, it is not wise at all; for it ignores God and his revelations on these subjects and looks solely to human wisdom, which means merely human guess-work supported by insufficient evidence. Its acceptance means, not merely a reliance upon human guess-work, but far worse than this—it means the rejection of the entire system of divine truth furnished to us in the Bible. It is in conflict with every proposition of the Bible from Genesis to Revelation respecting man's origin—so violently in conflict that if the one be true the other must be false.

Since many fail to see this conflict, and seem to think that the evolution theory of man's origin, that Adam had an ape for a grandfather, does not conflict with the teachings of Christianity and of the Bible in general, it is well that we take this opportuity for a fresh statement of the conflict, not only that our own minds may be more firmly established, but as opportunity may offer we may be able to assist others who are rapidly but unconsciously sinking into infidelity. This is our apology for a fresh rehearsal along these lines.

MAN A PERFECT CREATION

As for the lower animals we will not on their behalf quarrel with the deductions of evolutionists, although we do hold that the fixity of species today is not very favorable to their contention. If an evolutionary process did take place in the past we hold that it was so under divine supervision and guidance—that different species of plants and animals were brought to perfection, so that no further evolutionary processes in them are possible. On the other hand be it noted that the Scriptural account might be understood to rather favor the Evolution theory in respect to the lower creatures. For instance the statement, "God said, Let the earth bring forth the grass, the herb yielding seed and the fruit tree," etc.; and again, "God said, Let the waters bring forth abundantly the moving creature that hath life and the fowl"; and again, "God said, Let the earth bring forth the living creature after his kind, cattle and creeping things and beasts." But when we come to the creation of man there is no suggestion that this was a bringing forth or a development. On the contrary, the account is most explicit that God formed man, and "God created man in his own image." This distinction in the statement implies that there was a difference between the ordinary development of plant life and the special creation of man to be the lord of earth, the representative of the Creator.

Whoever believes that Adam was developed from a monkey is in violent conflict with the faith once delivered to the saints, to the effect that man was specially created in the image of his Maker. Scientists agree that there is a wide difference between the so-called "man-ape" and even the lowest form of human being. Professor Rice points out that the highest man-ape known has a brain capacity of only 34 cubic inches, while the lowest of men has 68 cubic inches of brain capacity. In other words, the very lowest form of man has twice the brain capacity of the highest ape. He says, "No specimen of the stone age that has yet been discovered is inferior to the lowest of existing man." A reasonable inference from this statement would be that we have today lower specimens or forms of humanity than any of those discovered by science supposed to belong to the remote past.

"SCIENCE FALSELY SO CALLED"

Thus does "science falsely so-called" receive a rebuff at the hands of its own facts and in the mouths of its own teachers, while at the same time the Word of God, the Bible, receives corroboration. The Bible teaching is that man has deteriorated seriously from his original grand perfection as the image of God in the flesh. The Bible accounts for the degraded races of mankind by the fall of our first parents into disobedience and under divine condemnation to death. The Bible shows that this death-sentence affected our race not only physically but also morally and mentally, and that thus the mental, moral and physical deterioration that surrounds us in the world are more or less directly connected with original sin.—Rom. 5:12.

The Apostle Paul most particularly describes some of this extreme degradation which we witness today in heathendom, saying that God gave them over unto evil passions, and that as they did not care to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." (Rom. 1:20-30.) Thus we see that the Scriptural account hangs together and takes cognizance of every fact known to us, and maintains its position as fully as does science even on the outside.

INTERNAL SCRIPTURAL PROOFS

It is when the Lord's people look at matters from the inside—from the standpoint of a divine revelation respecting man's fall and redemption and recovery—that he perceives the strength of the Bible's position and the weakness and untenableness of the Evolution theory. According to that theory, if man were evolved from a monkey, and if the first man were very little better than a monkey, he would have been in no condition mentally or physically or morally to be put on trial for eternal life or eternal death. Moreover, if the race has been gradually rising during the past six thousand years, has been losing its monkey weaknesses and failings and attaining more and more to manhood, where would be the original sin? Why would there be the curse, the divine displeasure and condemnation, and where would be the room or necessity or propriety in the plan of human redemption from sin? According to this theory the race has been going grandly onward, evolving itself according to the law of nature, and may hope surely to attain to some still higher position or condition than it now enjoys.

The Bible takes the very reverse position, and declares that man was in God's image at the beginning, that the first man was in a proper condition to be tried by the divine law, that he was tried, that he failed and was condemned to death, and that none of his children since have been in proper condition mentally or physically to be tried as he was—that they all first need to be redeemed and restored before they could be fit for a testing as respects eternal life. Note the consistency of the Scriptures in every detail, that the disobedient Adam was condemned and punished, and that various apologies and excuses were made by his children—that they were unlike him,

but were "born in sin and shapen in iniquity," and are "prone to sin as the sparks to fly upward," and that they need a Redeemer through the merit of whose sacrifice they may be reconciled to God, and under whose superintending care they may be brought back through restitutionary processes to all that was lost in Adam and redeemed by Jesus.

How appropriate, too, that this coming Millennial age for man's restoration to what was lost should be called "times of restitution," the inference of which most signally confirms the Scriptural record that man was originally "very good," the image of his Creator. The Scriptures do not claim that the first Adam had perfection of knowledge, but merely perfection of capacity, that it was the Creator's design that he should gain the knowledge by experience, and that while gaining it he should trust to the wisdom, love, justice and power of his Creator and be guided and instructed thereby. It was his failure to thus rely upon the Creator that got him into difficulty and disobedience and the penalty therefor, death.

Professor Thomas Dwight, of Harvard Medical School, in a recent address (1906) is reported to have said that he did not think it impossible that plants might develop into animals, although he did not think it likely; "but when it is said that man had an ape for his grandfather we are talking nonsense, —if indeed we are talking by the principles of sane reason." He added that it is not proved that man came from the lower animals. As a scientific secret, he added, the leaders of science are at a pause on this subject. Professor LeConte remarks, "The earliest known man, the riverdrift man, though in a low state of civilization, was as thoroughly human as any of us." Recent discoveries in Egypt and Babylonia show conclusively that the people of long ago were no more monkeys than the people of today. They had a civilization which in many respects corresponded to our own, and yet these ancients, according to the Bible account, were members of the fallen race who had experienced two thousand years of degrading influence without any counteracting influence from God for their uplift—without anything that would correspond to the stimulating influences that have come to those of our day through the Law and the prophets of the past, and through the instructions of Christ and the apostles of the present age.

We prefer to read verse 26 of our lesson thus, "And God said, Let us make man in our image, that after our likeness he may have dominion over the fish of the sea," etc. In other words, man was not only made morally and intellectually to resemble his Creator, so that he would be able to think on higher planes than would be possible to the lower animals, but he was also endowed with authority to control the lower creatures—to be the god of earth as Jehovah is the God of the universe. This agrees well with the statement of Psalm 8:5-8, in which it is declared that God created man but a little lower than the angels, so far as his intelligence and capacity were concerned, and that thus he was "crowned with glory and honor" and given dominion over the lower creatures. Be it noted also, that we not only have the original proposition of God to create man thus in his own image but the after declaration, "So God created man in his own image, in the image of God created he him, male and female created he them." This statement that God's work was fully accomplished in Adam, thoroughly contradicts the suggestion of some that God merely began a creation which he purposed should eventually attain to perfection in his image. "Let God be true though it make every man a liar."—Rom. 3:4.

The creation of mother Eve is a further testimony in contradiction to the Evolution theory, for had Adam been merely a higher type of monkey no doubt he would have found companionship amongst the monkeys; but the Scriptural account is that he was so far superior to all other creatures that he had no companionship amongst them. They were his servants, under his control, but none of them suitable to be a helpmate for him; hence the declaration of the particular formation of Eve as a part of Adam, to be his companion and joint-heir with him in the blessings of the Lord.

The story of creation is rehearsed throughout the Scriptures, in the New Testament as well as in the Old. As the latter tells of the perfection of Adam, so the former tells that Jesus in the flesh gave himself to be the *ransom*, the corresponding price for the first man. And this very statement of correspondence implies not that our Lord was an inferior man corresponding to a first inferior man, but, quite the contrary, that he was a superior man, corresponding to the first superior man, by whose disobedience life was lost for himself and the race. The fact then that our Lord is the Redeemer, the corresponding price for father Adam, establishes well the conclusion to those who are logical and who accept without question the Word of God, that the first man was perfect.

"AND GOD BLESSED THEM"

The divine blessing is withheld from that which is imperfect, the entire theory of Scripture being that "all his work is perfect," and that any imperfection or blemish implies sin, degradation from the original divine concept. The fact that God blessed Adam in his original condition, and that the Scriptures teach that since the fall there is a curse or condemnation upon all the members of the race, is but another way of telling us that we all are imperfect and that father Adam was originally perfect. Another thought connected with this blessing is the declaration, "Be fruitful and multiply and fill the earth and subdue it and have dominion," etc. According to this original condition it evidently would have been possible for our first parents to have had their home in Eden and to have gradually carried on the work of subjugation and rectification of the as yet unfinished earth, had they continued under divine favor. It was their disobedience that led to their expulsion from the Garden of Eden and compelled them to rely upon the sweat of face for their daily bread, struggling therefor amongst the thorns and thistles, and hindered from approaching the life-sustaining fruits of the trees of Eden by the cherubim with flaming sword which barred the way.

Thus, had disobedience, sin, not entered the world, the intimation is that there would have been no death in the human family, but that a perfect race would have been developed, all of them in the image and likeness of God. We have here then strong condemnation of the thought of some that it is sinful to marry and to bring forth children. On the contrary, the Lord expresses this as a part of the blessing upon the first pair, "Be fruitful and multiply and fill the earth." It was a part of the curse that woman's conceptions and incidental sorrows were increased—leading, nevertheless, to the rapid filling of the earth so that our estimate of 20,000,000,000 of Adam's children who have been born and died would constitute quite a fair filling of the earth in its perfection, when the great Redeemer shall bid them all come forth from the tomb.

While thus contradicting those who speak against marriage and the begetting of children, our position should not be misunderstood; hence we add that the Lord's words in this connection were to the natural man and woman and not to the church—new creatures in Christ Jesus. It is for each one of the church to consider his consecration of life to the Lord and his service, his cause, and to remember the example of our Lord Jesus who, by the power of his consecrated will, became a eunuch for the kingdom of heaven's sake. (Matt. 19:12.) The Apostle lays down certain lines and furnishes certain advice which we merely refer to and endorse (see 1 Cor. 7, and DAWN, Vol. VI., Chap. 12).

Had our first parents remained loyal to God and hence free from the curse and more and more possessors of the spirit of a sound mind we may be sure that, under the Lord's blessing, their development of a family would have been profitable not only to the family but also to themselves. Even under present fallen conditions, where the spirit of a sound mind rules, children may to a large extent become precious blessings instead of being nuisances to themselves, their parents and their neighborhood. The parent who does his duty by his children, instructing them, controlling them, guiding them in harmony with the precepts of the Lord's Word, will not only greatly advantage his offspring but additionally will bring to himself a rich blessing of experience, because while attempting to be the guide and instructor of his children in the nurture and admonition of the Lord, he will continually find he is teaching himself valuable lessons that will be helpful in his own character-development and tend to bring him increasingly to the character-likeness of the Lord.

Man's original power over the animal creation is evidently considerably lost through his own fall. Professor Charles Darwin points out that brutes trust man until they learn to know him from his bad conduct, and that the more civilized peoples can raise the brute creation to a higher condition than savages have ever done. When the times of restitution have brought mankind back again to all that was lost in Adam, and redeemed him and his race through the precious blood of Jesus, we have the assurance in Scripture that nothing shall hurt or destroy throughout the Lord's holy kingdom, but that peace and blessing shall reign throughout the earth.

"MAN'S FALL OVERRULED FOR GOOD"

The wisdom of God is able to take hold of the affairs of his creatures and to so transform and reshape them as to bring blessings even out of some of our calamities and curses. Thus in man's case, while God did not cause the disobedience but merely permitted it, he has overruled the matter so as to make of man an exhibit that would be profitable not only

to himself and posterity but also to the angels. The lessons taught show us divine justice in connection with the condemnation and destruction that have come upon our race—the redemptive work accomplished through Jesus shows us as nothing else could have shown the love and compassion and mercy of God toward those to whom he was under no obligation. The entire plan, when it is consummated, will show the wisdom of God in having permitted the evil, because he saw how he could overrule its dire results and make them profitable both to angels and to men. The power of God will be manifested through the fall and especially in the resurrection of the dead—the most wonderful exhibit of divine power anywhere referred to. Furthermore we must not lose sight of the fact that the Lord has so utilized the fall of man as to provide, in connection with the redemption from it, that the little flock might become new creatures in Christ Jesus, partakers of the divine nature, joint-heirs with him as his bride in the glorious kingdom to come and the everlasting glory and service of the Father.

As for other features of this lesson, including the blessing of the seventh day, we refer our readers to DAWN STUDIES, Vol. VI., page 46.

VOL. XXVIII ALLEGHENY, PA., JANUARY 15, 1907 No. 2

VIEWS FROM THE WATCH TOWER

"WHAT WILL THE POOR DO WITH THE RICH?"

Under this caption quite a striking article has appeared recently in the London *Daily Mail*. The form of the question is very suggestive. It is not a great while since the question continually asked was, "What shall we do with the poor?" How shall we build almshouses for them, restrain them, and arrange soup-kitchens and shelter for those out of work? It is quite a new question, therefore, to reverse the matter and say, "What shall the poor do with the rich?" This great change has been effected by two things: (1) The public demand for universal suffrage which has only prevailed, except in our own land, for a comparatively short time; and (2) the other factor in the situation is the increase of knowledge. Many are running to and fro, and knowledge is being increased—and knowledge, as some one has said, is power. The poor have learned that they are in the majority, that each vote has its count, and that the majority of votes means the control of the government. It is surprising that it has required so long a time for the masses to awake to the power that is in their hands through the ballot. When they do become thoroughly awake it is very easy to be seen that with the power in their hands the poor will see to it that the rich do not have as great advantage in the future as in the past.

Only in this last election, as we have stated, have the British voters gotten awake to the situation, and now they are planning for the future, arranging to take over as much of the government as possible into their own hands and to effect legislation favorable to their own interests. In the United States a similar movement is on foot amongst the labor unions. It may be a few years before it reaches the point of danger to the present social structure, but its coming is inevitable. We may be sure that it will be heard in full force and weight by the end of "Gentile times." In Germany matters have already progressed further. The Socialists there would have matters in their own hands were the voting privileges theirs on the same basis that they are in the United States and Great Britain. The Germans, however, foresaw something of coming conditions and shielded the government and the wealthier and middle classes from the poor by providing certain conditions under which the favored classes have a larger number of votes at the polls. Nor do we think this an unreasonable position—that education and property should be represented. The point we make, however, is that all these matters are culminating on time. Hearken to the words of Scripture, applicable now: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you."—Jas. 5:1.

We quote below the article referred to:—

"WHAT WILL THE POOR DO WITH THE RICH?"

"Of peculiar importance and significance at the present time, when England is wondering whether or not the Socialist Party is in the immediate future to control the fate and fortunes of the United Kingdom, is Sir Henry Wrixon's political study, published under the obscure title of 'The Pattern State.' Sir H. Wrixon stands far aloof from purely British controversies; he is an Australian publicist and statesman; yet his contribution to political science is the more valuable since he has seen in Australia the working of the very tendencies which he describes.

"The great problem of today, to his mind is, 'What will the poor do with the rich?' The general election in England has marked a change more profound than the French Revolution. Power has passed finally and forever from the English middle-class to the wage-earner. Nor is it probable that the conditions which now exist in this country will speedily change. The middle class, Sir Henry thinks, were accessible to argument and reason; the wage-earning class are not. The middle class sought, on the whole, the interests of the nation, and were divided because some took one view and some another of what those interests might be. The wage-earning class seek first and foremost their own personal interest, to ameliorate their own economic condition, to obtain higher wages and greater comfort from the State, at the expense of others, and, in a word, to eliminate the struggle for existence. Hence they are and will remain solid and united. The political pendulum will swing no longer.

THE DREAM OF MR. GLADSTONE

"The political forecasts of the immediate past have been belied. Political reformers, down to the late Mr. Gladstone, thought that the wage-earners would, if given votes, be content to follow the judgment 'of those who have superior opportunities, and have also, or are supposed to have superior fitness of all kinds.' The very contrary has happened. The wage-earners, instead of voting for the orthodox Liberal or the orthodox Unionist, have voted for Labor members, trade unionist representatives, and others of their own class and station, without the education and training which gave Mr. Gladstone's 'superior fitness' to govern. The poor are not following the lead of the well-to-do, but are kings in their own right.

"This kingship of the people (by 'the people' being understood the poor, who are in every nation the majority) will produce immediate and inevitable results. In the first place, we shall see the rule of ignorance.

"'Theories and proposals that under a middle-class rule would be regarded as too wild to require an answer will be favorably regarded even by learned professors. . . . They will be discussed with all the care and respect that is due to a monarch's words.'

"Municipal government in England and the United States has already shown that political intelligence does not widen as we descend in rank and station, and that universal education has not the enlightening results which were promised in its name. Hence the prospect of the future is the rule of the wire-pullers, bribing the electorate with the plunder of the rich, to be bestowed in the form of 'political outdoor relief.'

"The elector will no longer be asked, What have you done for your country? but, What has the Government done for you? We have reached a condition of affairs where the political conditions are in absolute opposition to the industrial. At the polling station the worker is the equal of the master, nay, even his superior, since he has on his side a vast numerical advantage, which virtually reduces the employer to a state of political impotence. But within the factory affairs are reversed. There the employer is king, and his equal at the voting station is his inferior.

A BLACK OUTLOOK FOR INDUSTRY

"Such conditions could only persist while the attention of the voter was confined to 'what are properly called politics, or the public affairs of the nation.' If the scope of politics is extended—as it has been—so 'as to include the management of the industrial side of life, with the purpose of there enforcing that equality which is so dearly prized on the political side of life, then we come directly upon that problem which western civilization must either solve or perish in the attempt to solve.' In a word, political equality is irreconcilable with industrial inequality. One or other must go.

"This is clearly seen and understood by the Labor party; it is the doctrine also of a considerable body of Liberals, numbering not much less than 100, outside the Labor ranks, though Sir Henry does not note this. If that section gives effect to its doctrines, backed by the majority of voters, the whole order of civilization as we now know it must change.

"Already in the municipalities the change has begun. The exploitation of the few rich by the many poor, their oppressive taxation, and the provision of comfortable condi-

tions for the poor, who find themselves possessed of supreme power in virtue of their numbers, is the system known as municipal Socialism. Already it is taken for granted

"'That it is the duty of the State to find work for its people; to provide all citizens with pensions in old age; to fix hours of work and rates of wages . . . and it is the duty of county councils to tax property so many shillings in the pound, to improve the surroundings of the poor.'

"The municipal Socialist, when resisted, can always appeal to an army of the proletariat and vote down those owning property. In fact a stage has been reached where taxation is levied on one small class by another large class, and spent wholly or mainly in the interests of the latter class. That is a state of affairs which earlier thinkers pronounced contrary to the rights of man; it is, in other words, a barely disguised tyranny.

INEVITABLE DECLINE AND FALL

"This tendency will proceed further, Sir H. Wrixon holds. The tyranny will become as complete as it was in the democracies of Greece, when the plunder of the rich was the normal rule, and as it was in the French Revolution, when the assertion of political equality was instantly followed by an attack on property. He points out that the modern demagogues exhibit a marked antagonism to private property, and propose to wipe it out of existence by graduated taxation.

"There will be no violent revolution, unless property resists by force, but simply a series of confiscatory laws. Industry after industry will be municipalized or taken over by the State, when efficiency will inevitably decline. 'All the causes that promote expense and inefficiency' will be present; absent only the causes which stimulate energy and inventiveness. There will be no penalties for slackness, and, if for a time, all goes well, this will be because the State is living on its accumulated capital. A gradual decay will set in, and either a fresh revolution will be accomplished, or the State will be crushed by some foreign power. . . ."

SOCIALISTIC PRESIDENT IN 1912

At the First Presbyterian Church, St. Louis, Rev. Chas. Steizle, secretary of the Church and Labor Department of the general Presbyterian Church, delivered a sermon in which he asserted that the labor problem is purely a religious question. He said in part:—

"For three years I have traveled all over the country. I have a personal acquaintance with all the labor leaders of the United States. It seems to me the workingmen are moving in two general directions: (1) Political; (2) economic. Who has not been appalled by the tremendous growth of socialism? In our own country the growth in the last four years has been sevenfold. If it increases in the same ratio in the next eight years the socialists will be able to elect a President. Whatever one may think of the economic value of socialism, this fact remains that socialism is becoming to thousands of workingmen a substitute for the Church."

THE CLIMAX WILL SURELY COME

"Words will not wake up the masses to realize the maze into which capitalism is plunging them, but words will wake up a few of them. It will take conditions to do what words have not the power to do. And these conditions are coming like a cyclone. But when conditions begin to press harder and harder, when the clock strikes the ominous sound, precipitated by some insignificant matter, perhaps, then the words that the masses have read will come to them with great force.

"The howling of the abolitionists did not awaken the antagonism to chattel slavery, but the firing on Fort Sumter with popguns created a condition that made the people jump to their feet with a determination to settle the question of which power should rule the nation."—*Appeal to Reason.*

* * *

There can be no doubt about it that recent revelations of how rich men have acquired much of their wealth have come as a *revelation* to the general public. Though long known among the rich, it has been hidden from "the man in the street" by financial terms which he did not comprehend. With his increase of knowledge he has received a "shock." His reverence for the rich and the great is shattered. This is but the precursor of the *complete* loss of confidence in everybody and every thing, pointed out in the Scriptures as the very foundation of the coming anarchy.

The immediate effect upon many is to lead them to philosophise thus: "So, so; I see now how it is all done! I used to wonder how a man could accumulate even one million dollars honestly, but supposed the honorable millionaires were the very personification of honor and justice, after the style of their requirements of the bank clerks and cashiers of railroads, etc. Now I see differently. Well, I hope my chance may come soon, that I also, by the methods which I see are 'usual,' may become a multi-millionaire."

RELIGIOUS TOLERATION

"The disposition among worthy and earnest men to ignore religious differences in pursuit of common and noble ends was strikingly shown at the recent international arbitration conference at Lake Mohonk. There, at the opening devotional exercises which marked each daily session of the conference, were to be seen as active participants a cardinal of the Roman Catholic Church in his scarlet robes, a Quaker in his simple garb, an Episcopal bishop, a Congregational judge, together with Presbyterian, Baptist and Methodist clergymen. The Quaker read the hymn of peace, written by a Unitarian. The Roman Catholic and Quaker sang from the same book, and after a psalm the cardinal read prayers in English, with many a Protestant responding 'Amen.'

"To say such a scene was remarkable is simply to recognize the fact that as respects religious and sectarian differences the world has moved forward out of that bigotry and intolerance which for so many ages obscured the vision and warped the judgment of many otherwise good and worthy men. We are doing now only what rational and sincere men should always have done in the past, and which they will continue to do in the future, until scenes like that at Mohonk will be so much in the natural order that they will cease to be notable."—*Leslie's Weekly.*

* * *

In view of the above general tendency to religious toleration is it not remarkable the amount of intolerance that is displayed against all who sympathize with the teachings of MILLENNIAL DAWN? The manifestations of hatred and opposition come from all denominations, and the various persecutions in a small way practised against individuals in their homes, amongst their business and church relatives, is surely remarkable. Why is it so? We might just as well ask why was it that Scribes and Pharisees and Doctors of the Law, all classes and parties of the Jews, opposed Christ and his simple, straightforward teachings at the first advent. Why was it that with the wide differences existing between themselves these all could unite in the opposition to the light, the truth? Whoever can answer those questions respecting the harvest of the Jewish age will be able probably in similar vein to answer the similar questions pertinent to the harvest of this Gospel age. General doubt and darkness on all theological questions is settling down rapidly upon all denominations—"They believe they know not what," hence why should they any longer quarrel with each other? We know what we believe, and in that sense of the word are certainly amongst the few Christians. Our presentations in MILLENNIAL DAWN are clear cut, Scriptural; and the Scriptures are thus shown to be opposed to all the sects and parties of Christendom, and their various creeds are shown to be out of accord with the Word of God. "If the world hate you ye know that it hated me before it hated you. If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18, 19.

THE CRIME OF SUGGESTION

It would appear that the average German citizen has a higher sense of the obligation of an oath than have some religious teachers. This is shown in the following report from the London *Daily Mail.* It causes us to wonder how the common people would decide the matter if some of the clergy were put on trial for the violation of their vows of ordination—in preaching contrary to their solemn covenants. The item follows:

"Father Geisert, a Catholic priest, of Lautenbach, Baden, has been sentenced to a year in the penitentiary for attempting to induce a parishioner to swear falsely in the Catholic Party's interest in the course of a bye-election contest for the Landtag.

"The priest made a pathetic supplication to his judges to let him off, confessing that the letter wherein he made the incriminating suggestion was written to a parishioner in a moment of foolish zeal, and that he had done penance for it many times over.

"The defense introduced as a last resort the evidence of Professor Mayer, the authority on 'moral theology as related to the question of the oath.' He declared that during the time of the Inquisition a certain 'mental restriction' was permitted to persons who took oath, and said that Geisert may have had this in mind when he advised his parishioners to lie."

THE SOCIALISTS' SCHEME

"The recent increase in the activity of socialist propagandists has been noticeable. The latest development is the formation of an intercollegiate society to spread the principles of socialism not only in the colleges of the country but among the pupils of high schools in the larger cities. Liter-

ature is to be distributed broadcast, while lecturers will be sent from school to school to explain the doctrines for which it is hoped to make many converts. Among those back of this movement we are not surprised to find E. Benjamin Andrews, Jack London and Charlotte Perkins Gilman."—*Pittsburgh Gazette.*

HYGIENIC VALUE OF PRAYER

At a recent medical conference Dr. Hyslop paid a remarkable tribute to the hygienic value of prayer, says the *English Churchman.* In treating of the influence of moral and religious environment, he said it ought to be their object, as teachers and physicians, to fight against all those influences which tended to produce either indifference or intemperance towards religion. Of all hygienic measures to counteract disturbed hope or depression of spirits, he would undoubtedly give first place to the simple habit of prayer. Its effect on the mind was more beneficial than any other therapeutic agent known.

Apropos of which may be quoted the following from Longfellow's "The Day is Done":

"Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer."

DISOBEDIENCE, PENALTY, HOPE

Genesis 3:1-6, 13-16.—JANUARY 20.

"As all in Adam die, so all in Christ shall be made alive."—1 Cor. 15:22.

If this lesson were properly taught in all the Sunday Schools and Bible classes of Christendom it would of itself revolutionize all the theology of Christendom. The wonder is that reasonable, thinking people can con over this lesson without apparently getting the least ray of light therefrom. Our own past experiences along the same line enable us to sympathize with others in their blindness, stimulating us to render them all the assistance in our power, to the intent that their eyes of understanding may be opened, that they may be able to discern the fundamentals of the divine plan, and thus come into a better understanding thereof and closer harmony with the Lord every way.

From Genesis to Revelation the serpent is set before us as the synonym of Satan. The introduction of sin is charged to the great Adversary of God, who, following his ambition, sought to secure our first parents and their posterity as his subjects under the new empire which he hoped to establish, that he might be like the Most High. This sinful, disloyal ambition not only wrought havoc in a cherub, degrading him and making him an adversary of God, but through him it wrought havoc to our race—divine condemnation to death, with all the attendant miseries of sickness, pain—mental, moral and physical—deteriorating, culminating in death. We all are witnesses of the penalty; the doctors' signs, no less than the crape and the cemetery, assure us that the sentence of death still rests upon our race—the most awful calamity that could be imagined.

MOTHER EVE'S TEMPTATION

That a serpent was used in Mother Eve's temptation there can be no doubt, but whether it spoke with audible voice or only by its actions we cannot know—it was quite probably the latter, as we sometimes say, "Actions speak louder than words." Satan merely used the serpent as the instrumentality of his temptation. His desire was to alienate the affections, love and respect of our first parents from God to himself. He attempted to do this by passing as their friend and giving the insinuation that God, although the Creator, was the transgressor, who desired to hinder their best and truest advancement and prosperity. The Lord had placed our first parents in the Garden of Eden, which was highly favored every way, and entirely fitted for the perfect pair to enjoy their human perfection to the full. In it were all kinds of trees, some beautiful to look upon and some good for food—trees of life—the eating of whose fruit would perpetuate life in full degree. But amongst the trees of life in this orchard was one tree of very marked peculiarity, which our Lord had called the tree of knowledge and of whose fruit he forbade our parents to eat. This restriction would not necessarily have been perpetual. In due time, after the test of obedience had demonstrated the loyalty of our first parents, no doubt they would have been granted full liberty in the use of the tree of knowledge, but partaking of it before the Lord's time would mean not only their disobedience but their injury, and would bring upon them the divine sentence, "In the day that thou eatest thereof thou shalt surely die"—margin, "Dying thou shalt die."

This restriction on the tree of knowledge became the channel of temptation. Satan was aware of that trait of nature which leads everyone to be interested in and to have more or less desire for anything that is forbidden—to wonder why it is forbidden, etc. Such thoughts had undoubtedly passed through the minds of Adam and Eve, and had been set aside as improper, because surely their Creator, who had done so much for their blessing and joy, would not withhold from them anything really to their advantage; hence in appreciation of his goodness they settled the matter that they would be obedient to the Lord and would not taste the forbidden fruit. Now came Satan's attack: posing as their best friend he intimated selfishness on God's part as the basis of their restriction. More than this, he suggested that they never could be happy without the valuable knowledge which the fruit of that tree would bring them, and, further, that God had lied to them in saying that death would surely follow the eating of the forbidden fruit.

Had Satan appeared and held personal conversation with them directly or through the serpent, they seemingly should have been on guard, and would probably have wondered why any of God's creatures should speak disparagingly of his wisdom and his love. Our conjecture is that the whole matter was done by signs—that under Satan's guidance the serpent partook of the tree of knowledge of good and evil, and when mother Eve saw that no harm came to the serpent, but perceived that it was one of the most cunning of all the animals of the earth, the operation of her mind was, "Has God deceived us? Has he an object in deceiving us? Why did he tell us that we should die if we ate of that fruit, whereas we see that the serpent eats of it and does not die? Quite probably it is because of the partaking of this fruit regularly that the serpent is the wisest of all the living creatures under our control." And when the woman perceived by this process of reasoning that the tree was good to make one wise, her desire for wisdom entrapped her into disloyalty to the command of her Creator. She ate, and as a result did indeed get a great increase of knowledge, with condemnation, sorrow, pain, tears—because the knowledge came not in God's time and order, but in violation of his command.

"A MURDERER FROM THE BEGINNING"

In thus entrapping mother Eve, and through her bringing upon Adam and his race the death penalty, Satan became the great murderer of the race, as our Lord Jesus declared, "He was a murderer from the beginning, and abode not in the truth." His counsel, and indeed the counsel of all who are out of harmony with God is evil, injurious, and whosoever heeds or agrees therewith is not wise. The Apostle says, "The serpent beguiled Eve," and this is his general procedure in all of our temptations. He does not come out into the open, but everywhere seeks to put darkness for light—to deceive, to mislead. We are to remember, too, that mother Eve had no experience with sin, nor with any adversary of God and of righteousness, and hence was the more easily misled in this temptation. Coming from her the temptation was an hundred-fold what it otherwise would have been, for we are informed by the Apostle that "Adam was not deceived." He was aware, fully convinced, that death would be the penalty for his partaking of the forbidden fruit, irrespective of its effect upon the serpent. His temptation, however, touched him upon his most vulnerable point—his love for his wife.

There are intimations that the fall took place one and a half years after father Adam's creation, but for what portion of that time he had his beautiful and loved companion, Eve, we are not informed. It is clearly intimated, however, that he was alone for a sufficient period to realize that there was no companion suitable for him amongst all the beasts, cattle and creatures under his dominion; and when, finally, the Lord gave him a wife of his own flesh and bones, of his own nature, he evidently found in her that complement to himself for which he had so greatly longed. And now, when he perceived that Eve had eaten of the forbidden fruit and that she must die, the poor man evidently felt that without her life would lose its charms, and determined that whatever the cost he would share it with his bride—therefore he partook of the fruit at her instance, with the full knowledge that it would mean his death. He not only

knowingly and willingly disobeyed the divine command, but did it intentionally—he suicided.

SATAN'S DECEPTIONS STILL PREVAIL

We must not censure our first parents too severely, but remember that, although they were perfect in their capacities, created in the image of God, they were not perfect in knowledge. They should have been wise enough to know, to realize, their limitations of ignorance and to have trusted to the Lord. Lack of faith was mother Eve's difficulty, and had father Adam possessed a sufficiency of faith and maintained his obedience no doubt God would have arranged some way for the recovery of his companion, but for their undeveloped condition the trial was too strong; they succumbed, as no doubt nearly all of their children would have done under similar circumstances. We blame them not, yet we see that God, foreknowing what course they would take, preferred to allow them to take that course rather than to interfere with them, intending to ultimately overrule their disobedience for a higher and wider development of his own gracious purposes through the redemption and ultimate blessing which the divine plan centers in Jesus.

What do we see today but similar disobedience, notwithstanding the fact that we have larger experience than our first parents as respects contact with sin and its penalty? In how many instances today does ambition, love of knowledge, lead to disobedience of divine restrictions to the serious injury of the disobedient one? One would think that the lesson before us would be so powerful, so convincing, that all who have a knowledge of it would flee from temptation in such directions and resolve that at any cost they would be obedient to the Word of the Lord. How many today, like father Adam, would be willing to sacrifice their eternal interests for the joys and pleasures of earthly companionship, even to the extent of disobedience to the divine requirements.

WHOM SHALL WE BELIEVE?

Whoever may be inclined to condemn mother Eve for hearkening to the voice of the serpent should reflect that the great majority of the world today are believing Satan's lie, rejecting God's message. The heathen, numbering 1,200,000,000, almost without exception believe Satan's lie, "Ye shall not surely die," so that when their friends die they claim that they are not dead but more alive than ever. Nor is this the worst of it: so-called Christendom, representing 400,000,000 of our race, have very generally accepted the same lie, and similarly believe that none are dead—that all in the moment in which they appear to die really become more alive than ever before. How can we blame mother Eve on this score while we see the deceptions spread abroad far and near, notwithstanding all the lessons which she learned and which her children should have learned through her example. As to believe God always leads us in the right direction and brings blessings, so to reject God's counsel, to receive the serpent's counsel, always means to bring injury in some sense or degree.

Look about over the world today—see the heathen worshiping their ancestors, and imagining that they hold communion with those whom the Scriptures declare are dead and know not anything, and never would know anything had it not been for the redemption accomplished at Calvary by Jesus, and who would not in any sense of the word be conscious until awakened by our Lord at his second coming in resurrection power. Look at Christendom, and perceive that two-thirds of these believe in the doctrine of a present purgatory, in which their relatives and friends are suffering from the moment of death. See them praying for the dead and paying for masses for their relief from pain. Think of the thousands of injurious superstitions that are built upon this error, and reflect that Spiritism, which is already having a great influence and, according to the Scriptures, will shortly have still wider and more baneful effect; and note how it has all its power from this false doctrine which the Adversary originally started in Eden—that the dead are not dead, but alive, and ready to communicate through mediums, etc. Consider how Satan has used this error all the way down through the ages, and how, through the fallen angels, the demons, he has personated the dead and sought thus to entrap the living. Let us learn the lesson; let us say, with one of old, "Let God be true, though it make every man a liar."—Rom. 3:4.

CURSING AND BLESSING

Let us realize that every one who opposes or denies the divine testimony is a liar and the truth is not in him; but let us set to our seal that God is true, and realize that the penalty of death is real, that the redemption price paid by our Lord Jesus was his death, also real, and that the blessed provision of the divine plan for the future is the awakening of mankind from the sleep of death, from the unconsciousness of death, for the very purpose of bringing them to a clear knowledge of God and his truth and releasing them from the superstitions and evil influences, degradation, etc., which came upon them through disobedience, through the fall, through the following of Satan's original lie.

The curse that rests upon the race, upon the earth itself and upon the serpent and Satan is a condemnation, a penalty, a reprobation. The serpent, under divine reprobation, experienced some kind of a change of form and locomotion, and became to mankind a synonym, a representative, of everything evil, loathsome, vile—the synonym of sin and Satan. Not only in our lesson is this brought to our attention, but also in the typical system of natural Israel. Fiery serpents were sent upon Israel as a curse or penalty for sin; and when, through their doubts, the people were perishing, under the Lord's instruction Moses raised upon a pole a copper serpent, looking to which in faith the Israelites were recovered from the poison of the serpents. Thus the Lord early intimated that Christ would be made a curse, a sin offering for us, and that we would be healed through looking to him in faith.

BRUISING THE SERPENT'S HEAD

In pronouncing the curse against the serpent—against evil—the Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The Scriptures show us clearly that this divine prophecy is to be fulfilled, that our Lord Jesus is the seed of the woman through whom the blessing shall come, and that his church, his bride, is to be joint-heir with him in the suffering incidental to the attainment of the honorable position of joint-heirs with him also in the great work of delivering mankind from all the evils that have come upon us through Satan, through the serpent. The head and the heel are referred to symbolically as representing vital and non-vital portions of the body.

Thus the Christ, Jesus the head and the church his members, throughout this Gospel age have all suffered something from the serpent, from evil, from Satan, but under God's providences their sufferings are not serious, not deadly—they are wounded in the heel, so to speak. This seed class is begotten of the holy Spirit, new creatures; hence nothing that can come to them in their earthly, human experiences can prove injurious to their spiritual welfare. All the bruising of the heel, under the Lord's supervision, shall work together for good to the development of character, to the preparation of the injured members for the far more exceeding and eternal weight of glory by and by. Thus it has been with our dear Redeemer, who being wounded for our transgressions has been highly exalted of the Father. We also who are sharers with him in his sufferings, ignominy, death, are to be sharers in his glory.

As for the serpent, his head shall be crushed, all evil shall be utterly destroyed in God's due time. Not yet, however; evil is still rampant, not only as much as it has ever been in the world's history, but more so, and this is in full accord with the divine record that "evil men and leaders astray shall wax worse and worse," and a few short years ahead will fully demonstrate the power of Satan over and in those who are his subjects. But victory is coming to those who are now wounded. The Christ shall by and by bind that old serpent, the devil, Satan, and cast him into the abyss and set a seal over him that he may deceive the nations no more until the thousand years of the Millennial reign of Christ be passed—until all mankind shall have had a full opportunity of coming to a true knowledge of God and of accepting and using the grace provided through the great Redeemer's sacrifice.

As for the church, we also will have to do with this work of crushing evil—as the Apostle expresses it, "The very God of peace shall bruise Satan under your feet shortly."—Rom. 16:20.

OUR GOLDEN TEXT

Our Golden Text fits the subject well, especially in the better translation which we have given. All of Adam's posterity, all who are in him, are dying as a result of his disobedience. Failing to maintain his hold upon the gift of God, eternal life, he has also failed to transmit that character and degree of life to his children. The six thousand years of crying and dying have been an awful lesson to the world of the exceeding sinfulness of sin, but thank God the time of this groaning of creation is nearly at an end, the new dispensation is near at hand. He that gave himself a

ransom for Adam, and who thus incidentally purchased not only him but all of his race who had lost life in him, this great Redeemer is about to establish the rule of righteousness in the world and to inaugurate that era of blessing, the Golden Age, for which the whole creation waits and longs, whether intelligently or unintelligently.

The blessing of life in its full, everlasting, complete sense is coming to "all in Christ" and to none others. Now is the opportunity for coming into relationship with him as his bride and joint-heir. Blessed are we whose hearts of understanding and ears of appreciation have recognized this grand opportunity, so that we have been glad to accept the Lord's proposition at the cost of every earthly interest. Surely the faithful shall be like him and see him as he is and share his glory. Then in the time of his presence the world of mankind in general will be granted an opportunity to see and to hear and to accept of divine mercy in him—not by becoming the bride, for that class will have then been filled, but they will be granted the privilege of coming into relationship with the Christ as children, receiving of his life, being begotten again to restored life—to a restitution of all that was lost in the first Adam and restored in the second Adam. He that hath such a hope in him may well purify himself and strive to come into relationship with Christ, and thus to as quickly as possible attain to the joys and blessings of the divine favor. He that hath the Son hath life, he that hath not the Son shall not see life eternal.—1 John 5:12.

THE SHADOW OF GOD'S HAND

Bright and fair the sun was beaming
O'er my smooth and easy way,
And my soul moved lightly onward;
Fear and care were far away.
Hope was bright and winged my footsteps,
Eagerly I pressed along,
And the joy of heavenly favor
Filled my heart with praise and song.

I could see my Father's wisdom,
Loving care and sheltering arm,
Leading me through pleasant places,
Guarding me from every harm.
I could feel love's flame arising
High and higher in my breast,
And my lips o'erflowed with gladness,
All was joy and peace and rest.

When at once a voice within me
Seemed to thrill my very soul:
Could I stand if joy departed,
Sorrow flooding all my soul?
In an arid desert lonely,
Would my faith endure the test?
Would my spirit, still undaunted,
Praise him then as when at rest?

This one thing my soul pursueth,
To attain thy perfect love,
Love, unwavering and loyal,
Rising all things else above;
I would have the faith enduring,
Stronger when most sorely tried,
"Spare me not, but prove me, Father,"
Anxiously my spirit cried;

When across my clear horizon
Suddenly a cloud arose,
Spreading wide and lowering darkly,
Threatening my soul's repose.
Stranger voices sounded near me,
Scarce a step was plain before,
But my Father's arm sustained me,
What, then, could I ask for more?

And, while leaning hard upon him,
His sweet peace was given me,
By the Spirit's gentle whisper,
"This is his great love for thee;
Well he knows thy deepest yearnings
To reflect his image bright—
All thy prayers come up before him,
And are precious in his sight.

"And this darkness come upon thee
Is the shadow of his hand,
Never raised except in blessing,
Though thou mayst not understand."
Then my heart grew strong and trustful,
And with joy my soul was stirred;
"Teach me, Lord, to trust thee fully,"
This my prayer so soon was heard.

Fearless then, I started onward,
Compassed by the gloom of night,
For, by Father's love surrounded,
Darkness is as safe as light!
Still I pray, "O, lead me, Father,
By thy goodness and thy might,
Till, beyond time's misty shadows,
Dawns the pure, eternal light."

—*Bessie P. Lockerbie.*

"SIN LIETH AT THE DOOR"

Genesis 4:3-15.—JANUARY 27.

Golden Text—"Whoever hateth his brother is a murderer."—1 John 3:15.

The story of Cain and Abel itself is a sharp contradiction of the Evolution theory. Had Adam been but a slight remove above the monkey, and lower than the lowest type of man today, his children would have been little if any better. But our lesson shows us two sons of Adam, clothed and in their right minds, the one a tiller of the soil, the other a shepherd and herdsman. Do apes exhibit such dispositions at the present time? Assuredly not. Furthermore, these two men of noble character esteemed it a duty and privilege to acknowledge God with their substance. They did not worship idols, nor sun nor moon nor stars, but the living God, the Creator. Surely neither apes nor the lowest forms of man exhibit such tendencies today. And even after Cain had become a murderer, his reverence for the Almighty and his appreciation of his crime marked him as not only higher than the brute creation, but very much higher than many of his race today who have little regard for life, fearing chiefly the penalty.

At what particular time our lesson dates we may not surely know, the chapter in which it occurs passing over centuries of time. In the first verse it tells of the birth of Cain, in the next verse he is a full-grown man and has a full-grown brother Abel, and quite probably they both had large families, though through neither one is Adam's genealogy reckoned, and Abel's children, if he had any, are not mentioned at all. The third verse, with which our lesson opens, intimates a considerable period of time after Abel was a keeper of sheep and Cain a tiller of the ground, saying, "And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, and Abel an offering of the firstlings of his flock."

THE RESPECTED OFFERING

Nothing either good or bad is recorded of either of these men, Cain and Abel, up to the time of this lesson and their presentation of their respective offerings before the Lord. It was but natural, and we might say proper, that each should present to the Lord an offering representing his own industries, and the Lord's acceptance of Abel's offering and failure to accept Cain's should not be considered as any slight upon the latter, but rather as a lesson of instruction, a leading of divine providence, indicating the character of offering that would be most acceptable and pleasing to the Lord. The reason for the acceptance of Abel's offering is apparent—God desired that all offerings from his creatures should recognize original sin and the necessity for a great sin-offering, the sacrifice of the life of the Redeemer. Thus early did God begin the lesson of instruction emphasized by the Apostle that without the shedding of blood there is no remission of sins.—Heb. 9:22.

So near to perfection, the first-born son of the perfect Adam, Cain had undoubtedly inherited a fine human organ-

ization, nearly perfect in all of its parts, comparatively well balanced; but as Adam, who was perfect, could allow love for his wife to misguide him into disobedience of his Creator, so Cain allowed the wrong view of matters to enter his mind, to have control and ultimately to bring forth its evil fruit, murder. We can sympathize with him in his grief that his sacrifice was not acceptable to the Lord: we can appreciate his surprise that the offering of his younger brother, a blood offering, should be more acceptable. But here we who have the new mind, begotten of the holy Spirit, can see that he took the wrong course in allowing envious, angry feelings against his brother, whereas he should have gone to the Lord in supplication to know why his sacrifice was not acceptable. Had he done so the Lord would undoubtedly have told him that his desire to worship and serve were appreciated, but that it must be a divine regulation amongst men that all sacrifices, to be acceptable to the Lord, must be those which would typify the death of a ransomer and atoner for sin.

Here we see the fine, subtle, entering wedge of sin, and who that has had experience may not trace analogies in his own experience and note when and where the wrong thought was permitted to have control of his mind and the proper thought was not entertained? Many of us can perhaps see by how narrow a margin we have escaped a wrong course, it may be, on various occasions. It is in such respects that the new creatures in Christ have much advantage every way over natural men, however well disposed they may be; for, as the Apostle explains, as new creatures we have the "spirit of a sound mind," which enables us to think calmly, dispassionately, temperately of our own experiences and those of others, and leads us to look to the Lord for the wisdom from on high as a guide in the interpretation of our daily experiences. Whoever learns to look to the Lord in all his sorrows and disappointments, as well as in his joys, has learned a valuable lesson, which Cain had not yet learned, and which he never learned, because none were begotten of the holy Spirit or permitted to receive the new mind of Christ until after the real atonement had been made and Pentecost came as a result of the acceptance of that atonement on our behalf by the heavenly Father.

"WHY ART THOU WROTH?"

The power to be angry, the power to be wroth, is not a result of the fall nor an evidence that Cain was bestial. The Lord uses these same words in reference to his own attitude of mind at times, declaring that he was wroth under certain conditions and that he is angry with the wicked every day. (Psa. 7:11.) The force of character which permits of anger is the very same force which otherwise directed signifies intensity of love: the inability to be angry under proper cause would imply imperfection, blemishes, just as inability to love strongly would imply similar defects of character. To be perfect implies a full-rounded capacity in every direction. The perfectly shaped head would not be a bumpy one representing some of the organs large and others small, but would be a well-rounded head in all particulars. In such a perfect organization, while every power would be there, the higher powers of veneration for God, spirituality, conscience, etc., should be in control and indicate when combativeness, destructiveness, should and when it should not be exercised. It is a mistake to suppose that a perfect being would be deficient in combativeness: on the contrary, every Christian must have this quality of mind, otherwise how could he become an "overcomer"? how could he "fight the good fight"? The desirable thing is that every organ of our heads should be perfect, and that these all shall be under the perfect control and regulation of the higher reasoning faculties.

Cain was not rightly exercised by his experiences. He went about sullenly for a time, brooding over the fact that God had not recognized his offering and had recognized Abel's. He was angry—it seemed to him an injustice on God's part: he had been as faithful in his department as Abel had been in his.

God did not leave him to himself, but considering the fact of his inexperience and that there were none others to give him proper counsel, the Lord admonished him with the query, "Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door." This suggestion should have been sufficient. Cain should at once have appealed to the Lord, and, having learned God's will, should have prepared himself to offer such a sacrifice to the Lord as would be pleasing to him. The inference that he was not now doing well, not now pleasing the Lord in his wrath and sullen attitude, was a reprimand; and the suggestion that sin was lying at the door, or (revised version) "crouching at his door," should have suggested to him the danger of a misstep. Nothing is intimated of a wrong condition prior to this sacrifice, and the sacrifice itself was not wrong—it was merely that Cain was ignorant. The wrong began when he became angry and sullen instead of applying himself to learn the lesson of the Lord's providences. Sin was now crouching at his door like a wild beast, ready to spring upon him and devour him. And, alas for him! he failed to heed the Lord's warning and allowed the crouching enemy, sin, to enter into his heart and to make of him a murderer. It was the spirit of Satan that entered into him, taking the place of the spirit or disposition of the Lord, which was his originally as one closely in the likeness of God, not greatly marred as yet by the fall. This the Apostle intimates, saying that he was "of that wicked one"—he partook of Satan's disposition, spirit. (1 John 3:12.) And as Satan was a murderer from the beginning, so his spirit in Cain was a murderous spirit.—John 8:44.

ALL HATERS ARE MURDERERS

Here we have the vital point of this lesson as respects the household of faith, especially the new creation. We who have been begotten of the holy Spirit and who thus have the "mind of Christ" (1 Cor. 2:16), have the mind or disposition that is loving, generous, kind, forgiving toward our fellows and that is reverential and obedient toward God. This is the spirit or disposition that is of the Father and of the Son: the opposite disposition or spirit is of the adversary. The two spirits or dispositions are so opposite that we cannot have both at once—we cannot serve God and Mammon, Christ and Belial.

The Lord lays down his regulations in this matter in most positive terms, telling us in the Golden Text of this lesson that "he that hateth his brother is a murderer"—telling us also that no murderer has eternal life abiding in him, and assuring us that the spirit or disposition of murder is the spirit or disposition of the adversary, who was the first murderer. If we resist the devil he will flee from us, but if we allow anger and a souring disposition to take possession of our minds, the adversary comes closer and closer until he couches at the door of our hearts, ready to leap in and have possession at a favorable opportunity. In Cain's case, he was not counted as having sinned at the time he thought of his brother in angry mood—his sin was in the outcome of that angry mood—murder itself.

With us the matter is different, because the Lord is not dealing with us according to the flesh but according to the spirit, the will, the intention. Our flesh is reckoned as degenerated, hopelessly dead, and we are accepted of the Lord purely on the basis of our new minds, our faith in Christ, and our consecration to walk in his steps. For all such new creatures murder would be an impossibility. How could one who has the spirit of the Lord commit murder? It would be impossible for him to desire or commit murder under any conditions. It would imply that he had lost the spirit of the Lord entirely; and since under the Lord's Covenant he would not be permitted to do this ignorantly and without reproof, it would imply a wilfulness in the sin. Still stronger is the statement that hatred would be murder for the new creation. The angry thought might be suggested through the imperfect, fallen brain, but the mind, the will, must be so loyal to God and so well instructed respecting his will that it would repulse such a suggestion as that of hate. The new creature, the new will, the new intention, cannot deliberately entertain a feeling of hatred toward a brother—it would mean the spirit or disposition of murder, and thus the reverse of the Lord's spirit.

WORKS OF THE FLESH AND OF THE DEVIL

Another apostle, in cautioning the church, assures us that the works of the fallen flesh and of the devil are manifestly different from the works or operation of the spirit of the Lord in his people. The latter he tells us brings forth the reverse, or the fruitage of gentleness, meekness, patience, long suffering, brotherly kindness, love, etc.; the former, the spirit of the fallen nature, the adversary—anger, malice, envy, hatred, strife, backbiting and slander.

It is only as we get this matter well before our mental vision that we have the proper conception of the spirit of the Lord in contrast with the spirit of error, the spirit of the adversary, the disposition of sin. Whoever gets such an opening of the eyes of his understanding will be assisted, quickened thereby to fresh zeal in his opposition to sin in its every form. And the wider the eyes of his understanding open to a discernment of God's character and the beauties of his law of love and justice, the more vigilant will he be

in his opposition to the downward tendencies of his own flesh —the more on guard lest he should be overtaken in such faults.

DESIRE CONCEIVES SIN

We read, "Lust [desire] when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death." (Jas. 1:15.) Here we have a suggestion of the insidious character of sin; it does not stalk about openly in its horrible aspect, rather it starts in desire; it is prompted by selfishness of some kind, either in envy as in Cain's case or in ambition as in Satan's case. Small, refined, insidious are the beginnings of such desires, with no suggestion whatever of disloyalty to God or murder of our fellows. It is when these selfish desires and envyings, being unrepulsed, have gradually grown stronger and stronger, that, as the Apostle suggests, they conceive and bring forth to fruition, where they have life actually. Then the course is longer or shorter according to the individual or the circumstances, but the tendency of a desire that has conceived is to bring forth —to have the desire, the ambition, the envy, reach a consummation, and such a consummation is always sin. Such sin continued in, unrepented of, cherished, would surely lead on to death—the second death. How important, then, it is that we keep a close watch upon the desires of our hearts, and remember that out of the heart, out of the desires, proceed not only the good, kind, loving, generous sentiments, conceiving and bringing forth good deeds, kind words and proper conduct, but also out of the heart desires proceed the envyings and wrong and selfish ambitions which lead farther and farther away from the Lord and nearer and nearer to that condition which he would ultimately declare worthy of the second death. How appropriate the words of the poet:—

"I want a principle within
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near;
I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire."

"THOU SHALT RULE OVER HIM"

After cautioning Cain that sin crouched at the door of his heart, the Lord added, "Unto thee shall be his desire and thou shalt rule over him"; that is to say, Satan desired to have Cain, but the latter's proper course would be to resist the devil, to rule over him by keeping his heart in tune with the Lord and the recognized spirit of righteousness, justice, love. St. Peter found the adversary desiring to have him, to sift him as wheat, to get him out of the discipleship of which he was one of the strongest characters and leader. We have all seen how nearly the adversary succeeded in Peter's case as he entirely succeeded in Cain's. Peter had the advantage of the Lord's prayers and of his contact with him and of the lessons he had learned as his disciple, and in his case a victory resulted, even though for a time he was overcome.

Is it not the same with all the Lord's true followers? Is not Satan desiring to have us to sift us—to hinder us from being garnered amongst those who shortly will shine forth as the sun in the kingdom of the Father. (Matt. 13:43.) Assuredly this is the case, and our experiences today are in full accord with the testimony of the Scriptures that we are now in a very trying time—subject to the special temptations of the adversary, but succored of the Lord in a special manner through his Word, through the brethren, through the various helpful instrumentalities which the Lord has provided for this harvest time for those who look to him for assistance and who are willing and glad to accept those aids which he proffers them. Yea, we see that we are living in that particular time which the Scriptures designate the hour of temptation, which shall come upon all them that dwell upon the face of the whole earth.—Rev. 3:10.

Temptations, trials, there must needs be: without these there would be no such thing as demonstrating or perfecting character, and the Lord proposes that only overcomers shall be joint-heirs with his Son in the kingdom. Instead, therefore, of temptations being a sign of divine displeasure they should be regarded by us as evidences of the Lord's favor—that he still considers us worthy of being further proven; that he still has us in hand with a view to our preparation, chiseling, polishing, making ready for places in his glorious heavenly Temple. Let us learn, therefore, to rejoice in tribulation and, as the Apostle urges, let us also fear. (2 Cor. 7:4; Heb. 4:1.) Thus between the rejoicing and the fear, and carefulness and watchfulness and prayerfulness, we shall be in that attitude which will assist us in the knowing and doing of the good and acceptable and perfect will of God.

"MY BROTHER'S KEEPER"

How long Cain brooded over his trouble, how long it took for his wrong desire, his envy, to conceive and bring forth the sin of murder we are not told—merely the fact is stated that this was the bitter fruit. The Lord did not hinder the murder, and even dealt most generously with the murderer, to whose attention the matter is called by the inquiry, "Where is Abel, thy brother?" As the question implied ignorance on the Lord's part, Cain may have wondered to what extent the Almighty was omniscient, all-seeing, and his answer was in line with this. "I know not: am I my brother's keeper?" This question continually recurs, not only amongst the members of Adam's natural family but also amongst the brethren of the Lord's family, the new creation. To what extent is one his brother's keeper? how far does our responsibility go?

Let us look first at the spiritual family: Its members are declared to be bounden or holden one to another by the cords of love, by membership in the body of Christ, so that if one member suffer all the members suffer with it, and if one member be honored all the members are honored. (1 Cor. 12:26.) The Apostle, expatiating on the importance of the various members of the body, declares that even the humblest is necessary—that the hand may not say to the foot, I have no need of thee; and that as in our natural bodies we take the greatest care of those members which are least pleasing, so in the spiritual family those which are least attractive of themselves need our attention and sympathy and covering with the garment of charity more than do others. The new commandment which the Lord gave to his disciples was, "That ye love one another as I have loved you." We cannot love the world with that deep, intensive love—it is not incumbent upon us to sacrifice our own interests for the world; but it is made obligatory that we have the Lord's spirit toward all the household of faith, so that, as he did, so shall we rejoice to lay down our lives for the brethren, serving them with our moments and our hours at the cost of our own self-denial.

"EVERY MEMBER IS NECESSARY"

According to this, the law of our Head, the terms and conditions of membership in his body, we are our brothers' keepers: each one has a responsibility for his fellow—not to intrude upon him as a busybody, but to look out for his interests, his welfare, and to do all for that brother that he would have that brother do for him—yea, more than this: that he would lay down his life for his brother, as Christ loved the church and gave himself for her. If all the Lord's brethren could realize this to be the divine rule governing the new creation, and realize that only those who do live up to this rule are making their calling and election sure, what an awakening of zeal amongst the brethren for the service one of another would result, and what a blessing would come to all the Lord's dear flock! Let us take heed that no man take our crown—that we be found possessors of the Master's spirit toward the fellow members, and thus be accounted worthy of a share in the kingdom class.

As for the world: We are to remember that while there is a wide gulf between the natural man and the new creature in Christ, nevertheless according to the flesh there is a brotherhood which we are not to disdain or overlook. The entire groaning creation are our brethren according to the flesh, and have claims upon us that the Lord would have us recognize. They are our "neighbors," and according even to the Jewish letter of the Law the neighbor must be loved as one's self—his interests are to be safeguarded as we would guard our own interests. Hence, in the whole world of mankind, this question, "Am I my brother's keeper?" would properly be answered, Yes, each one should be on the lookout for the interests, the welfare of others as well as his own, and so doing would not be disposed to override or cheat his neighbor, but, according to the golden rule, to do unto others as he would have them do to him.

We cannot hope that the world, blinded by selfishness, and devoting all the energies of life along selfish lines and ambitious channels—we are not to expect the world to appreciate this high standard of the divine Law. But surely all who are new creatures in Christ should appreciate it, and in their dealings with the world, therefore, should not only be just, but more—loving and generous and kind, unwilling to injure but willing to bless. Thus the Lord's people are to be peculiar people in that they unselfishly will seek to be their brothers' keepers, looking out for the interests of others as well as for their own interests. Not neces-

sarily laying down their lives for their neighbors, but ready to do good unto all men as they have opportunity, especially to the household of faith.—Gal. 6:10.

THE VOICE OF ABEL'S BLOOD

Putting the matter in figurative language, the Lord declared to Cain that Abel's blood cried from the ground for vengeance. It was another way of telling Cain that the Lord was omniscient, knew everything that transpired, knew that his brother had died at his hand. In this figurative sense all sin cries for the punishment of the wrong-doer—it is the voice of justice. The Apostle Paul, referring to the death of our Lord, who similarly was murdered by his brethren, and whose blood might be expected to cry out against them, against the whole world of mankind, tells us that, instead of crying for vengeance, our Lord's blood—shed as a sacrifice on our behalf, as an atonement for our sins—cries out not for justice but for mercy! O, how gracious that our dear Redeemer laid not the sin to the charge of those who crucified him and despitefully used him, but that in his generosity he is willing to make an appropriation of his precious blood on behalf of the sinners, to effect their reconciliation to God by the blood of the cross—by his death on the cross.

The Apostle's words are that the blood of Jesus speaketh better things for us than the blood of Abel. (Heb. 12:24.) Let us not forget that blood stands for or represents something higher than itself—that when we speak of the blood of Christ we are not referring merely to that which coursed his veins and arteries and which flowed from his wounded side, but we are speaking of that which the blood represents, namely, the life: as the Lord said. "The life is the blood." Hence, whenever the shedding of blood is referred to, the giving up of life, the death, is the main thought—thus the passage, "We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ," signifies that we are redeemed with the incorruptible life of Christ—the life which was not under penalty, not forfeited, not condemned, but approved, and which was yielded up as a sacrifice, a corresponding price, a ransom, for the forfeited life of Adam and his race.

The curse of God was upon Cain, the murderer—divine condemnation rested upon him; he was cut off from communion with God, previously enjoyed, and according to his own language felt his condemnation and outcast condition severely. The Lord declares through the Apostle that no murderer hath eternal life. This signifies that anyone having the spirit of murder in his heart is unfit for eternal life, could not, according to divine arrangement, be granted that great boon or blessing—he himself must die, because unfit for life. This does not mean that there will be no hope for Cain in the future: we know not to what extent he may have repented of his crime before he died. But we are sure that he, as well as all mankind, not only will receive a just recompense or punishment for their sins, but also secure a measure of the blessing which God has provided for every member of the race through the dear Redeemer, who bought us with the precious blood.

On the other hand, for one of the Lord's consecrated ones, begotten of the spirit, to commit murder intentionally, willingly, in the first degree, would undoubtedly mean his second death; because it would signify that the spirit of love, the spirit of God, must have entirely perished in his heart ere such a deed could be deliberately and intentionally committed. We would have no hope for such an one. More than this, for wilful and deliberate hatred toward a brother to be engendered in the heart would seem to mean the perishing of the spirit of love there, and if so would mean the second death. However, because of the weaknesses of the flesh it would be very unsafe for any of us to attempt to judge closely upon this point. But it would be well indeed that we should be fearful along these lines, as the Apostle suggests, "Let us fear, lest a promise being left us of entering into his rest any of us should seem to come short of it." (Heb. 4:1.) Let us fear, therefore, any approximation of a feeling of hatred, anger or malice against a brother in the Lord or against anybody. Let us strive more and more that the new mind shall control positively in our thoughts and intentions, and so far as possible in our outward deportment.

SOME INTERESTING LETTERS

Dear Brother Russell:—

There are three churches quite close to us, Free Methodist, United Brethren, and Methodist Episcopal. We were not here very long before they found out that Bro. Wagner knew something about the Bible, and the Free Methodists came and asked him to come to Sunday School and teach their Bible class. He told them if they would let him teach the way he understood the Bible he would teach, and that he would not teach anything or accept anything without a direct proof from the Bible. "Yes," they said, "he could teach that way," and he has taught it that way ever since. While some did not altogether agree with what he taught they could not find anything to disprove it and had to let it go. A short time after he started teaching there the United Brethren asked him to take their Bible Class also, because they heard he was so "wonderful" on the Bible, and as their school was in the afternoon and the other in the morning he could do it. He accepted on the same terms as with the Free Methodists. One of the class leaders of the M. E. Church heard so much that he came to our house to investigate, and Brother Wagner gave him a brief outline of God's plan. We gave him some tracts and he soon came back to hear more and get more to read. We gave him Vol. I. in "Scripture Studies," and he told us on Sunday night he wanted us to send for the Tower, Diaglott and a set of the "Studies." Last Sunday, when he got his quarterly to look at the lesson he said the explanation was too "rank," and he would not go to Sunday School at all, as he said he did not have enough of the Truth to teach yet and would not teach error.

The Free Methodist minister said Sunday before last that he thought this was not suitable doctrine to teach in the Sunday School, which this M. E. class leader found out, and immediately came to ask Bro. Wagner if he would take charge of a Bible class if he started one, and teach the Truth. Bro. Wagner consented and he arranged one for last Sunday night. His brother class leader became alarmed and decided to come also and show his brother his foolishness, but after the meeting he came humbly forward and shook hands with Brother Wagner and said he had never heard anything like it and begged for permission to come again. There were fourteen at the meeting with their Bibles and all thoroughly interested. The interested had not all been notified, as the time was too short, and we expect many more next Saturday night at our house. The membership of either of these churches does not exceed twenty, so you see there is a good percentage interested in the Truth.

Your sister in his name, S. M. W.,—*Pa.*

Dear Brother Russell:—

The Pilgrim service continues a source of great blessing to me, and where a request for Pilgrim visits was sent to the Tower office I believe the visits are especially refreshing to the friends of the Truth in that locality. There, too, the spirit of love and good fellowship is more pronounced, and generally there is manifest a greater degree of zeal for service of the Truth. Indeed, how could we expect it to be otherwise? And where Pilgrim visits are requested I find more hungering for truth, and of these it is written, "They shall be filled." They seem to show more the disposition of self-sacrifice and less inclination to criticize each other. The characteristic of contentment dominates more largely, while at the same time they deplore their inability to do a great deal more for the Master.

Some are disposed to think their accommodations for entertaining a Pilgrim are not good enough. But I assure them to the contrary, for so often they are much better than we deserve. Our service is so easy, so devoid of weariness of mind and body, and withal so blessed and spiritually uplifting that anything the dear friends have to offer is good enough for us, and "our cup runneth over" with joy continually.

There seems one thing, however, that needs to be corrected, so far as my observation goes, and that is the bringing to the meetings of small children, who cry and fret and talk aloud and thus disturb others who are present, as well as distract the attention of the speaker, so that he cannot do justice to the occasion. Many of the friends tell me they cannot get from the service the good they would like to have gotten, because some infant or small child present drew their attention despite their effort to keep the mind on what the Pilgrim was saying. And I find, too, that the fretful child impairs the service in that the speaker's attention is drawn from his subject, and causes more or less of rambling talk and disconnected sentences, and an extra effort and weariness.

While personally I have not been troubled much in this respect, the friends tell me of many instances where the service of other Pilgrims (and in one instance your own talk) was spoiled by a fretful child.

Wherever I go, dear Brother, I hear expressions of sympathy for yourself and deep appreciation of your work and the Truth in general. I think the church is drawing together more and more closely in bonds of love and Christian unity.

Faithfully in Christ, your brother,

J. A. Bohnet,—Pilgrim.

Dear Brother Russell:—

Knowing that you would be specially interested in having a more particular account of the condition of the harvest work in the Maritime Provinces than could be possible in our reports, I have thought that a letter to this end would be acceptable.

One of the most significant things noted, as contrasted with last visit, was that there seemed to be a greater desire to look into what, to many there, seems to be a "new doctrine." This was manifested in an increased attendance of church members at the different meetings, who had been reading to some extent the harvest literature. The meetings were held in Presbyterian, Baptist, Unitarian, Disciple, and MacDonalite churches; also, in two instances, in Y. M. C. A. halls.

In H— we had quite an interesting time. The friends secured a Disciple Church for the meetings. The minister and some of the members of the committee having in charge the leasing of the church were out of town when the permission was granted, but on the evening of the first meeting all the members of the committee were present.

I spoke on God's Plan of Salvation and was listened to very attentively, and before the close of the meeting announced another meeting for the next evening. After the close of the meeting I noticed several of the audience, who I afterwards learned comprised the committee, gathered together and conversing very earnestly. Then I saw them call the brother who had secured the hall, and begin conversation with him in a very animated manner. I scented trouble of some kind, and when it seemed opportune approached them and enquired what was the matter. One of the committee replied that in the absence of their minister they did not care to assume the responsibility of allowing us to hold another meeting, and also said that if all the members of the committee had been at home when the application was made we would not have been permitted to have the use of the church at all. I told them that the meeting had been announced for the next night, and that I did not see who could assume the responsibility if they did not. Then one of the committee asked why we had come to them to secure their church —why we had not secured one of the several halls in the city. I answered that I had nothing to do with that matter, but that the reason doubtless was because our brethren were aware of the fact that the Disciple Church professed to be an unsectarian church, having no creed, and held that all who believed in Christ as Savior and Lord were their brethren in Christ; and as their church was the only church of this character in the city, it was quite natural for them to ask this favor of their brethren in the cause of Christ. This had the effect of silencing the brother, and appealed to the "Disciple pride" of the others.

I then said that we recognized the peculiar circumstances under which they were placed and that possibly under similar circumstances we might act as they were doing, and on this account, to avoid getting them into difficulty, we would relieve them of any responsibility by giving up the use of the church and would try to secure another place.

Just at this point in the conversation a man who had been listening very attentively stepped up and said, "I think you are all wasting time. The meeting has been given out for tomorrow night, and there were quite a number of strangers here who will come tomorrow expecting to hear this man, and I can't see any reason why this committee can't let the meeting be held as announced. I am not a member of the committee, but I am of the church, and have a voice in the matter. I myself was interested in the discourse, and I want to hear the brother to a finish." This had an instantaneous effect upon the committee, who then, after a few moments consultation, decided to let us have the church for the next evening.

On leaving the building, a sister, who was a member of the Disciple congregation, approached me and said, "The committee did not tell you what their chief objection was to your having the use of the church. The fact is that you are under the bann. It is reported that some time ago you spoke at a Disciple church at P—, and were instrumental in splitting the church there." I told her I did speak in P— two years ago, but that it was in a private house, and that it was at the invitation of the President of the Women's Foreign Mission Society who had previously been reading the literature of the W. T. B. Society and had, three months before the time of my visit, withdrawn from the Disciple Church. Further, that the minister of the Disciple Church was present with several of his congregation, but that they came of their own free will. I told her further that our work, which had been going on for years, did not have the object of establishing a new sect, but simply to bring the truth within the reach of all lovers of Christ and his Word.

The next evening quite a number of the Disciple Church were present at the meeting, including all the committee. We spoke on "How to Study the Bible Intelligently," giving an outline of the ages, dispensations, etc. The interest was much deeper than on the previous evening, and I have learned since that it had the effect of awakening an inquiry concerning what was to become of those who have never had a full opportunity to be saved in the present life. The literature was taken quite freely and is being read.

At our visit to P— after this we found a Methodist minister who had been obliged to give up his labors in his church on account of physical weakness, and had on this account found time to read the DAWN series and had come into the truth. He attended all the meetings, and expressed a desire, if his health was restored to him, to engage in some active part of the harvest work—the colporteur work preferably.

In S— we found a Presbyterian minister who had read all the DAWNS, and was so favorable to the teaching that he allowed us to have the use of his chapel for a public meeting. We had a very good hearing, and trust the results to the Lord's keeping.

At S— J— at one of the meetings six ministers were present. They doubtless were stirred to look after their flocks.

We found the friends in all the places were more zealous in their efforts to bring the truth within the reach of the people, and had advertised the public meetings quite extensively. They were all very demonstrative in expressing their appreciation of the efforts of yourself in ministering to their spiritual needs; they also expressed their deep sympathy for you in your trials, and desired that we convey to you an expression of their complete confidence and full sympathy for you in all your work and labor of love. There is a great desire in all the different places to see and hear you. It would be of great help to the furtherance of the harvest message.

With Christian love to you and all the dear friends, I am, as ever, yours in Christ,

R. E. STREETER,—*Pilgrim.*

OUR ACTIVE COLPORTEUR LIST

We like to think of all the friends of the Truth as being Colporteurs at heart, even though not privileged to engage actively in this blessed harvest work which the Lord has so greatly favored. Our Colporteur list has grown to over five hundred, but many of these dear friends, who originally started in with the intention of giving all or a considerable portion of their time have met with disappointments and been unable to fulfil the desires of their hearts in this regard. We appreciate the love and interest of all these, but for practical purposes it has become necessary for us to trim down this list, so that it will contain only the Active Colporteurs. This does not signify that the others may not do all they can, but merely means that those who are not active in the service, but who do what they can, will all be treated alike and served to the extent of our ability, but not by the regular Colporteur Department which handles the letters and fills the orders of the active workers.

Hereafter those recognized as active Colporteurs will be expected (1) to have definite written assignments of territory before sending in orders; (2) they will be expected to send orders for never less than twenty-five volumes of the SCRIPTURE STUDIES or DAWNS in one order, and this order on regular order blanks, supplied free from this office; (3) they will be expected to make regular reports the first and fifteenth of

each month on report blanks, also supplied free from this office; (4) all such are requested to use the printed Colporteur envelopes supplied free, or if temporarily out of these to use another envelope, writing on the lower left corner the words, "Colporteur Department." Others than active Colporteurs will please not use these envelopes. Those selling DAWNS or STUDIES at odd times, purchasing not over 25 books at a time by mail or express at rates usually given on page 2 of TOWER need no assignment and will be hereafter known as "Sharp Shooters."

We are sure that all the dear friends will be glad to assist in any manner, and a compliance with these suggestions will be one way of assisting the office force, which, with the increase of orders, is kept exceedingly busy. The prospects for new Colporteurs and for a very widely extended field of service for the present year encourages us greatly, and we bid them all God speed!—all the dear colaborers looking shortly for the reward and the "Well done" of our Redeemer.

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THE PASSOVER MEMORIAL, MARCH 28, 1907

The date for the observance of the Memorial of our Lord's "Last Supper" this year will be Thursday night (after 6 p. m.) March 28th. We trust that our readers in Asia, Africa, Australia and Alaska will get this notice in season and celebrate in unison with us the great event which sealed the Abrahamic or "Everlasting Covenant" for us, and will seal the "New Covenant" for Israel and the whole world, shortly.

"LOVE AS BRETHREN"

I PETER 3:8.

Love for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the body of Christ. This love may be of varying degrees, but it must be ours in some degree if we are the Lord's, for "if any man have not the Spirit of Christ he is none of his." (Rom. 8:9) But this flame of sacred love for the brethren kindled in our hearts is not sufficient; it must blaze, burn, and produce in us not merely a warmth of love but a consuming love—love which will not only overlook various weaknesses and imperfections in the brotherhood, and will carefully note every good quality, but love which is ready to lay down life on behalf of the brethren because they belong to Christ, because they are of his consecrated ones, however much they may need to strive against sin and weaknesses.

As we have previously pointed out, the Gospel message fails to attract many of the noblest, least-fallen members of the race, because they have a self-satisfied feeling, and do not realize their need of a Savior, but think of him as necessary only to the more degraded of the race. On the contrary, the less known, more depraved, realizing to some extent their miserable condition, are more likely than the others to respond to the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The sin-sick and heavy laden, therefore, constitute the majority of true believers. And in harmony with this we have the words of the Scripture that not many wise, not many noble, not many learned, not many great according to the flesh have been called of God to the privileges of his church, the elect class. Consequently when any of the more noble minded or better educated or more talented accept the Lord's grace, it becomes somewhat of a trial to them to find amongst those whom they must recognize as brethren (because of faith in Christ and desire for the higher things) some of the ignoble, whose company and fellowship according to the flesh they would have scorned. This is another reason why not many great, wise, learned and noble will not make their calling and election sure—many such will allow their fleshly instincts to govern, and repudiating the humblest member of the body of Christ they are to that extent repudiating the Head, who has accepted that member, and who demands of all who would be his members that they shall love one another as he loved them.

True, the Lord does not say that we should love all the brethren with the same degree or intensity of love: on the contrary, he showed by his own conduct that we may indeed more highly esteem those who have most of his spirit, those whose hearts are most in accord with the divine will. Thus our Lord, while he loved all of his disciples, had some special favorites, Peter, James and John. His special love for these was doubtless because of their special interest and zeal for him and for the cause he served. So, therefore, may we, followers in the footsteps of Jesus, have special love for all who are specially zealous and true hearted. But this love ignores wealth, education, earthly standing—ignores the flesh and takes cognizance of the spirit, the will, the heart.

Tested by this love for the brethren, many who had a loving respect for the Lord as their Redeemer have apparently hindered their own spiritual development, slackened in their race for the prize—running the risk of losing the great reward because of their failure to come up to this divine requirement, "Love as brethren." The proper course for all such is to think of the matter soberly from the Scriptural standpoint, and to decide that the humility requisite to an acceptance of some of the naturally less noble is undoubtedly a necessary element of character for them to develop. Amongst the fruits of the spirit the Apostle names meekness. The unmeek, the proud, are not in the condition of heart for the kingdom; and the higher stations of life, intellectually, morally and socially, are unfavorable to meekness, humility and long suffering with the weaknesses and frailties of others. We see, then, that while the weaker brethren, the naturally more impaired, have more to struggle against, more to overcome in one sense of the word, the others of more noble birth and talents have a harder battle along other lines. Let both classes be encouraged, for although the lessons they must learn are considerably different, the results to be obtained are the same, and the instructor, the great Teacher, is the same. He is able to assist the ignoble to gradually overcome their natural meanness and depravity, and to war more and more a good warfare in his name and by his assistance; and he is likewise able to assist the more noble minded to exercise patience, sympathy, toward the less reputable. They have an illustration in himself: he who was rich in every sense of the word and beyond all compare, perfect in every element of character, talented, noble—he for our sakes became poor, he humbled himself on our behalf, he took the bondman's place, he suffered in our room and stead, he died the just for the unjust. He has therefore set us an example that we may walk in his steps, and the more nobility we may have naturally the more readily we shall be able to do this, and to appreciate and exercise the fruits of the Spirit, and grow up more and more in accord, in sympathy, in likeness to him.

"LOVE YOUR ENEMIES"

There is a difference between the injunction to love as brethren and to lay down our lives for the brethren. Whatever we may do for any member of the body of Christ, for any consecrated believer, the Lord tells us he will esteem as though it were done unto him. Hence as it would be our duty and our privilege and our joy to lay down our lives in the service of the Lord, we must attain to such a love for the brethren, because they are his, that we will delight to lay down our lives for them as a means of demonstrating to the Lord our loyalty to him and his cause. This does not necessarily mean the laying down of physical strength and health and life in the physical services and ministries to the brethren, though these may be and are in many instances very profitable. It is not according to the flesh that the Lord's followers are brethren but according to the spirit, and hence the injunction to lay down our lives for the brethren would more particularly signify the laying down of our physical health or strength, knowledge, talents and means in the service of the spiritual interests of the Lord's people. As for instance, in the preaching of the Truth, if there be sacrifices or self-denials, loss of strength, etc., in connection with this service, it is the laying down of that much of one's life for the brethren, for the fellow-members of the body of Christ.

These brethren for whom we are to lay down our lives

are not merely those who are with us in fellowship of spirit, in the enjoyment of Present Truth. Perhaps we may have fewer opportunities for laying down our lives for such than for other brethren. For instance, there are brethren, true believers in the Lord, truly consecrated to him, who are yet in Babylon—in bondage, in darkness. These especially need that we should devote some of our time or influence or means for their aid, for their deliverance. True, the Lord himself could deliver them, because all things are in his power, including all the gold and silver and the cattle upon a thousand hills. But he has graciously left opportunities for us, that we may use the time, talents and means put within our control and which we have consecrated to his service. How much it would be to our disadvantage were we so situated that we had no opportunities for exercising these talents in the service of our King; how much we would lose of the joys of the service and sacrifice; how much we would miss of the spiritual exercise and the growth which this exercise assures. God, therefore, has left open before us doors of opportunity for service to the brethren, and the degree of our love for the brethren is measured in his sight by the zeal with which we endeavor to use the talents in our control. Let this thought of our love, zeal and devotion for the brethren, which testify to the Lord our love and zeal for himself nerve us to greater energy and faithfulness in his joyful service.

We remarked above that loving as brethren is a different matter. As we grow in grace and knowledge—as the love that is of God, that is inspired by his spirit, grows in our hearts and fills us, being "shed abroad in our hearts" (Rom. 5:5)—we are led to still wider love—beyond the household of faith, for whom we delight to lay down our lives. We learn to love all mankind, yea, even those who misunderstand us and are therefore our enemies—we learn to love all these as brethren. Not as brethren in Christ—that is a very special, very dear relationship—but we learn to love them as brethren of the one family of Adam, redeemed by Jesus and hence by purchase the family of the second Adam.

As we grow in grace and knowledge we are able more clearly day by day, year by year, to appreciate the fact that the whole world was born under sin and are children of wrath, blinded by ignorance and superstition, mentally and physically unbalanced through the fall, and really in a terrible state, as the Apostle declares, a "groaning creation." In proportion as we are able to take God's standpoint in looking at the poor, fallen world, we are able to sympathize with them, even as the Scriptures declare that God looked down and beheld the groans of the prisoners—prisoners of sin, in captivity to death, going down to the tomb. (Psa. 102:19, 20.) We realize that they were born in sin, shapen in iniquity, that in sin their mothers conceived them—that in addition to this their associations with evil have all tended to drag them downward, and that, furthermore, Satan the great adversary, a wily foe to our race, is continually exerting his powers to blind the minds of their understanding and to misrepresent the divine character and plan.

With all this before our minds, what sympathy it gives us for our brothers according to the flesh, sinners, strangers, aliens, foreigners, yet redeemed, and in God's gracious plan *en route* for the glorious blessings of the Millennial age. We say to ourselves, If God so loved these, if Christ died for them as well as for us, why should not we be very merciful, very compassionate, very sympathetic with them, and do all in our power to assist them out of darkness into God's marvellous light, out of the ways of sin into the ways of righteousness, out of bondage to Satan into the liberty wherewith God has made us free—the liberty of the sons of God, which he has promised shall be available to all peoples, kindreds, nations and tongues in the sweet by and by.

THE LESSON OF THE FLOOD

Genesis 8:1-16.—FEBRUARY 3.

Golden Text—"The salvation of the righteous is of the Lord."—Psa. 37:39.

Before seeking the lesson of the flood it is appropriate that we inquire, Was there a flood? The answer of the oldest histories attest the fact that there was. The Bible record itself we may estimate as one of the oldest, if not the original, of these histories, for reliance cannot be placed upon the dates assigned by scientists to the baked clay tablets found in the ruins of Nineveh. In their endeavor to find something older than the Bible, from which they claim the Bible account was made up, they add thousands of years to the antiquity of the flood, and thus quite disagree with the Bible records, which we hold are in nowise invalidated by their guessing. The genealogy from Noah to Abraham and Moses is clearly set forth, with a directness not even imitated in the Babylonian records.

The Apostle forewarns us that the wisdom of the world is foolishness to God, even as the wisdom and plan and revelations of God are foolishness to these "wise men." In their efforts to disprove the faith of Jews and Christians—in their endeavor to ignore all divine revelation and, if possible, to ignore a personal Creator, they make an attack upon the book of Genesis, affecting to be able to distinguish the interweaving of two different accounts, assuming that if this were true the credibility of the Scriptures would be impaired, and that the world would be obliged to reject the thought of a divinely inspired account and to accept as scientific truth the conjectures of these "wise men." On this subject we quote from Reverend Peloubet, D. D. He says:—

"The contradictions or criticisms are from those who not only see two narratives, but take for granted that each one is the whole. The Babylonian traditions of the deluge, which many critics regard as the source of the Bible account, contain the combined narrative. There are almost universal traditions of a flood, with great similarity of details. The most important of these is the Chaldean account, written on clay tablets found among the ruins of Nineveh and now in the British Museum. There is nothing in geology to discredit the story of the deluge, but much to confirm the fact."

On this subject another writer, LeNormant, says:—

"The account of the deluge is a universal tradition in all branches of the human family, with the sole exception of the black race. And a tradition everywhere so exact and so concordant cannot possibly be referred to an imaginary myth. . . . It must be the reminiscence of an actual and terrible event . . . near to the primitive cradle of mankind, and previous to the separation of the families from whom the principal races were to descend."

Professor Willis J. Beecher, D. D., on this subject, says:—

"Whatever inspiration one holds that they have must be predicated of the Scriptures rather than of the sources. It is the Scriptures in their present form that have won their way to universal acceptance as a great literature. . . . . The literary excellence of the passage is due to the authors who put the Scriptures in their present form. As for the alleged contradictions, they do not exist."

In reply to the criticism that one part of the account mentions the fact that seven pairs of clean animals were preserved and another verse relates that the animals went in two and two, Professor Beecher remarks properly that, "The statement that all the animals went in by pairs is entirely consistent with the statement that some of them went in by sevens."

THE EXTENT OF THE DELUGE

We have discussed this matter in SCRIPTURE STUDIES, Vol. VI, chapter 1, but here give a quotation from Peloubet. He says:—

"It is the opinion of almost all, even the most conservative, that the deluge was limited in extent. 'Earth' is frequently used where it must mean the land, the 'region,' where men existed. When the account says that 'all the high hills that were under the whole heaven were covered' by the waters of the flood, and that 'every living substance was destroyed,' a reasonable interpretation in accordance with our own knowledge of the frequent use of language in literature—often exemplified in the Bible itself—would regard it as from the standpoint of the observer, and not necessarily imply that the total earth was covered, but only the regions known to man and inhabited by man. Thus, when the Savior said that the Queen of Sheba came from the uttermost parts of the earth, and the Acts report that in Jerusalem at Pentecost were people 'out of every nation under heaven,' they would not be proved untruthful nor even inexact if land should be found further away than Sheba or a tribe that was not represented at Pentecost."

THE PREPARATION OF THE ARK

Some skeptics have made sport of the Scriptural record of the size of the Ark, and again of the Bible's declaration that up to the time of the flood there had been no rain on the earth—that vegetation was sustained by a mist that arose. (Gen. 2:6) The latter objection we have answered quite at length in SCRIPTURE STUDIES, Vol. VI, chapter 1,

showing that the waters of the deluge up to that time had constituted a heavy film or envelope which encased the earth, and which by divine arrangement broke and descended upon the world partly in heavy rain and partly by a great flood from the two poles. As for the objections to the size and proportions of the Ark we quote the following:—

"Modern vessels, being built for swift sailing, are much longer in proportion to their width than was the Ark. The Ark was of three stories, built of gopher wood, probably cypress, a resinous fir. It was made water tight by covering it with bitumen (asphalt), which abounded in that region as well as around the Dead Sea. Around it, close to the roof for safety, an opening for light and ventilation, one cubit high, ran around the four sides, interrupted by beams or poles supporting the roof. Rooms, literally nests or cells, were made in three tiers for the accommodation of the animals. They would strengthen the whole structure. There was a single door. The dimensions given of the Ark, compared with our large modern ships, are:—

	LENGTH	WIDTH	HEIGHT
The Ark	300 cu., 450 ft.	50 cu., 75 ft.	30 cu., 45 ft.
Wilhelm der Grosse.	648 ft.	65 ft.	45 ft.
Great Eastern.....	680 ft.	82.5 ft.	58 ft.

"Geike writes: 'In the beginning of the seventeenth century, says J. D. Michaelis, a ship was built with a round hull, after the proportions given in Genesis 6, and it was found to the astonishment of all, that these proportions given in the oldest book in the world were precisely the most advantageous for safety and for stowage. Peter Jansen, a Mennonite, who lived at Hoorn in North Holland, was its builder; and his Ark differed from Noah's only in size. When launched it proved to be able to bear one-third more freight than other ships of the same measurement. The Dutch at once began to build others like it, calling them Noah's arks, and they ceased to be used only because they could not carry cannon.'"

THE PERIOD OF THE FLOOD

The very minute account of the flood seems to indicate that from the time Noah and his family and his sons' families and the beasts, birds, etc., entered the Ark and the raining began, until the time that the earth was totally dried, was a full year of 365 days. We read that Noah was 600 years old when the flood of waters was upon the earth (Gen. 7:6); and again, "It came to pass in the six hundred and first year, in the first month and the first day of the month, the waters were dried up from off the earth." (Gen. 8:13.) The record seems to be that it rained for forty days and forty nights (Gen. 7:12), and that the great fountains of waters were completely ruptured, broken up (the main body of the flood coming to the earth from the poles), so that the waters continued to increase or prevail upon the earth for 150 days after it ceased raining—a period of six months or more. Then not only was the rain restrained but the windows of heaven were stopped and the fountains of the deep.

Gradually the waters began to assuage until on the seventeenth day of the seventh month the Ark rested or grounded upon the Ararat mountains (Gen. 8:4), the waters continuing to decrease for another month, when surrounding and lower mountains were plainly visible; and forty days thereafter Noah—by way of determining how greatly the flood had subsided—sent forth a raven and a dove, which flew away and returned repeatedly until the dove returned to him with a green olive sprig, by which he knew that the waters were assuaged even to the valleys, and a week later the dove returned not to him, indicating that habitable conditions prevailed in the earth. Under the direction of the Lord, Noah and all under his care left the Ark on the twenty-seventh day of the second month; and since he entered the Ark on the seventeenth day of the second month, this would apparently imply a period of one year and ten days, but the difference is accounted for by the fact that the time is measured in lunar months.

THE CAUSE OF THE FLOOD

As already shown (Vol. VI., chap. 1), Noah's flood was a result of the breaking of the last one of the great rings which originally surrounded the earth, after the manner that we now see the rings of Saturn. But the time of the breaking of this envelope of water causing the deluge was so timed by divine wisdom and foreknowledge as to meet a crisis in the affairs of mankind. Had God foreseen that Adam would not have sinned, and that subsequent events respecting the race would not have transpired, he doubtless would have predestinated that the rain of waters should have occurred before creating man in the earth. The crisis is particularly explained Scripturally by the statement, "The earth was corrupt before God and the earth was filled with violence." (Gen. 6:11) We naturally and properly inquire how this could be, since God had created man in his own image and likeness?

The answer Scriptually given is that the sin of disobedience was the start and that the blemish extended to all of Adam's race, of whom it is declared that they "were born in sin, shapen in iniquity." (Psa. 51:5) But more than this, the record is that the violence caused by human deflection was accentuated from an outside source—the angels, the "sons of God," who, singing together in the morning of creation, had been given a supervisory work to do in respect to mankind. But the example of sin and degradation proved to be contagious, so that, as the apostles Peter and Jude describe, some of those angels left, abandoned, their first estate —their angelic estate—and assuming human organizations, which they had been privileged to do for the purpose of benefiting and assisting mankind, they misused those bodies and preferred to be men rather than to be angels, and, as the account in Genesis 6:1-5 shows, these angels in their assumed human bodies had improper intercourse with humanity. —2 Pet. 2:4; Jude 6.

Those "sons of God" saw the daughters of men that they were fair, and took them wives of all that they chose. As a result giants were born to them, "mighty men," "men of renown." The intimation is that these of illegitimate birth —contrary to divine arrangement and order—were far superior to the race of Adam, which by the time, centuries after the fall, were considerably degraded. The race of Adam were not matches at all for these giants and renowned ones, who both intellectually and physically were their superiors and rules them ruthlessly and filled the earth with violence. How widespread was this corruption of the race by improper intercourse with the sons of God is shown by two statements: first, "All flesh had corrupted his way;" and again, "Noah only have I found perfect," not corrupted by these improper practices. This probably included Noah's family as well as himself, they being under his influence and direction.

This accounts to us for the utter destruction of the human race. It was no longer of purely Adamic stock, as God had designed; it was unfit, not proper for his further use in connection with the divine plans, except Noah and his family. Nor could Noah's preaching on the subject influence his relatives, friends and neighbors; they were so thoroughly ensnared and under the influence of the nephilim (giants), "mighty men," that they scoffed at Noah and his work and his preaching righteousness instead of repenting. The result was their taking away in death through the flood and the sparing only of Noah and his family, who were "perfect in their generation"—not impaired, not blemished, not commingled with the seed of angels, but of purely Adamic stock —to perpetuate the human race and carry out the divine purpose in its creation.

The redemption of Adam and his race by our Lord's sacrifice, and the securing thereby of an opportunity for their resurrection to perfection, eternal life, that was lost in Adam, in no sense of the word affects those "giants" of renown, for they were illegitimate. Their life came not through father Adam, and hence was not redeemed by Christ. They were an unlawful and in every way illegitimate race, and are hopelessly extinct.

THE LESSON OF THE FLOOD TO US

Our Lord Jesus calls our attention to the flood and the incidents connected therewith, and clearly intimates some parallel in the end of this Gospel age, describing which he says, "As it was in the days of Noah, they were eating and drinking, planting and building, and knew not until the flood came and took them all away, even thus shall it be in the coming [parousia] of the Son of Man." True, our Lord does not say that the similarity will be in the wickedness nor in the taking away, but merely in the knowing not of the time. However, he does intimate that some great catastrophe or calamity is to be expected in the end of this age which in some sense or degree will correspond to the calamity in the days of Noah. Turning to the Epistle of Peter (1 Pet. 3:20, 21) we find there a reference to Noah, and the suggestion that Noah and his family saved in that flood typified or represented the Gospel church saved in the flood or calamity which is about to overwhelm the world. This seems a further corroboration of our Lord's intimations and becomes the more impressive, especially as Peter is describing the incidents connected with the ending of this age and the inauguration of this new dispensation, just as did Jesus in his reference to Noah's day. Peter says that the Ark salvation "was a like figure whereunto baptism doth now save us." What is the figure? We reply that the flood of water which there submerged the world meant the death of the world, while Noah

and his family although submerged in the same water were hidden in the Ark, and thus by the Ark their lives were spared. Similarly here we who are baptized into Christ, who become members of his body, enter the Ark of safety, although we are baptized into his death according to the flesh, are raised or saved, and on the other side the flood, on the other side the great calamity of death, in the new dispensation, in the "new earth" which the Scriptures describe, we shall live and be the representatives of God in establishing the new order of things. It is in harmony with this that the Scriptures represent Jesus as the Father of the everlasting age—the Life-Giver to all who will ever attain life eternal. All lost their lives through disobedience, through sin; our Lord Jesus paid the ransom price redeemed us with his own precious life, and proposes to succor, to give life to as many as will obey him. The whole period of the Millennial age is apportioned to this opportunity, and we who now accept of his grace are to be made participants with him in that glorious work—as the bride, the Lamb's wife.

GIANTS IN THESE DAYS ALSO

St. Peter intimates that as a flood of waters destroyed the human family in Noah's day, so fire will destroy in the end of this age. Elsewhere we have seen that the fire will be on a higher plane—symbolical fire or destruction—a time of trouble such as was not since there was a nation, in the which not only the heavens of religious authority and power shall pass away with a great commotion, a fire, but the earth also (the present social structure, financial, political, social) shall melt with fervent heat—the various elements, such as the labor element, the capitalistic element, the political element, the religious element, shall melt in the fervency of the heat and passion and discord of that time.

We remember Zephaniah's description of the same great event when, after telling that the whole earth will be devoured with the fire of God's jealousy, he adds, "Then will I turn unto the people a pure message that they may all call upon the name of the Lord to serve him with one consent." (Zeph. 3:8, 9) Thus we are shown that the fire which shall devour the whole earth will not be a literal one, but the people will be left, though the social structure will be entirely consumed, and that then the Lord will give unto the people his message in its purity. The Sun of Righteousness shall arise with healing in its beams, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep.—Mal. 4:2; Isa. 11:9.

It was the improper blending of spiritual and natural matters that brought to pass the giants of olden times, through whom came the violence in the earth preceding the cataclysm of the deluge. Is it remarkable that we find a correspondency in our time? Have we not giants today—of renown—of almost illimitable power amongst men? Are not these what are termed the "trusts" and financial princes of the earth, financially strong beyond any dream of the past? Is it not through the operation of these that the great time of trouble and violence is coming upon the world? Surely the picture is this precisely.

Now, then, in what sense were these giant corporations and trusts and massive fortunes developed? Are they of heathen origin? O, no! The heathen never dreamed of such things, never imagined the might and power over men which is in the grasp of these institutions. The heathen themselves indeed suffer from these very giants, who are using the machinery of government in Germany, Great Britain, Belgium, France and elsewhere to training their hands to increase their power and their revenues by the coercion of the heathen peoples, as in South Africa and elsewhere, for filthy lucre's sake, for the increase of the strength of the giants. Do not these giants really manage the wars and rule the kingdoms of earth? Surely it is so. But if not of natural or heathen origin whence came these giants? We answer that they are the offspring of a misdirected spiritual energy. The spirit of the Lord operating in his consecrated people has exercised an enlightening influence all around them, amounting to what is known as present-day civilization. The majority of those thus civilized are far from being truly Christianized; nevertheless the enlightenment which they have comes, proceeds, from Christianity.

It is this enlightenment, improperly received and improperly exercised in the world, that has begotten the spirit of selfishness, which has reached its development and maturity in these giants. The whole earth will shortly be in their power, in their grasp, unless the Lord in his providence shall permit some great calamity to overthrow present institutions. This he tells us he is about to do. He is about to permit the "wrath of man to praise him," to work the overthrow, to enkindle the fire between capital and labor, between the giants and those who are more and more coming under their pressure and control—to wage a battle to the death, which will really mean the perishing of our civil, religious, political, social, financial institutions of this present time, in the great time of fire and trouble—in anarchy.

Who will be saved in this time? Who will survive this storm? The Word of the Lord to his consecrated followers is, "Watch ye, therefore, that ye may be accounted worthy to escape those things coming upon the earth and to stand before the Son of man." We are to watch that we may not fall into this general trouble and snare that is coming upon the whole world to try the hearts of men, to run deep the ploughshare of trouble which eventually, under the new dispensation, shall be a blessing, but which in the present time will be only a most terrible trouble. Thank God that there is a rainbow promised, yea, a rainbow that is seen by those who have the eye of faith and look upon matters through the Word of God. The rainbow is the divine promise that never more shall there be such a great calamity upon the world, that with this calamity will be introduced the kingdom of God's dear Son, and that never again shall the world be left, neither to fallen man nor to demons of the prince of this world nor to the kingdoms of this world, but he who redeemed the world shall be its Lord and King, and the dominion shall not be given to other people nor left to others; but when Messiah shall have conquered and put down all insubordination, and everything contrary to the divine will, then the kingdom shall be delivered to God, even the Father, that he may be all in all.

"THE GIFTS AND CALLINGS OF GOD"

Genesis 12:1-8.—FEBRUARY 10.

Golden Text—"I will bless thee and make thy name great, and thou shalt be a blessing."

Our lesson relates to the call of Abram (high father), whom God renamed Abraham (father of a multitude), although indirectly the special point of the lesson refers to the calling of Abraham's seed, natural and spiritual, and the divine bestowments to them, constituting them the centers of hope to the world of mankind. Already they have been greatly used of the Lord, but the Scriptures indicate that their influence and usefulness toward their fellow-creatures have only begun, and will reach their glorious culmination during the Millennium. Abraham's early life was spent at Ur of Chaldea, the ruins of which (now known by the name of Mugheir) are being excavated and explored. They indicate that it was once a seat of business activity, and Professor Sayce says that the name Abram (Abu-Ramu) is found on early Babylonian contract tablets, and some tablets recently unearthed at Ur contain part of the story of the deluge. Scholars are hoping to find in these ruins the Babylonian library, containing the original tablets from which the narratives of the creation and flood were copied for the library at Nineveh.

We are to remember that Abraham was born two years after the death of Noah, and that Noah's father, Lamech, was born fifty-six years before Adam's death—hence the chain of tradition had few links up to Abraham's time, even though the period was nearly 2,000 years long. It is not strange, therefore, that the story of the creation and of the flood are found in the land of the Chaldeans at a date prior to Moses' writings—the Pentateuch. It should always be borne in mind that the Scriptures make no claim that Moses was present at the time of creation or at the time of the flood, nor that the writer was a witness of the other incidents recorded in Genesis. Moses was merely the recorder who, under the same divine supervision and direction that enabled him to be the Law-giver and commander of typical Israel, was used as God's amanuensis in recording for our benefit such events in the lives of individuals, as well as their chronologies, as would help to perfect the chain of previous history. We should remember, also, that the records of God's doings would be appreciated by those who are loyal to him, amongst whom must be included Noah and his family, and that Abraham, as we have seen, was directly in this line—a scion of one of the best branches of Noah's immediate posterity.

THE REIGN OF SIN

The indications are that idolatry and immorality had taken firm hold upon that branch of Noah's family (Shem)

of which Abraham came, and which is recognized to this day as the highest and noblest branch and the one most favored by the Almighty. The assumption is not unreasonable, therefore, that Abraham's father, Terah, and his two elder brothers, Haran and Nahor, were considerably influenced by this spirit of idolatry. The record is that God first communicated with Abram while he resided at Ur, indicating the propriety of a change of residence to Canaan. Apparently he had considerable influence with the family, so that they all removed from Ur, a distance of about six hundred miles northward to Haran, possibly a place of their own establishment and named after Terah's eldest son, who died about that time.

Whether it was God's revelation to Abraham or the death of his son Haran that influenced Terah and the family to remove from Ur we cannot know—possibly both incidents had their influence. However, it was not God's design to call Abraham's entire family but merely himself. Hence, apparently with the Lord's approval, Abraham remained in Haran for five years, until the death of Terah. Then, with his share of the property, with his wife Sarah, who was also his half sister, and with Lot, the son of his deceased brother Haran, Abraham carried out the divine arrangement by removing from Haran into the land of Cannan, a journey of about three hundred miles more. The clear intimation of the Scriptures is that in this matter Abraham acted in harmony with God's directions, along the lines of faith and obedience. We may infer that this obedience was rendered at the cost of earthly name and fame, and that Abraham must have been out of record with the idolatry and licentiousness and immorality of his native place, as well as full of faith in God and fully in harmony with the divine principles of righteousness, and glad to be obedient to the Lord.

ABRAHAM WAS WEALTHY AND POWERFUL

A lesson for us here is, God first, righteousness first—before earthly prosperity, especially that which might be obtained through evil methods or other fellowship with the unrighteous. True, as the Apostle says, to have no dealings with the unrighteous might imply that we need to go out of the world, since unrighteousness is so prevalent; but as in Abraham's case the Lord's invitation to us is to separate ourselves as much as possible from people and circumstances and conditions whose tendency is downward toward sin, and to affiliate ourselves as much as possible with those influences which would help us to a closer walk with God. Although Abraham had no children he had a large number of persons under his care. These were his servants, and how numerous they were may be judged from the fact that a little later Abraham was able to muster 318 fighting men amongst them—the company who went after those who had taken Lot's property. This number of fighting men would imply a considerably larger number in the aggregate. It would appear, therefore, that Abraham was a very powerful sheik or prince of that time, the number of whose flocks and herds, requiring so many servants, must have been large indeed. No wonder his servant was able to tell Rebecca that Abraham was very rich. Much of those riches, of course, was gained in Canaan, but a considerable portion of it evidently went with him into Canaan.

FURTHER SEPARATION FROM IDOLATRY

When Abraham and his company had come into the land of Canaan under the Lord's direction, he settled for awhile at Shechem, that portion subsequently known as Samaria. But he did not remain there long, for, as we read, the Canaanite was still in the land. It was doubtless to be free from the immoral influences of the Canaanites, and to have his people separated from these, that Abraham removed subsequently to the mountainous country near Bethel. There he established his home, there he reared an altar to the Lord and prayed. Would that each head of a family were thus careful to look out for the interests of those under his charge, that these interests should be advantageous to their welfare everywhere! Would that more could realize how indispensable it is to have an altar to the Lord in their home, where the prayer incense would ascend to the Father through the merit of the Redeemer. The true altar not having been provided of the Lord, Abraham and others of his time reared altars of stone for use in the Lord's worship. But we have the golden altar of the Holy, and are permitted to offer thereupon, as members of the body of the great High Priest, under him as our Head and glorious representative.

THE DIVINE PROMISE

Whenever God calls any for any purpose he sets before the called ones an object, a reason, a motive, and this he did with Abraham. He not only called him out of his own country to a life of separation from sin, but he attached to that a great promise, which had a mighty influence upon the mind of Abraham and his children and all the Jewish nation, and since then upon all the spiritual Israelites, the Israelites indeed. The promise was that not only would Abraham receive a blessing, but that in and through him "all the families of the earth shall be blessed." This must have seemed a very obscure promise to Abraham, and his obedience to it was the more remarkable, so that he is held up to be as an example of a proper unquestioning faith in the word and wisdom of the Almighty—"Abraham believed God, and it was counted to him for righteousness." He might have objected that he could do more good in Ur, where wickedness prevailed, than he could accomplish in the mountains of Palestine, where he and others under his godly influence were comparatively separate from others of the world. His faith was shown in that he did not attempt to argue the matter with the Lord, but obeyed implicitly. So it is with many of God's spiritual Israel of the present time: the call of the Lord comes, and his direction of word and providence seems perhaps from our standpoint to be not in harmony with our anticipations respecting his will and the attainment of his purposes.

And alas! how few of nominal spiritual Israel take Abraham's course and get Abraham's blessing. The obedient are only "a little flock," to whom it will be the Father's good pleasure to give the kingdom and its great work of blessing all the families of the earth. Many of them are inclined to resist God's providences, not exercising a sufficiency of faith. Some determine that it is their mission to convert the world; others that they must engage in political reform; others that their efforts must be used in temperance work, thus bringing about a reign of righteousness. We are not disputing that all of these are good works, and that good motives are behind them; but we do claim that many of the dear friends who are zealous in these ways are not sufficiently attentive to the Word of God to be obedient to it. As a consequence, many of them are disappointed and numbers are sidetracked.

How many temperance workers have become discouraged at the paucity of results they are able to attain! How many interested in foreign missions are disappointed that, whereas the number of heathen a century ago was estimated at about 600,000,000, statistics today tell us that they now number 1,200,000,000. We appreciate, and feel sure that God appreciates, their good intentions, their good endeavors; yet they are liable to make shipwreck of their faith because not heeding with sufficient care the voice of him that speaketh from heaven and who directs us,—

"THIS IS THE WAY, WALK YE IN IT"

The spiritual lesson in the story of Abraham is that God is pleased to honor faith, and that the experiences of life which he permits to come to the faithful are intended for their development in faith and in the graces of the holy Spirit, and that these all are unitedly a preparation for God's still greater work of the future.

Abraham was not sent as a missionary back to Haran or to Ur, nor indeed to the people who surrounded him. The Lord's message was, "Walk thou before me and be thou perfect." God, of course, knew that Abraham was actually imperfect, tainted by the fall, and this command, therefore, signified that his heart should be perfect—his will, his intentions, and his conduct as nearly as possible in harmony with God's perfect will. The Apostle Paul shows us that he was not justified on account of any righteousness of his own, for he puts Abraham with the list of ancient worthies who were justified not by the works of the Law but by faith, and who, because of their faith, "had this testimony that they pleased God." It was his faith that led Abraham into a strange country away from his kindred, because he trusted God; it was faith that enabled him to stand various tests by the way, including the command to offer up his son as a sacrifice, his only son, in whom centered all the promises.

It was his faith in the promise of God—that in a future time through his seed a reign of righteousness would be established in the earth—that led Abraham to look for that city [government] of sure foundation upon principles of righteousness—the heavenly city, the government or kingdom of God's dear Son, which is to put down all insubordination and bring everything into subjection to the divine will. The seed of Abraham, the elect church of this Gospel age, is to exercise divine power in the earth and cause every knee to bow and every tongue to confess; and after instituting a reign of righteousness and blessings thereby to all the families of the earth, is to deliver up the king-

dom, perfect and complete, to God, even the Father, at the close of the Millennial age. This was the promise made to Abraham, "In thee and thy seed shall all the families of the earth be blessed." And he was willing to waive his share in the governmental position and power of the present time under present adverse conditions, that he might have some share in the glorious Messianic Kingdom of the future.

"YE SHALL SEE ABRAHAM, ISAAC AND JACOB"

When Messiah's kingdom, itself invisible, shall establish a reign of righteousness in the earth, it will have amongst men visible representatives, "princes in the earth." (Psa. 45:16.) And we are assured that Abraham will be one of these, and will thus have to do actively, prominently, with the establishment of the reign of righteousness and the demonstrations of justice and mercy and love to the world of mankind, "to all the families of the earth." He is mentioned as one of this class in Hebrews 11:39, 40. At one time, in company with others, we surmised that Abraham would have been placed in the heavenly Kingdom of the spiritual class; but a more careful consideration of the matter shows us, to the contrary, that he belongs to the class of ancient worthies of whom the Apostle declares that God has provided some better thing for us than for them, although their blessing shall be a great one. Abraham, styled the father of the faithful, the Redeemer says, "rejoiced to see my day: and saw it and was glad." (John 8:56) By faith he saw the day of Christ, the Millennial day, the kingdom well founded; by faith he rejoiced in the glorious reign of righteousness then to be established.

But while this blessing is to come to the world through the seed of Abraham, the Scriptures indicate that a great change takes place by which the seed, the child of Abraham, Christ, becomes greater than Abraham, as it is written, "Instead of the fathers shall be the children, whom thou mayest make princes in all the earth." Abraham, instead of being viewed any longer as the father of Messiah, will be recognized as one of his children, perfect on the earthly plane and made a prince amongst men, to be used as an active agent of the glorified Christ in dispensing the blessings secured by the great redemptive sacrifice. Referring to the matter, our Lord points out the fact that these ancient worthies will be visible to men, but properly enough says not a word about himself and the apostles or any of the bride class being visible. The statement is, "Ye shall see Abraham, Isaac and Jacob, and all the prophets." The fact that the still more notable ones in the kingdom are not referred to as seen is an evidence that they will not be seen by the world, and this comports with the Lord's statement to some in his day, "Yet a little while and the world seeth me no more." It agrees also with the declaration, "We shall be like him, for we shall see him as he is." Only those changed from human to spirit nature, under the terms of the Lord's arrangement of this Gospel age, will be spirit beings, and they alone therefore will be able to see, discern, the Lord and other spirit beings.

"WHICH SEED IS CHRIST"

The Apostle points out to us most distinctly that the seed of Abraham according to the flesh was Jesus, our Lord, who is now of the flesh no more, having sacrificed it and received the begetting of the spirit to the new nature. He is now the glorified one, the Christ, Abraham's Lord and David's Lord. And the Apostle points out to us as a great mystery the fact that God during this Gospel age is selecting from amongst mankind some to be joint-heirs with Jesus in the Kingdom—to be members of the seed of Abraham. (Eph. 3:9; Acts 15:17; Rom. 8:17) We ask how could this be, since the Law Covenant was added, and since Jesus alone fulfilled the terms of the Law Covenant and ended all the hopes and prospects it contained? Surely no Jew preceded our Lord in the matter, and surely, since our Lord has finished his course, the offer of the Law Covenant is no longer open to a Jew, as it never was open to a Gentile. Where, then, is the prospect for either Jew or Gentile being joined with Christ, in joint-heirship with Christ in this Abrahamic Covenant?

We reply that we are accepted of the Lord, as the "bride of Christ," the "Lamb's wife." The church, composed in the beginning exclusively of Jews, and subsequently almost exclusively of Gentiles, is as a whole accepted by the Lord as his bride, and by becoming joined to him and by union or marriage with him these, whether Jews or Gentiles, are made his joint-heirs. This is the Apostle's clear statement of the matter, for after telling that Christ is the seed of Abraham (Gal. 3:16) he adds a word respecting the church, his prospective bride, saying, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29) In the one figure we are accepted as members of the Lord's body, that is, when the Apostle says, "Ye brethren, as Isaac was, are the children of promise;" in another figure we are accepted as members of his bride.

THE WIFE MADE READY

As our Lord was tested in all points yet without sin, so all of these who are counted worthy to be his members must similarly stand the testing to demonstrate their character-likeness to him and their worthiness of a share in his glorious kingdom. Hence it does not surprise us that everywhere throughout the Scriptures appeals are made to the Lord's people, not so much respecting what they shall do for others as what they shall do for themselves and for each other. We are not opposing the thought of doing good unto all men as we have opportunity, but emphasizing the other thought that we are to do good "especially to the household of faith." We are to "build one another up in the most holy faith," we are to "lay down our lives for the brethren," we are to "comfort one another," "edify one another." In a word the bride, the Lamb's life, is to "make herself ready"—not without the Bridegroom's supervision and assistance, but with it and as a part of it.

As the trial of faith was the most prominent feature of Abraham's testing, so it must needs be with us, his true children. It is the trial of your faith that is much more precious than gold, as the Apostle says, and he assures us that "without faith it is impossible to please God." For this reason it is required of those who now walk in the narrow way that they shall walk by faith and not by sight. When the time comes for the shining forth of the Sun of Righteousness and the scattering of the darkness and mystery that surrounds the divine character and word and the permission of evil, there will be plenty ready and able to walk by sight; but the Lord is now looking for the few, the little flock, able and willing to walk by faith, through evil report and good report, to trust him where they cannot trace him, and to demonstrate their loyalty by their faithfulness and their endurance even unto death. The trials of the present time upon the Gospel church are with a view to testing the character, with a view to determining who are worthy and who are unworthy to constitute the seed of Abraham, which God promised shall ultimately bless all the families of the earth.

SURE TO BOTH THE SEEDS

The Apostle declares that God promised not the blessing through the seeds of Abraham, as of many, but "in thy seed," as of one. We have already seen that this one seed is the Christ, but we now notice that while there are not many seeds there is another seed beside this Messianic class—a seed's seed, as it were. The Apostle clearly intimates this in his declaration respecting the Law and the Gospel, that the object was "that the promise might be sure to both the seeds," not only that which is according to the spirit, but also that which is according to the law. This was intimated also in the fact that a promise was made to Ishmael as well as to Isaac. But the promise to Ishmael proceeded through Isaac, the one seed of promise. Similarly the Lord's blessing on all the families of the earth must proceed through the one seed, which is Christ—the Messianic seed of Abraham.

St. Paul makes very clear that there is a double allotment of divine mercy and provision—one portion to the spiritual seed and another portion to the natural seed of Abraham. In Romans 11, where, after describing the rejection of the natural seed of Abraham and the acceptance of the spiritual seed, he points to the fact that at the end of this Gospel age the spiritual seed will be complete, and then he declares that the divine blessing shall go to the natural seed of Abraham again—to those who were once broken off, rejected and blinded because they were unable to realize and appreciate the spiritual part of the promise. For them then remains an earthly or natural part, and blessing will surely come to them, because God has already declared that "the Deliverer shall come out of Zion and turn away ungodliness from Jacob, because this is my covenant with them, when I shall take away their sins. As concerning the Gospel they were enemies for your sakes, but as touching the promises of God they are beloved for the fathers' sakes; for the gifts and callings of God are things not to be repented of."—Rom. 11:26-29.

After thus most clearly specifying that God's gifts and callings from the remote past included the restoration of

the Jews to divine favor at the close of the Gospel age, the Apostle proceeds to show how this blessing must come through the spiritual seed, saying, "They shall obtain mercy through your mercy"—through the mercy of the Gospel Church, the spiritual seed of Abraham, under Christ their Head.

"ALL THE FAMILIES OF THE EARTH"

The turning of God's blessing to Israel at the close of this Gospel age will include the exaltation to honorable service of the worthy ones of the past dispensation, Abraham, Isaac, Jacob and all the prophets—"princes in all the earth"—ensamples of perfect manhood, leaders of the people. But it will mean more than this, for the promise was not merely that through the seed of Abraham, spiritual, the natural seed of Abraham should be blessed, but "In thy seed shall all the families of the earth be blessed." Hence, as the Apostle points out, the Gospel church is a "first-fruits unto God of his creatures" in one sense, a first-fruits on a spirit plane, and natural Israel will be a first-fruits of his creatures on an earthly plane; and in proportion to their willingness, under the guidance of the ancient worthies, they may be helpful to all the families of the earth in spreading knowledge of the great Messiah and the rules and regulations of his kingdom, for the blessing and uplifting of all the families of the earth.

Mark how the Apostle declared that if the rejection of Israel meant a blessing to the Gentiles, will not the regathering of Israel signify life from the dead to the world in general. (Rom. 11:15) It surely will. In order for the seed of Abraham according to the flesh to realize the blessings God has promised, an awakening from the sleep of death will be necessary, since God is no respecter of persons. In a general sense it follows that these blessings which he has covenanted to give first to Israel, he is equally willing and able to give to all mankind in due time. O, how much of goodness and mercy God can crowd into a few words! How little Abraham was able to comprehend the lengths and breadths and heights and depths of divine blessing that was conferred upon him when the Lord said, "Because thou hast done this, in blessing I will bless thee and in multiplying I will multiply thy seed, and it shall be as the stars of heaven and the sand upon the seashore."

How little Abraham could have understood that the seed that was to be as the stars of heaven is the spiritual seed, and that the seed that shall be as the sand upon the seashore is the natural seed. In a word, not only those of fleshly Israel who accepted the blessings and favors of the kingdom, but humanity in general, all the families of the earth, will be privileged to become the seed of Abraham through faith and obedience, even as we of this Gospel age who are Gentiles have been privileged through faith and obedience to become joint-heirs in spiritual Israel with those Jews who were Israelites indeed at the first advent.

THE GOLDEN TEXT

God's promise to Abraham was abundantly fulfilled in his own person: it was fulfilled also in his natural seed and in his spiritual seed. Surely, of all, the latter is the most blessed. What more could God say to us or do for us than he has already said and done? Lifting us from the horrible pit and miry clay of sin and condemnation, he has placed our feet upon the Rock, Christ Jesus, and put a new song in our mouths. Yea, more, he has adopted us into his family and made us heirs of God, joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. 1:4, 5.

The declaration is added, "I will bless them that bless thee, and I will curse him that curseth thee." This does not refer to blessing by the lips or cursing by the lips merely, but rather appertains to conduct—he that does good to you, who favors you, I will favor; he that injures you I will permit to be injured. How this has been fulfilled in the case of the natural Jew, even in his outcast condition! Those nations which have maltreated the Jew have suffered, those which have treated him with kindness have been more or less blessed. And if we apply the same test of the spiritual seed of Abraham, does it not fit even better? Has there not come a blessing of the Lord to all those who have either said or done kindness to his true people, his faithful? and has not blight followed upon those who in any sense of the word have sought to do injury to the Lord's Anointed? "If God be for us who can be against us?"

THE DANGER OF COVETOUSNESS

Genesis 13:1-13.—FEBRUARY 17.

Golden Text—"Take heed and beware of covetousness."—Luke 12:15.

In our last lesson we left Abraham located at Bethel, where he had erected an altar to the Lord, indicating his continued reverence and his determination to accept the Lord's terms in all of his affairs. A famine in the land shortly after must have served to test the patriarch's faith. Was this the goodly Canaan, flowing with milk and honey? and would it be subject to drouths and famines? and if so, would it compare at all with the rich country of Ur of the Chaldees, whence he had come? Had he made a mistake? Was God as good as his word? Why was the famine permitted to be more disastrous to him than to the Canaanites, who were not a herding and shepherding people. Never questioning the Lord's wisdom, Abraham moved southward through the promised land and into Egypt, in whose rich lowlands of Goshen, well watered, there was usually an abundant pasturage—possibly, too, he made sale of some of his stock. We are not told that this visit to Egypt was contrary to the divine word or will, but the record does show that it brought Abraham into trying experiences. His wife Sarah was very beautiful, and, as he had surmised, the king was charmed with her and desired her for a wife. Here it was that Abraham showed a weakness in suggesting that Sarah should be known only as his sister —that her relationship as his wife should be kept secret, lest the king should kill Abraham in order to possess his wife. This is perhaps the only blemish we find in the history of Abraham. And doubtless the reproof administered by the human king for his lack of faith and lack of sincerity in the matter proved ultimately a great blessing to the patriarch; even as many a Christian has been made stronger through a realization of his blemishes.

How improper it would be for us to judge Abraham according to that one misstep, and how equally improper it would be to judge Christians in so harsh a manner. If he who is styled "the father of the faithful" on one occasion exhibited so great a lack of faith, yet profited by his rebuke and became stronger than ever and more than ever the "friend of God," what may we not hope from others who have made some missteps? Not that we encourage such lapses from duty, but that we encourage those who have unwillingly stumbled to be not utterly cast down thereby, but to arise and take a more firm hold upon the hand of the Lord and to press with vigor on. Another lesson is in respect to the faithfulness of the Word of the Lord in portraying the weaknesses as well as the strong elements of character of those with whom it deals. In this respect it is not, like other histories and narratives, so arranged as to hide their blemishes and to disclose their virtues. The Bible sets forth matters very plainly, truthfully, in a manner ths carries conviction respecting the honesty of the recorder and the faithfulness of the record.

"NONE RIGHTEOUS; NO, NOT ONE"

Perfection is a thing we cannot hope to find in any member of the human race. The Scriptures are clear upon this (Rom. 3:10), and when Jesus the Messiah is introduced it is especially pointed out that he was distinctly separate from the Adamic race—that his life came not from Adam but from the heavenly Father, and that, therefore, he was "holy, harmless, undefiled, separate from sinners," suited to be the Redeemer of Adam and his race—able to give to God a ransom price. Respecting the race in general the poet has well said:—

"There is a fleck of rust on a flawless blade,
On the costly armour there is one;
There's a mole on the cheek of the lovely maid,
There are spots upon the sun."

While God sets before us the standard of perfection, saying, "Walk thou before me and be thou perfect" (Gen. 17:1); and again, "Be ye perfect even as your Father which is in heaven is perfect" (Matt. 5:48), it is nowhere intimated that it is possible for us while still in the flesh to attain to such perfection. On the contrary it is clearly set

forth in the Scriptures that the perfection that is possible to us is that of the heart, the mind, the will, the intent, which will insure the conduct of the mortal body being as nearly to this standard as possible. It is right that the standard before us should be a perfect one, even as we set for our children the writing lesson that is flawless, without expecting that they will be able to duplicate its perfection, but desiring that by observation of the proper standard they may approximate thereto better than if a low standard had been set. Besides, God could not set an imperfect standard: for him to do so would mean his agreement in a measure with sin.

When judging ourselves it is proper that we keep this perfect standard before us, and yet—lest we should become utterly discouraged, and faint by the way—we must remember that it was because of our inability to do perfectly that the ransom price of our Lord was provided at all. When criticising the imperfections and weaknesses of others through heredity we can but imperfectly judge, and it is well that we use great liberality—indeed we are forbidden to judge the motives of the heart, and are assured that God alone could properly do this. It is when we see evil fruits, and find the heart, the will, taking them up and assisting and endorsing and not denying them, that we may be sure of the wickedness of the person; but even then we are incompetent to be judges, and are not permitted to pass sentence or inflict penalty, but rather to say, "The Lord rebuke thee."—Jude 9.

Our lesson properly starts with the return of Abraham and his family, servants, flocks and herds, accompanied by his nephew Lot, who had separate interests. The record is that Abraham was very rich, literally heavy in cattle, in silver, and in gold. The statement is apparently made to indicate that the journey from Egypt back to Bethel was a slow one; it was referred to as journeys, as though there were frequent stops. Indeed we may well suppose that, with his faith in the promise of God—that his posterity would ultimately possess that entire land—Abraham was looking about with great interest upon this future inheritance, taking especial pleasure in the slow journeys. Returned to Bethel, his previous place of settlement, we find him again a worshiper, a sacrificer, presenting offerings to the Lord with prayers and thankfulness.

Fertile though the soil of Canaan was, the flocks and herds were numerous and required a great deal of room, and no doubt it was with difficulty that they were well watered; and since Lot had a separate establishment of his own, servants, flocks, herds, etc., it is not to be wondered at that some strife arose between the servants of Abraham and those of Lot. There is a lesson for all the Lord's people in the generous manner in which Abraham dealt with this quarrel. Pointing out the necessity for a separation, and that it was better to separate than to engender quarrels between their servants, which might ultimately culminate in a quarrel between themselves, Abraham gave Lot his choice of land. "Blessed are the peacemakers," said our Lord, and surely we have evidence here that Abraham was a man of peace and a peacemaker. Had Abraham been of a selfish spirit he would have made the choice, asserting his right by reason of seniority and the fact that the Lord had brought him thither and given the land to him, and that Lot was merely there by his sufferance and as his friend anyway, and hence should be satisfied with whatever portion would be assigned to him.

Abraham had faith in God that all things would work for his good, and that the land would ultimately be for his posterity. Thus at rest in his mind, selfishness found no room for lodgment, and the Lord overruled the matter in such a manner as to be for Abraham's ultimate welfare. This generous conduct on Abraham's part assures us that he had been similarly generous with his nephew before, and we remember the testimony of the Lord that "the liberal soul shall be made fat"; and again, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendereth to poverty." (Prov. 11:24, 25) All of the Lord's people, according to their circumstances and conditions, should be generous—not merely in earthly matters but especially in their hearts, in their minds, in their thoughts, benevolent and kindly.

LOT'S COVETOUS CHOICE

The journey into Egypt opened the eyes of Lot to the luxuries of life: so now, when he attempted to make a choice for a home separate from that of Abraham, he chose that which most nearly paralleled the richness of Egypt, namely, the valley of the Jordan near its mouth, and accordingly he pitched his tent toward Sodom—that is to say, he established his headquarters at Sodom, where he would have the luxuries of town life while the herdsmen and shepherds cared for his flocks in the nearby green pastures. From a worldly standpoint Lot chose wisely, but from the true standpoint, in view of his highest interests, he made a bad choice. He should have considered the character of the people with whom he was about to dwell, their influence upon himself, his wife and daughters, for the record is that the people of Sodom were exceedingly wicked. Abraham would not have so chosen, but as he avoided Shechem and went apart by himself, so he would have gone again even had he chosen the Jordan valley for a pasturage. He would have established a separate village for himself and for his people, and not have led them into the temptations of Sodom.

We are not to think of Lot as a bad man, who took delight in the wickedness of Sodom and chose it on that account. The Scriptures, on the contrary, designate him as "righteous Lot," and tell us that he was "sore distressed" by the lascivious life of the wicked Sodomites, "for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (2 Pet. 2:7, 8) What then was the failure or wickedness of Lot's character that led him to choose and to remain in this undesirable locality to his own discomfort and to the injury of his family? Apparently it was his worldly mindedness, probably his desire to please his wife and his daughters. We are not intimating that he should have ignored the proper opinions and desires of his family, but, giving these legitimate weight, he should have decided that their moral interests were far above all others and should have marked his course accordingly.

There are many amongst the Lord's people today who are much in the position of Lot. They do not in time take counsel of the Lord as to what they shall do, where they shall locate, but rather run to their own understanding, and yield to the wishes of those over whom the Lord has made them the responsible caretakers. They love their families, but not wisely; they do for them, but not to their best interests and eternal welfare. They are vexed from day to day by the wickedness around them, and yet they get themselves into that very position deliberately and intentionally. The lesson is that we should follow Abraham's course and not Lot's—we should think more of the eternal interests and less of the temporalities. We are not meaning to say that all who would train their families properly must live in the country and not in the city, for circumstances alter cases, and with many of us the Lord's work and our own spiritual advancement can be better served in the city than in the country. What we do urge is that all the Lord's true people should seek first, primarily, the will of the Lord, his righteousness, his service, the things that would make for their peace and their everlasting blessing, rather than the things of time and sense and ease and worldly pleasure.

"LEAD US NOT INTO TEMPTATION"

Our Lord taught us to pray daily, "Abandon us not to temptation, but deliver us from the evil one," and probably the majority of the Lord's people offer the sense of this prayer daily. But how foolish to pray thus and not to watch to the same end—to escape the temptation! How foolish to pray for deliverance from a thing and then to walk deliberately into it! Yet this very evidently is the course of the majority of the Lord's people. And in proportion as this is so, in proportion as they do not seek first the kingdom of God and his righteousness, making it the paramount issue of life, they are laying themselves open to many trials, some of which the Apostle intimates may pierce them through with many sorrows. (1 Tim. 6:10.) Let us all resolve, that in the momentous affairs of life and in the little matters as well, we will decide our course not according to covetousness, which is sure to blind us to the true situation and to make us unwise as respects the highest interests, but let us on the contrary make our choice with an eye single to the glory of God and to the best interests of our families and of ourselves; and having so decided, let us with kindness and with love stand forth for the right after the manner of Abraham, and like him be generous in our avoidance of quarrels or in the settlement of those quarrels which have already arisen.

As a rule, quarrels in the family and in the church arise from selfishness and covetousness; and it is the privilege of those who are nearest to the Lord and most developed in his character-likeness to be the most generous in any quarrel. The majority of quarrels are over trifles, which can as well as not be compromised or yielded to; only in the case of principles may the Lord's people contend earnestly. And even then the contention should be in the spirit of love and benevolence—the spirit of willingness to yield to the other so far as personal preferences are concerned, but a firmness for the Word of the Lord and the principles of righteousness. In

the church when quarrels arise it will generally be found that the basis of the quarrel is a misunderstanding or selfishness, covetousness, a desire to be chief and greatest. It behooves each of the Lord's people under such circumstances to examine well his own heart, and to see that his own eye is good before he attempts to assist his brother who has the opposite view. Having made sure of his own generosity of heart, and intent and willingness to yield, and to see and admire and approve the good in others, he will then be prepared to reason with others and to help them to also take the proper, broad, generous view of the situation.

"Let nothing be done through strife or vain glory," urges the Apostle—neither in the church nor in the home. Love is the only motive power that should be recognized amongst those who have passed from death unto life, who are new creatures in Christ Jesus. There is generally a peaceful way of settling all differences, and our Lord himself has set it forth, and we have presented the matter in detail in DAWN, Vol. VI, chap. vi. But, where all fails, rather than allow the spirit of brotherhood to fail and enmity or anger to prevail, it were far better that those who find themselves totally unable to fellowship in love together should seek to maintain fellowship in spirit by a separation, as in the case of Abraham and Lot. Nevertheless while this is to be approved as a final resort rather than to have internal strife, the necessity for such a course would certainly be lamentable—it would certainly imply that some if not all of the company were very immature as respects the new nature, very deficient as respects the powers of a peacemaker, very lacking in the brotherly love which can hide a multitude of faults, and endure much with long-suffering and patience, gentleness, kindness and love.

HOW READEST THOU?—CAREFULLY?

Dear Brother Russell: I am perplexed by what I have read in the January 1 issue of the TOWER, respecting the bullock sacrificed for the Levites and the goat for the other tribes,—p. 11. Am I right in understanding you to teach that Jesus redeemed the church and the church is to redeem the world? If so how could this be harmonized with these Scriptures: (1) "Jesus Christ . . . tasted death for every man"; (2) "As all in Adam die, even so all in Christ shall be made alive"; (3) "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world"; (4) and that "he gave himself a ransom for all."

* * *

We reply: No, dear brother, you have misread and misunderstood the article, considerably. You have never read in any of our articles or books or sermons the statement that the church *redeems* any thing or any body. Quite to the contrary: we have often been accused of making a hobby of the ransom doctrine,—that our Lord Jesus "tasted death for every man," "gave himself a ransom for all." Surely no other writings ever more zealously upheld the *ransom* as the very center of Christian faith.

The trouble, dear brother, is that you have read into our article things which are not in it. This overbrilliancy is a fault common to many of us. Do we not see it illustrated in all of our experiences with the Word of God? Which of us has not had his principal difficulty along this line of reading into or out of the Word of God enough to confuse us? We cannot, therefore, chide you for misreading our message.

Reading the article in question more carefully you will perceive that it is not discussing the *Redemption*, but the *Sin-Offering*, which is a different view of the great transaction. Briefly examining the texts you quote we find: (1) They teach that the death of Christ is the *foundation* upon which the hope of every man's salvation rests. Whatever blessing ultimately shall come to every man must result from the *death of Jesus*, however others may subsequently be associated with him in the work. (2) The grand truth that none can ever have eternal life except by relationship with Jesus in no way hinders the Lord from using the church as his assistant and agent in bringing the world into that blessed state. (3) Truly our Lord is already the propitiation for the church's sins, because he "appeared in the presence of God *for us.*" It is also true that the satisfaction of justice which he effects will ultimately be extended to all mankind at the close of this age and the opening of the Millennium; but this does not hinder our Lord from accepting the church as "members of his body" and sacrificing them as such during this antitypical Atonement Day. (4) Our Lord truly gave himself "a ransom for all" eighteen centuries ago, but evidently he has not yet applied the benefits to any except "the household of faith." And meantime what difference does it make to the world if by the Father's plan our Redeemer reckons to adopt the church as "members of his body" and allows these to participate in the sufferings of Christ in this present time and thus also to share coming glories?

Summing up the matter: We, believers, have no personal standing before God nor share in the sacrifice of the sin-offering. It is only those who are "beheaded," and thus cease to be themselves and are accepted as *members* of the Anointed One—the Christ—only these share the sufferings or the glory of Christ. *Jesus the Head does all the sacrificing.* All of the under priests are represented in the High Priest as his members. They all are associated, but the Head is the recognized representative of all.

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VIEWS FROM THE WATCH TOWER

CURRENT AFFAIRS IN GERMANY

According to the advices received from the Society's representative in Germany there is a great religious unrest there at the present time. Roman Catholics are stoutly resisting the movement known as *"Los von Rom"—i. e.,* "Away from Rome"—and the tendency of our times to individual thinking on the part of its supporters. Its party in the German parliament—the Reichstag—is now very necessary to the government in connection with the passage of government measures, because the Socialist party has become so strong. Under the patronage of the Emperor, Catholics are proclaiming loudly the duty of loyalty to religion and the government, even though not a great while ago they were quite willing to inveigh against that very same government. The cry now is for the necessity of all religious people uniting in opposition to infidelity and revolutionary parties. Protestants, under similar influences, are taking somewhat the same stand, but decline to be brought too closely into union with the Church of Rome. Thus the question of the hour is held to be outward formalistic religion and patriotism to the government. Under this plea, no doubt, Socialists and Revolutionists will be more and more opposed year by year, and no doubt ourselves, and others considered out of line with the majority of "Orthodoxy," will be similarly brought under the ban, and treated as though we were in some way associated with or responsible for the revolutionary conditions and their program.

Unable to secure legislation desired by him Emperor William recently dissolved the German Reichstag (Congress) and ordered a fresh election at which a stout contest was made by the three leading parties, one of which, the Social-Democrat, had been too powerful for the Emperor's purposes. It is claimed that the Emperor appealed to the Pope to influence the Catholic vote away from the Socialist party because they were a menace to both church and state. The election certainly reflects this, for in it the Socialists lost 34 members of the Reichstag. The event was celebrated at Berlin, where noisy crowds saluted the Emperor and subsequently the Crown Prince.

The effect will be to more than ever separate the religious from the Socialists and drive the irreligious to them. Thus we see the cleavage coming along the very lines laid down in prophecy—on the one side "the beast and his image and the kings of the earth and their armies" or supporters, and on the other side the army of anarchy, which unwittingly will as "the Lord's great army" overthrow all present institutions preparatory to the Millennial reign of peace and righteousness. But let us never lose sight of the fact that the "saints," the "elect," have nothing to do with supporting or assisting either side in that awful conflict. It is the Father that shall put all things *under* the control of the Christ. It will be accomplished by the letting go of natural laws, "the loosing of the winds," which will allow human selfishness on both sides to wreck the pres-

ent civilization in a time of trouble such as was not before since there was a nation.

Emperor William at a banquet recently took occasion to emphasize his opposition to all who in any wise think or speak pessimistically, as implying and preaching trouble, —financial, social and religious—as we do. He declares that all pessimists should leave the country, and intimated that only those taking a hopeful view of matters need expect imperial favors. Nevertheless, the newspapers of Germany, religious and secular, are disputing both the accuracy and wisdom of the Emperor's words. They seem to believe that denying the existence of evils will not cure them. They are surely right; the Emperor is surely wrong: nevertheless we may readily imagine how he and others of like mind and political influence, combining with churchianity, Roman and Protestant, will be ready to go great lengths in crying "Peace, peace, when there is no peace," and in harshly treating those who proclaim the message of the Bible respecting "a time of trouble such as was not since there was a nation" as being at hand. We are reminded in this connection of the experiences of Jeremiah with the king and princes of Judah—that time and again he was cast into the dungeon for proclaiming the Word of the Lord respecting approaching calamities.

Spiritism is said to be making considerable progress in Germany, too. Books on the spirit land, proclaiming that the dead are not dead—that all when they seem to die pass to a more complete enjoyment of life—are having wide sale. As already pointed out, Spiritism is bound to have a mighty influence in the next few years in deluding the people: everything is surely well prepared in that direction. The views of Christendom, that the dead are alive, have been thoroughly absorbed by the public; and as now doubt is creating individual thought along religious lines, Spiritism steps to the front, claiming to have the only torch to light the gloom beyond, and many are walking in its false light. It is difficult to know in advance how serious its misleadings may yet become—everywhere throughout Christendom. From Germany also comes confirmation of a report current there for a certain kind of "revival" has sprung up in India, attended with peculiar manifestations of an unseen power—apparently a counterfeit of some of the manifestations in the early church following Pentecost—speaking with unknown tongues, not leading, however, toward intelligent knowledge of the Lord and his plan, but toward fanaticism.

"TONGUES OF FIRE"

From all part of the world, but especially from the Pacific coast, come reports of what its friends call a fresh Pentecostal blessing—an outpouring of the holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties—"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the most susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the divine message. They seem to come under the head mentioned by the Prophet (Hosea 4:6), "My people perish for lack of knowledge."

Reports of the movement in various directions seemed so absurd that we declined to believe them, supposing that since they were sent out by the secular press the facts must surely be misrepresented. Now, however, the "flame," as it is called, has reached Pittsburg, where at one of the Christian Alliance Missions we have an ocular demonstration of this delusion.

What we see here corresponds well with the general reports from elsewhere. The meetings are "bedlam:" everything is confusion, prayers to God are yelled or groaned or barked,—yelped. Now and then someone "gets the blessing" and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present did recognize those tongues as *bona fide* and got a gospel message from them.—Acts 2:8.

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show: others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of his favor. Frenzied hugging and kissing and rolling on the floor (reported from elsewhere) are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind."—2 Tim. 1:7.

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism: nor could we expect either of such sound logicians as the apostolic epistles show them to have been. On the contrary our experiences corroborate the declaration of St. Paul, that the operation of the holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. A WATCH TOWER reader in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues, and that a reputable Chinaman hearing her said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

In our judgment the facts justify the conclusion that these "flames" are of an unholy spirit, of Satan: that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism, Christian Science, Hypnotic New Thought nor Higher Critic Evolution theories.

It is asked, Why would the Lord permit Satan to delude honest souls? We reply, that he has permitted "doctrines of devils" these many centuries amongst the heathen (I Tim. 4:1), some of whom doubtless are also sincere. The *time* for the binding of Satan is not yet—though we believe it is very near. (Rev. 20:2.) Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively maneuvering to avoid it; while God on the other hand is willing to permit his activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere;—to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned"—be manifested as not right, as out of harmony with God—as unfit to be of the "bride" class. But why so? "Because they received not the truth in the love of it," but "had pleasure in untruth." —2 Thess. 2:10, 12.

In other words, the "present truth" has been sent hither and thither throughout the bounds of Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, the truth might attract all the Israelites indeed, for further schooling and ripening, preparatory to their "change" to kingdom glory. Meantime, the Lord allows Satan to organize various human agencies, those not of his "very elect," that such may fall farther and farther from the truth, until finally none will "stand" except the elect, and they "on the sea of glass mingled with fire." (Rev. 15:2.) All others are to fall more or less, though some will subsequently be rescued from the catastrophe—"saved so as by fire."—1 Cor. 3:15.

THE DOCTRINE OF THE VIRGIN BIRTH OF CHRIST AS AN ESSENTIAL

In the *North American Review* Professor C. A. Briggs, D. D., D. Lit., in an article entitled, "Criticism and Dogma," states as follows:—

"When it is said that the doctrine of the virgin birth is essential, it is meant that it is essential to the system of doctrine and the faith of the Christian church. The church can no more dispense with that doctrine than it can dispense with the incarnation of Christ himself. It is not, however, essential to the faith or Christian life of individuals. The doctrine may for various reasons be so different to them that they cannot honestly accept it. They may content themselves with the doctrine of the incarnation and refuse to accept any doctrine as to its mode. They may even go so far as to deny the virgin birth, and hold to the theory of ordinary generation without accepting the legitimate consequences of that doctrine. Theologians are not always consequential. Men are responsible for what they believe and teach, not for what others think that they ought logically to believe and teach. The church may, and in the present situation and circumstances of Christian Theology, ought to tolerate opinions which it cannot endorse.

"Christian dogma is in a process of reconstruction, owing to the partial adoption by theologians of the principle of development. Science and Philosophy are also in a condition of reconstruction and restatement. Confusion of thought is inevitable under these circumstances. The church, the most stable of all human institutions, can afford to be patient and charitable, and to wait until its scholars have removed the difficulties that in this age envelop Christian dogma. These can only be overcome in the arena of chivalric scholarship, not in ecclesiastical courts ruled by ecclesiastics, who are usually more concerned about the forms of things than about their reality. Christian scholars as a body are not at all dubious as to the virgin birth. It is not at all a question of Biblical criticism, but of Christian dogma. They are generously inclined towards those who at present are either doubtful about it, or even disposed to deny it. Biblical and historical scholars are just as decided in its maintenance as dogmatic theologians. For it is a dogma which is inextricably involved in the christological principle that lies at the basis of Christian dogma and Christian institutions. They cannot possibly recognize that the birth of Christ was by ordinary human generation, for that would be a revival of the Nestorian heresy and be a denial of all the Christian philosophy of the centuries, with all the serious consequences therein involved. It would turn back the dial of Christianity nearly two thousand years: it would break with historical Christianity and its apostolic foundation, and imperil Christianity itself."

NEWS FROM KINGSTON, JAMAICA

Dear Brother:—

You are aware that on January 14th we were visited by a disastrous earthquake which has almost completely demolished the entire city. We are glad to report that no injury has occurred to any of the Lord's people, so far as we have heard, save that one interested friend, who was a constant attendant here, was killed.

A remarkable thing is that many of the heads of business houses were killed, which will cause some delay in business restoration. Hundreds are under medical treatment, woefully mangled. But what makes me sit in wonder continually is that our meeting hall is the only place of religious worship in the city that is standing and in a conditon to be used; and it is all brick like the others, save that the two upper rooms which we occupy are of heavy frame set on top of the lower building, making it more dangerous. Our faith has been greatly strengthened by the experience. The Lord be praised! Yours faithfully,

J. A. BROWNE,—Kingston, Jamaica.

SHALL WE SING UNITEDLY?

"Many men of many minds," writes the poet; but God's people are striving daily to have "the mind of Christ" and to "all mind the same things." We commend this same course in respect to our hymns. When we meet in One-Day Conventions and General Conventions let us be able to sing unitedly. We now have, prepared at considerable trouble and expense, two hymn books with music: one of these, *Hymns of Dawn*, containing beyond all dispute 333 of the best of all hymns of all denominations, is supplied in cloth binding, 35 cents, postpaid, about one-fourth the usual price; the other is a choice collection of 54 new hymns. *Zion's Glad Songs*, at 5 cents, postpaid. Are not these enough? Do we know them all so as to sing them well? Each one, of course, has the *liberty* to buy and to sing as he may please, but is it expedient to distract with too great variety? We incline to think not; and hence keep in stock and supply only the above described.

HARVEST WORK AMONGST THE BLACKS

Quite recently Present Truth reached our dear Brother Booth, who for some years has been engaged in missionary work in Central Africa amongst the blacks. So greatly impressed was he with the Scriptural presentation of the DAWN volumes that he made a long journey to Allegheny to confer with us respecting the possibilities of presenting the harvest message to the Christian converts of Africa, with whom he has been considerably in contact. Brother Booth was the originator, we understand, of the so-called "Industrial Missions" of Central Africa. These established industries amongst the blacks, instructed them in agriculture and other arts of civilization, at the same time bringing the Bible, and the Redeemer and redemption taught therein to the attention of the natives. Several of these missions started by Brother Booth have since passed into the hands of others, and some have come under denominational control.

We informed our dear brother that we, too, were interested in the colored people—yea, in all mankind; but that seeing the way of the Lord more particularly than we once did, we no longer feel that the salvation of the world is a responsibility upon our shoulders, but upon the Lord's, where it belongs; and that as we had come to understand his Word we found therein that he had not neglected his responsibility to his creatures, but had made a full provision through Jesus for all the sons and daughters of Adam, and that in due time under the Millennial kingdom all are to be brought to a knowledge of the truth. We assured him of our sympathy with mission work and with every kind of good work for the reformation and uplifting of all the members of our race, but that our understanding is that the harvest work differs considerably from a sowing work, a planting work. We explained that the harvest time into which we have entered is in our view designed of the Lord for the ripening or perfecting of character amongst those who are his; that from amongst these the elect number may be completed, and that following their glorification they, with the Master, as the kings and priests of the coming age, will promote the knowledge of the Lord and every good work, and restrain Satan and every evil influence, that every creature may come to know the Redeemer—that every knee may bow and every tongue confess to the glory of God.

EARNEST CHRISTIAN CONVERTS

It was then that Brother Booth surprised us by telling us that if manifestations of Christian love were to be taken as an indication of Christian character (to which we agreed) then he could assure us that there were some as true Christians amongst the blacks of Africa as any he had ever found amongst the whites anywhere. He surprised us greatly by narratives of his own experiences amongst this simple people of nature and how much of real kindness he had experienced at their hands. Trusting in the Lord, he went without spear or sword or gun over hundreds of miles amongst savage tribes, some of them cannibals. He found them savage toward their enemies, yet kindly disposed toward those whom they could trust as friends. The white people, however, they did not recognize as friends, and this was his chief difficulty. They threatened his life, and when asked why, they said, "We know you white men: first you come with the little book and talk peaceful words; then you inform others and they come with guns and kill us and take our property and force us to labor in the carrying out of their plans, so that we become slaves. We do not want you; stay in your own country that your God gave you. Let us keep our country and live in happiness as heretofore." Brother Booth was obliged to tell them that he could not answer for his brethren—that he regretted to say that there was considerable truth in their charges; but that as for himself they could see that he brought no gun, no weapon, but merely the little book, and it had a message in it that would make them happy as it had made him happy. "Kill me if you wish to. If God's time has come for me to die I am ready and willing—perhaps this is the place where God intends I shall die. But let me tell you about the little book and what it says." Thus he would get them to listen to him and to listen to the Scriptural story of sin and how it came, of the death of Christ and its value in the sight of God, and how they all could be partakers of the blessings from that sacrifice, and by turning from sin and giving their hearts to the Lord could have divine joy and peace instead of bitterness and anger and strife.

Brother Booth told us that many of the natives are zealous for knowledge, and that some of them have become very earnest preachers of the Word and quite willing to lay down their lives, if the occasion required, in the service of the truth so far as they understand it. He told us that in South Africa quite a number of educated negroes are owners and editors of newspapers, having gotten their education in various colleges. He urged that many of these blacks of South Africa and also of Central Africa should be of just

the right condition of heart and mind to receive the glad message of the Millennial morning and the establishment of the reign of righteousness in the hands of the great King and the glorified church. He says that he himself had felt so depressed by the conditions surrounding him there, and by the thought that all who were not brought to a knowledge and love of the Savior were going to eternal torment—that his mind was greatly distressed, and he felt sure that there was something radically wrong with his message. He had returned from Africa to Scotland in perplexity as to what would be his best course. It was at this time that he came into contact with some of the friends of the truth in Scotland and had the DAWNS put into his hands. He besought us to undertake some missionary work on behalf of the poor blacks, amongst whom he has labored for now fifteen years.

Under these conditions it is not surprising that we fell in line with Brother Booth's proposition, inferring that the Lord had guided him to us, and was now directing us respecting another part of the harvest work. The Society accordingly has for a time undertaken Brother Booth's expenses as its missionary to those peoples with whom he is acquainted. He can speak several of their languages, which others he can reach through interpreters, and some in South Africa can read English. He was quite surprised when we informed him that the WATCH TOWER has a regular list of subscribers in Africa to the number of forty—not very many, it is true, but after all quite a good many, everything considered. Brother Booth started on his mission shortly after the first of the year, and by the time our readers get this he will be at work. It will be some time before he will have anything to report, and then it will require a considerable time to reach us. Meantime we have assured our dear brother of the love and sympathy of the Lord's dear people who are rejoicing in present truth, and bid him God speed, and pray for the harvest work amongst the savage tribes. Who knows but what there are some true grains of ripening wheat in that far-off land, to whom the Lord would send the present harvest message for their further development and perfecting before they can reach the garner.

NEARER FIELDS WHITE FOR HARVEST

Already quite a little work is under way amongst the negroes of Jamaica and Porto Rico, as was exhibited in the report recently published in these columns. But Brother Booth's zeal for the black brethren has had the effect of stimulating our interest in them, and the more we reflect on the subject the more deeply interested do we feel in the harvest work amongst these people right at our doors. Brother Booth emphasized the fact that many colored people have great reverence for God and considerable honesty of mind, and that as a rule they are ready to investigate, especially when the presentation is made by the whites, and when they can see consistency of life in the would-be teacher.

We wish to call the attention of the friends in general to this quarter of the harvest field, with the suggestion that in quite a good many of the little gatherings there is more than a sufficiency of talent for the service of the church as leaders of Berean Studies, etc., and that some might find time and good opportunities for presenting the divine plan of the ages to colored Christians of their vicinity. Would it not be worth while to visit some of their meetings, and in a wise and kindly manner tell them very briefly something about the end of the age, the dawn of the Millennium, and the kingdom that then is to be established in the earth, etc., and to proffer a lecture on the chart of the ages if they desire? We believe that invitations of that kind would be frequently accepted, and doubt not that some amongst the blacks would respond earnestly. Our hopes along this line are supported by the fact that in various parts of our country Berean Bible Study classes have already been started amongst the colored friends. Indeed, of a number of these dear brethren we could surely say that, in rightly dividing the Word and clearly presenting it to others, very few amongst the whies will be found their superiors. We could also say of them that, so far as their knowledge goes, their standard of integrity and morality seems to be equally high with them as with the white brethren. Our suggestion is that the white brethren shall seek to carry the message to the blacks as opportunity may afford. This does not signify that the colored brethren should desist from serving those of their own race and color in their own localities. We will be glad to coöperate according to our judgment of the Lord's will with any, either whites or blacks, who desire to engage in this section of the harvest field.

TAKE HEED TO YOURSELVES

St. Paul's words, "Take heed to yourselves and to all the flock over which the holy Spirit hath made you overseers, to shepherd the church of God, which he hath purchased with the blood of his own Son" (Acts 20:28), were never more worthy of our attention than now. From our vantage point on Zion's watch tower we see clearly that, while the Truth is progressing grandly in all directions, the "evil day" is upon us, the time of testing those already blest and enlightened. It is not, therefore, merely a question of who shall be blest with the ear to hear the message of present truth, but additionally, "Who shall be able to withstand" in that *evil day*, and having done all to stand the final tests (Eph. 6:13), and be acclaimed—"more than conqueror through him who loved us" and bought us with his precious blood.

We perceive the attack of the adversary, referred to in our caption, in every direction;—the grievous wolves of error and ambition among "your own selves." We must sound the alarm and tell you that "the hour of temptation" is come—the one for which we have been preparing for the past thirty years. With the knowledge granted us let us not slumber at the critical moment; but soberly and prayerfully and faithfully meet the situation.

Let us remember that our *knowledge* means an added responsibility, and that it will avail us *nothing* except as it is combined and active with *love*, which is the bond of perfectness, the fulfilling of the divine law or requirement. How many blessings the Lord has granted us, and opportunities to put on the whole armor of God that we might be able to withstand the very trial now upon us!

Wisely did the Apostle first say, "*Take heed to yourselves.*" That is our first responsibility. We should each first examine our own hearts to see whether we are to any degree moved by jealousies, or ambitions, or any selfish motive. To do this effectively we must not measure ourselves with others, nor yet by our own imperfect standards, but by the Lord's standard—perfect love. "Thou shalt love the Lord thy God with *all* thy heart, with all thy mind, with all thy being, with all thy strength; and thou shalt love thy neighbor [and especially thy brother in the Lord] as thyself." Oh! what brotherly-kindness, what tenderness of word and act, what sympathy of thought for each other's weaknesses, what appreciation of each other's better traits, what long-suffering kindness and patient forbearance in love, what care for each other's welfare, rights and liberties, as for our own, this would imply and produce!

"Examine yourselves whether ye be in the faith!" writes the same Apostle. Doctrinal soundness is very important, but not enough; we must also be "in the faith" in the sense of *exercising faith in the Lord*—in all of life's affairs, and especially in all the affairs of his church. If ever we allow *expediency* to swerve us from the Scriptural program in the affairs of the church it manifests that we are *not "in the faith"* as God designed. For confidence in God and his overruling wisdom and power would never permit expediency to say, "Let us do evil that good may follow"—Let us take an unscriptural course for the best interests of the Lord's cause. The faith dictates that to *obey God* is better than sacrifice, and that he is able to make all things work for good to all who love and serve him.

Dearly Beloved, let us, then, remember that this is our test and now our testing time; and let *love* for the Lord and his brethren and his Word be constantly in command of our lips, of our conduct and, above all, of our hearts. "If ye do these things ye shall never fail, but so an entrance shall be granted us into the everlasting kingdom of our Lord and Savior Jesus Christ."

What is thus true of all, is specially true of those honored with a special stewardship in the church—the Elders—in this the hour of trial that is upon the whole world and peculiarly upon "the very elect."—Rev. 3:10.

THE OATH-BOUND COVENANT

Genesis 15:1, 5-16.—FEBRUARY 24.

Golden Text—"He believed in the Lord, and he counted it to him for righteousness."

In our last lesson we noted the unwise choice made by Lot, the result of which was his closer association than was necessary with the ungodly of Sodom. Additionally it exposed him to the same difficulties to which his neighbors, who were not under the special providence of God, were exposed. It appears that Sodom and the surrounding cities of the Jordan valley had for some time been paying tribute to Chedorlaomer, whose capital city was several hundred miles further north. When they ceased to pay tribute Chedorlaomer sent an army —composed in part of recruits from various subject kings on the way—to take possession of Sodom as instead of the tribute money. Together with spoil of gold and silver and other valuables numerous captives were taken, of whom to make slaves. Lot, his family, his servants and his property were taken, sharing in all the burdens of the Sodomites. We can well imagine his discouragement and self-condemnation—that he had not only experienced vexation in his new home country by reason of the unrighteousness of his neighbors and the contaminating influence upon his family, but now he was sharing with them in the vicissitudes of his present condition, whereas had he remained with Abraham, his uncle, matters might have been different: evidently God had a special protecting care over Abraham—he was not captured nor despoiled.

Although Abraham was noted as a man of peace, we find him very loyal to principle in connection with this trouble. Two of the captured ones escaped and brought word to Abraham of the capture of the Sodomites, with Lot and his family. The man of God was not long in deciding respecting his proper course. Summoning all of his servants capable of assisting in such an emergency, 318 in number, he armed them and set out for the deliverance of his nephew. We are not to suppose that the army which captured the Sodomites was a large one, even though the names of four kings are introduced in connection with it. This was not a very long time after the flood, and the entire population was not as yet very large. The suggestions of higher critics about vast armies, great cities, etc., at this time, are out of harmony with the facts—first, the shortness of time after the flood; and, second, the ability of Abraham, with 318 men, to even make an attack and disconcert and confuse the army and deliver Lot and the Sodomites and all their goods. These facts all agree that the cities, the armies, the kingly powers of that day, were very meager in comparison to what we have in mind when we use similar terms in our day. In all probability the armies of the four kings combined did not exceed a thousand men, and the entire population of Sodom probably much less. The building of a city in those times would correspond more nearly to the building of a fort in our day. Thus, for instance, we read that Cain went to the land of Nod and built him a city—a house or villa for himself and his family.

Abraham's heroism in the matter was fully matched by his generosity, for not a particle of the spoil would he take for himself. The characters which the Lord loves and chooses are those which are unselfish, generous as well as just. In these respects Abraham showed that he had a considerable measure of the original image of God still remaining with him, not obliterated by the fallen conditions through which himself and his ancestors as members of the race of Adam had passed. On the other hand we see in Lot a less noble character naturally, a less strong character. This is evidenced afresh in the fact that even after this experience and deliverance he continued to reside in Sodom, to choose the life of luxury and ease, unfavorable to himself and his family, morally and religiously. Abraham chose the better part: his God was his friend, in whom he delighted; and such experiences in life as would best enable him to comply with the divine arrangements respecting him were the ones that he chose, and to the attainment of which he pressed his energies.

REPETITION OF THE COVENANT

We have already referred to the fact that God agreed to make a covenant with Abraham while he was still living in the land of Chaldea, and that the covenant itself was consummated and made applicable to Abraham from the time that he set his foot upon the land of promise in obedience to the divine call. But for his encouraging and the strengthening of his already great faith, God repeated this promise over and over in different terms. (See Gen. 12:1-3; 13:14-17; 15:1, 5, 18; 17:1-10; 18:19; 21:12; 22:16-18.) There was in fact but one covenant, but various statements of it.

In our present lesson we have one of these repetitions of the covenant with some peculiar features. (V. 1.) In a vision the Lord assured him that he should not fear, that his God would be his shield and his exceeding great reward. Quite probably a fear had come to Abraham, in connection with the deliverance of his nephew Lot, that the kings whom he had ignominiously defeated would return better prepared, better on guard, and wreak their vengeance upon him, and that thus he might be interrupting, interfering, with the promise God had made that he and his posterity should inherit the land of Canaan. The declaration, "I am thy shield," would set at rest any doubts or fears along this line, as we elsewhere read, "When he giveth quietness who then can make trouble?" If the Lord would shield him how then could all the kings of earth do him harm or interrupt the divine program for blessing him and his posterity? The other statement is also worthy of notice: "I am thy exceeding great reward." Already he was the recipient of God's favors, rewards for his faith and obedience, and the promises also were in the line of rewards. But the statement here made went beyond all this and enumerates a still higher, grander truth, namely, that as Abraham had given himself fully to God, the latter now declares that in a sense he would give himself to Abraham, he would be his reward—to have his friendship, his fellowship, his love, his care, would be the highest and best reward that could possibly be given to Abraham for his fidelity.

And are not these precious promises applicable to the spiritual seed of Abraham? Is not this the essence of the Apostle's declaration to the church—"All things are yours, for ye are Christ's and Christ is God's"? Again we hear the Apostle saying, "It is God that justifieth, who is he that condemneth?" (Rom. 8:33.) Again we hear the Master's word to the same class, "The Father himself loveth you." (John 16:27.) O, what rest and comfort it brings to our hearts, amongst the trials and vicissitudes of life, to realize in the depths of our hearts that these are not merely words but truths. But only as we are able to realize an obedient faith are we able to apply these gracious promises to ourselves or to rest therein. This same thought is expressed respecting Abraham (v. 6), "He believed in the Lord." The word in the original signifies more than mere belief; it signifies what only believers can fully comprehend, viz., a rest of faith in God.

"HE COUNTED IT FOR RIGHTEOUSNESS"

At first we are inclined to say, How strange it is that God should count our faith for anything—how simple, how easy a matter faith is! Why should it be valuable in God's sight? But the more we come to know ourselves the more we come to value faith, to realize that it is a scarce commodity in the world and even amongst Christians, professed believers. Under some conditions faith is very easy; indeed to disbelieve would be difficult. After this manner we understand nearly all the conditions of the Millennial age will be framed, so that the world in general will find it difficult to disbelieve in God, his power, his justice, his love. Then the reward will be merely for the obedient, though some faith will doubtless be required as well. Now, on the contrary, the reward is merely on account of faith, though what obedience is possible is required, too. "According to thy faith be it unto thee," was our Master's expression, and it represents a general principle of divine dealing now.

God is now seeking for a faith-full people, and declares that those whom he will find will be peculiar in this respect from the majority; not many great, not many wise, not many learned according to the course of this world have and exercise this faith—chiefly the poor, rich in faith, may be heirs of the kingdom. Let us seek to cultivate continually faith in the Lord, in his Word, in his providential care. This is not trusting in the creeds and the theories of men, which might be merely credulity, but trusting in the Word of the Lord, which liveth and abideth forever. As God counted such faith to Abraham as so much of righteousness, so he counts to us of this Gospel age, who are children of Abraham by faith. We are not righteous in a full, perfect, complete sense of that word. Even with our hearts turned to the Lord, and with the best of intentions, we cannot do the things that we would; but as to those who can exercise faith, and who do exercise it in harmony with divine righteousness to the best of their ability, God will count their efforts as though they are perfect! How gracious an arrangement! How lovingly we should show our appreciation by still greater faith and still harder endeavors to walk in the path of righteousness which faith dictates.

THE STARS OF HEAVEN, THE SANDS OF THE SEASHORE

In other statements of this promise or covenant God directed Abraham's mind to the stars and to the sand of the seashore and to the dust of the earth as illustrations of the numbers of his posterity. As yet Abraham had no child: every testimony of this kind was therefore to him a testing of his faith, a suggestion that he should inquire first for a

beginning of these matters; and as days and years passed by the testing of faith was increased, yet to our joy we find that Abraham was full of faith in these promises, never doubting the power of God in some way to accomplish all that he had given him reason to hope for. Here we find a lesson for ourselves. Other promises have been made to us, some of which seem to be utterly impossible of attainment. Shall our faith stagger and shall we begin to doubt? or shall we hold fast to the Word of the Lord, nothing wavering, nothing doubting? In order to do so we must discriminate clearly between the words of man and the Word of God, so that we may reject the words of man, resting nothing upon their promises, but our entire weight of trust must rest upon the Word of the Lord.

How solicitous this should make us to have before our minds clearly and distinctly just what things God has promised to them that love him. In accord with this fact we find that God's most earnest and loyal children are continually desiring to grow in grace and to grow in knowledge of him through his Word and through his providences, and that more and more they are cutting and drifting away from the creeds and theories of men, those which appear to be good and those which are manifestly vile, evil, injurious. The Scriptural statement is, respecting all such things, "If they speak not according to this Word, it is because there is no light in them." (Isa. 8:20.) Hence the Scriptures again say that those who have nothing but their own dreams and fancies to preach may do so, but those who have the Word of the Lord should preach it and not themselves nor their fancies and dreams.—Jer. 23:28.

In the light of the New Testament we may see more in these various promises than Abraham or others not thus enlightened by the holy Spirit. We can see that the spiritual seed of Abraham, Christ and the church, are represented in this simile of his seed being as the stars of heaven, and we also see that the other part of the statement—that his seed shall be as the sand of the seashore—will have a fulfilment in Abraham's natural posterity, the Hebrew people, and in that still larger class of all nations referred to in the statement, "I have constituted thee a father of many nations." (Gen. 17:5.) How this deeper, clearer view of the promise enlarges the horizon of our eyes of understanding, and enables us to grasp with more and more distinctness the lengths and breadths and heights and depths of the love of God, which is yet to be manifested to every creature of our race, giving all opportunity of becoming children of Abraham—of full faith in and obedience to God. For that glorious opportunity the Apostle declares the whole creation is groaning and travailing, waiting until now—waiting for the manifestation of the sons of God, and, more than this, waiting until the sons of God are selected, tested, accepted, and then manifested in glory.

THE INHERITANCE OF CANAAN

It is proper to speak of an earthly and a heavenly Canaan, but it is a mistake common to too many to apply all the promises of God that are yet future to the heavenly. There are earthly promises still unfulfilled, and one of these is referred to in our lesson (v. 7). The Lord here distinctly informed Abraham again that he intended to give that land to him and his posterity. That there might be no doubt as to the literalness of this, the Lord said to Abraham on another occasion, Lift up now thine eyes and look to the north and south and east and west, for all the land thou seest to thee will I give it and to thy seed after thee for an everlasting possession. (Gen. 13:14; 17:8.) How could the land Abraham saw be the heavenly city, which neither he nor we have ever seen? To make the matter doubly sure we have the word of Stephen on the subject (Acts 7), who declares that it was the literal land, and yet that Abraham had not received so much as to set his foot upon, but that he had faith that he would get that land, and Stephen also had faith that it would ultimately be given to Abraham and his posterity. Our faith is and should be the same. Abraham is to have a grand portion, and the land of Palestine is to be an element of his blessing and inheritance. True, we read that Abraham dwelt in tents and not in a city, with walls, etc., for his protection; he was thus a pilgrim and a stranger, with no continuing city. He would not, like Lot, live in Sodom, for he desired a better country, even a heavenly. That is to say, he was waiting for the time that God intended that he should inherit this promise, anticipating the establishment of God's kingdom at the second coming of our Lord, and preferring the solidity, the establishment, the security of that city, thinking the security of any earthly city of small account. And we see that in this he judged rightly. He was safer where he was, with God for his companion and divine promises for the walls of his salvation, than he could have been in any earthly city. Surely the heavenly city, the New Jerusalem, the kingdom of God, will be established with great power and glory, and nothing shall injure and destroy in all the Lord's holy kingdom. Then Abraham's desires and anticipations will have been realized, and the earth shall be filled with the knowledge of the glory of God.

If we would examine the various promises in detail they are that the land of Canaan should be the heritage of Abraham and of his seed forever; that he should have a son who would be his heir and inherit the promises; that his seed, descendants, would ultimately be as the sand of the sea and the stars of heaven, innumerable; that he should be the father of a great nation; that he should be the father of many nations, and that through him all the families of the earth shall be blessed.

"WHEREBY SHALL I KNOW?"

Abraham had already testified his faith in God's promises in a general way. He did not doubt them, but when now the Lord reiterated the fact that the land was to be his, he thought it not improper to ask for some word indicating the way in which the blessing should come—"O, Lord God, whereby shall I know that I shall inherit it? What outward signs and evidences will help my faith to grasp these great promises you have made to me and which I thoroughly believe?" It was no more a sin for Abraham to ask the Lord to confirm and strengthen his faith than it would be for us to ask the same for ourselves. And God seems ever ready to help the trustful. How many assistances to faith he gives us without chiding when we come to him in a trustful and faithful attitude of mind. This is illustrated in our day by the difference in the Lord's treatment of those who look skeptically upon the Scriptures, the Bible, and those who look upon it from the standpoint of faith. The first mentioned find plenty to establish their skepticism; all the higher critics, the educated of the world, are in their company. On the other hand, those who are looking at the Word from the standpoint of faith and trust are blessed; to them it is opened—"He that seeketh findeth."

God at once gave Abraham his oath in confirmation of the promise. By a peculiar method God bound himself to Abraham by what is termed the "covenant of blood." A full description of it is given in the lesson; a heifer of three years, a she-goat of three years, a ram of three years, a turtle dove and a young pigeon were sacrificed, and the Lord represented himself as passing between the parts of these sacrificed animals, and was thus swearing by a covenant or sacrifice of life-blood to the promise he had given. The Lord was represented by a lamp of fire.

Then came the answer to Abraham's question, "Whereby shall I know? Give me some of the particulars relating to the matter of how my posterity shall inherit. Give me a view of the future." The Lord did give Abraham a glance into the future of his people, saying, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years." This need not be understood to mean that Israel would be in bondage for four hundred years nor that they would be afflicted all the years they would be in a strange land. Rather the thought seems to be that not until four hundred years would his posterity return to that land to inherit it according to the promise; that in the meantime they would suffer rigors, hardships, be in servitude, suffer affliction. The punishment upon the nation holding them in servitude is also mentioned—the Lord would judge them, and after four hundred years the seed of Abraham would come out of bondage with great substance and very rich. It would be in the fourth generation, we are told, that his descendants would return to Canaan, and an explanation of why the long delay is given in part in the statement, "The iniquity of the Amorite is not yet full": as though the Lord had said to Abraham, The Amorite has a prior hold upon this land, but I know the outcome with them, that they will get worse and worse and that eventually it will be the course of justice toward them to expel them—but not yet; the time for the change is not ripe. So long as they follow a reasonable course they will be permitted to remain, but when their cup of iniquity is full the land shall then be turned over to your posterity forever.

Abraham was not told how long it would be before his posterity would go into that captivity which would end in four hundred years at the fourth generation; he was merely told that it would not occur during his lifetime—"Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age"; none of these calamities can come upon your posterity while you still live. We remember the fulfilment of

this prediction; that for a time Abraham's posterity dwelt in Canaan as he himself had done, in tents, without seeking an earthly city or government. We remember that the famine drove them out of Canaan and they went down into Egypt as the guests of Pharaoh and Joseph, Abraham's grandson, who was then governor of Egypt through a divine arrangement. We remember that while matters went peaceably for a time, by and by Joseph died and Pharoah died, and then began one hundred and ninety-eight years of servitude and affliction, which continued until the Lord sent Moses and delivered Israel at the close of the 400 years mentioned in our lesson.

LESSONS FOR THE SPIRITUAL SEED

We may be sure that the horror of great darkness and the coming down of the fire to devour the sacrificed carcases represented more than merely the dark picture of the servitude of Abraham's natural seed before they should go back to Palestine. We may be sure that the Lord, who made this covenant, had more in mind the spiritual seed than the natural. The Apostle Paul tells us so, for referring to this Oath-Bound Covenant he declares, "God, willing more abundantly to show unto the heirs of promise the unchangeableness of his promise, confirmed it by an oath, that by two immutable [unchangeable] things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to our souls both sure and steadfast, and which entereth into that which is within the vail." (Heb. 6:17-19.) The holy Spirit here, through the Apostle's pen, informs us that this oath was given to Abraham, not solely on his own account, as might appear, but specially on account of us, the spiritual heirs, the heirs of promise. The Apostle points out that Christ is the great inheritor, and that we who are Christ's are joint-heirs with him in this covenant promise, and that thus through Christ and the church the entire promise will be made effective to Abraham and his natural seed as well as to all the families of the earth.

The darkness of that hour suggests to us the sufferings of this present time, the fiery furnace of affliction, the "better sacrifices" established in and upon the merit of our dear Redeemer's death and the ultimate great blessing that is to follow. Now what we have is still a hope. Abraham is dead; his natural posterity have failed to attain the blessing; the higher favor secured by our Lord Jesus through his own obedience unto death has been extended to the faithful of the Jews and the faithful of every nation, whom the Father has drawn through his grace and truth, and yet we have this promise as a hope, but it is anchored to Christ, who is within the vail, a spirit being. By faith we realize a relationship to him, and that the darkness and suffering of this present time will soon be ended; by faith we realize that the glorious things which God hath in reservation for them that love him far more than overbalance the trials and difficulties of the pilgrim journey; by faith we see that as soon as the entire body of the Anointed One shall be completed and glorified, then a great blessing is due to begin with Israel after the flesh, and to extend through them also to every creature. Ah, how gracious is our Lord's provision! How kind for him to give us such a strong consolation through not only his repeated testimony of the truthfulness of this great matter, but also of his oath which confirms, secures, makes positive every element of the promise! What manner of persons ought we to be in all manner of holy conversation and godliness! What more could the Lord say to us than he has said?

ABRAHAM'S PRAYERS FOR SODOM

Genesis 18:16-33.—MARCH 3.

Golden Text: "Men ought always to pray and not to faint."—Luke 18:1.

There are several very interesting matters connected with this lesson. Abraham had been living in Canaan and Lot in Sodom for a considerable time, when, at the noon hour, three men one day appeared to Abraham—strangers. He was prompt to show them hospitality, and Sarah his wife joined. The Apostle evidently referred to this incident in the words, "Be not forgetful to entertain strangers, for some thereby have entertained angels unawares." (Heb. 13:2.) Present-day conditions render such hospitality less necessary, especially in cities where public boarding-houses and hotels are expected to care for the strangers. There is danger, however, that the blessing which goes with hospitality is to a large extent missed by a considerable number of people. While the modern methods have some advantages, the general tendency of all of them is toward greater selfishness—neglect of our neighbor, whom the Lord would have us love as ourselves—not neglecting to do good unto all men as we have opportunity, especially to the household of faith. —Gal. 6:10.

To whatever extent these divine injunctions are disregarded we are in danger of losing a blessing, of failing to cultivate generosity, and, on the contrary, cultivating selfishness. God is the great Giver "from whom cometh every good and perfect gift"; and in proportion as his children would return to his image they must cultivate his spirit of benevolence, generosity, kindness, helpfulness—especially to the poor and the needy and the strangers. We are not wishing to suggest the receiving of any and every person into the home, which might be a very dangerous practice; but we do urge that the changed conditions of our time be not allowed to make our hearts hard, selfish and unthoughtful as respects the interests of our friends or neighbors, and the stranger. We cannot afford to do so, for "If any man have not the spirit of Christ he is none of his," and this would mean the loss of those things which God hath in reservation for them that love him.

THE LORD AND TWO ANGELS

The three strange men, Abraham afterwards learned, were angels, one of them the special messenger of Jehovah. We feel confident that this one was the Logos, the Only Begotten One, through whom the Father's power was exercised, so that by him all things were made that were made. (John 1:1.) We are clearly to distinguish between our Lord's appearance here *as a man* and the appearance of his two companions, the angels, as men, and our Lord's subsequent appearance in the world as the man Christ Jesus. The two were totally different. In the first case the spirit nature was retained, and a human body was merely created and used temporarily for a special purpose, just as our Lord after his resurrection as a spirit being appeared in various forms as a man, but was not really a man. When the due time came for the redemption of Adam and his race it was necessary that our Lord should become a man—perfect, complete as was father Adam in his original creation—"holy, harmless, undefiled, separate from sinners." When he thus became a man, or as another Scripture expresses it, "was made flesh" (John 1:14), it meant the complete laying aside of the spirit nature before enjoyed—a change or transmutation to another nature, the human.

This was necessary, because it was a man who had sinned, and because the divine law required a man's life for a man's life as the ransom price. But no such transmutation was necessary for the work mentioned in our lesson. The Lord and his two angelic companions could have appeared to Abraham as to Moses as a flame of fire in a burning bush, or as the bright angel appeared to Daniel, or as an angelic form with less glory and brightness; but God was dealing with Abraham according to faith—he wished him to learn to walk by faith and not by sight. Hence the angels appeared as strange men and were entertained as such, and Abraham's hospitality was demonstrated and became a lesson to all the children of God. Furthermore, the faith of both Abraham and Sarah was tested on this occasion by the Lord's predicting the birth of Isaac shortly, to the amusement of Sarah, who was then old and who doubted, and to the confirmation of Abraham's faith in the promise already given him and trusted in for twenty-five years without sign of accomplishment.

THE CRY OF SODOM

Still hospitable, Abraham accompanied his visitors, whom he had now discerned to be celestial beings appearing in human form. As they moved in the direction of Sodom the Lord is represented as holding a colloquy with himself as to the propriety of intimating to Abraham what might be expected as a judgment upon Sodom, of whose wickedness Abraham certainly was aware. We are given to understand that the fact that Abraham thus far had proven faithful, and that to him belonged the ultimate promise of the blessing of all the families of the earth, was one reason why he was informed respecting the fate of Sodom, "For I have known him [become intimate with him, made a covenant with him, revealed myself to him], to the end that he may command his children and his household after him, that they may keep the way of the Lord to do justice and judg-

ment; that the Lord may bring upon him that which he has spoken of him." Thus we see by this indirect teaching that there is method in the Lord's revelation. Matters are made known to his people not merely to satisfy curiosity, but especially because they are in relationship to the Lord and because they are to learn certain lessons in connection with their experiences of life that may be helpful to them in the ultimate work to which they have been called.

In this case, we remember that Abraham had the promise that in his seed all the families of the earth should be blessed, and this included the Sodomites as well, as we shall see later. Abraham then, believing the Word of the Lord, had a right to expect that in some way or other, either then or in the future, he and his posterity would have to do with righteous judgment upon the Sodomites. Besides, the Lord is pleased to have those who are in harmony with him know the equity, the justice of all his dealings. "Come, let us reason together," shows us this principle. (Isa. 1:18.) But the Lord never reasons with any except those who have faith in him and trust in his promises. These are the truly wise, of whom it is written, "The wise shall understand [matters as they become due], but none of the wicked shall understand" (Dan. 12:10); and again, "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psa. 25:14.

Explaining his mission the Lord declared that a great cry had come up to heaven from Sodom and that he was about to investigate, which implied that forbearance had ceased to be of avail and that the time for Sodom's punishment was at hand, and so Abraham understood the matter. We are not to suppose that merely rumors of matters reached the Lord, and then special investigating committees were sent, but rather that this affair was stated in simple language, so that Abraham and all who have read the record since might know that the Lord takes full cognizance of the affairs of earth, that he does not ignore our conditions, and that while he is plenteous in mercy, and long-suffering and patient, he nevertheless "will not always chide, neither hold back his anger forever": a time of retribution shall come.

This is the same thought to which the Apostle Peter draws our attention in connection with the end of this Gospel age and the trouble which will then be precipitated upon the world of mankind. He represents God as having great mercy, long suffering and willingness, that all might turn unto him and live. Nevertheless he shows that a change of dispensation will come, but that justice will be laid to the line and righteousness to the plummet, and that all who will not obey that great Prophet shall be ultimately destroyed. (Acts 3:23.) In this connection the New Testament refers to Sodom and its sister cities as illustrations of the fact that God will not always chide. We read that the calamity which came upon the cities of the plain were set forth as an example, "suffering the vengeance of eternal fire"—[utter destruction, not eternal torment]. (Jude 7.) Thus eventually God will destroy all evil doers with an "everlasting destruction [not preservation in torment or otherwise] from the presence of the Lord and the glory of his power."—2 Thess. 1:9.

LOVE IN ABRAHAM'S CHARACTER

This one little incident in Abraham's life shows us something of the loving benevolence of his heart, and causes us to love and appreciate him more than ever. The intimation that judgment upon Sodom was near would upon a cruel and loveless heart have suggested a very different course from that pursued by Abraham. Such would have said, "Well, that is an awfully wicked community; they certainly deserve all you could give them; they could not be worse. I told my nephew Lot that he was making a mistake in going to live with such a deplorable set, and having his family intermingle with them; it will serve them all just right whatever kind of punishment you mete out to them."

But Abraham was not at all of this disposition: his heart at once went out in sympathy, and benevolently he surmised that although the plain was notoriously wicked there might at least be fifty righteous persons there—not righteous in the absolute sense of being perfect, but in a relative or accommodated sense of doing right to the best of their ability. (Rom. 8:4.) Abraham had the spirit of a mediator: he said to himself, God has been wonderfully gracious to me everyway, and now that he has opened this subject to me I will make bold to tell him of my heart-sympathy for the people, and to express a hope that he will be generous to them. Then he adds, "Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous in the city, wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee. Shall not the Judge of all the earth do right?"

If these words surprise us—to think that Abraham would dare to call in question the righteousness of the Lord—we should remember that he did not have the blessed advantage that we possess, namely, of the guidance of the Word of God and the enlightenment of the holy Spirit, whereby the Lord's people since Pentecost have been begotten again and granted insight into the deep things of God. We may indeed esteem that this was Abraham's way of putting a question to the Lord rather than criticising him—"If you would destroy the righteous with the wicked, show no difference, would it be just? Lord, show me how this would be just. Surely you would do right. I would like to see how justice would be compatible with the course I understand you to have in mind."

PARALLELS IN OUR EXPERIENCES

Similar questions come to us now. Financial disasters come, and probably as often affect the righteous as well as the wicked; storms and tempests do injury to their interests; indeed, sometimes the Lord seems not only not to show favor to the righteous, but, if anything, permits, as in Job's case, more peculiar disasters to fall to their lot. Under the instructions of the great Teacher and his various assistants, the apostles, we have learned that our interests as new creatures are sometimes best served by difficulties in the flesh, and that God's promise that all things shall work together for good to them that love him and are called according to his purpose, is true. The Lord supervises the experiences of his faithful, so that these afflictions shall seem but light, and shall work out for them a far more exceeding and eternal weight of glory as new creatures, in the life to come.

Abraham's love of righteousness and sympathy for all who desired to do right was manifested in this petition. It suggests to us that God, in choosing him as one through whom some of his blessings should flow to the world of mankind in due time, made a good choice. We may be sure also that all who will be associated with Christ in his Millennial kingdom, either as members of the bride class on the spirit plane, or as members of the great company, or of the ancient worthy class of princes (Psa. 45:16), must all have such a broad benevolence and desire to do good and to favor the righteous in every way, else they would not be fit for the great work to be entrusted to them.

And as we have noted the character which God chose in Abraham, we may feel sure that the calling and drawing of the Father are chiefly if not exclusively to the same class of benevolent hearts. We cannot say that God has not drawn some very selfish persons into close fellowship with himself, and that none of this class will ever attain to a share in the kingdom itself or in its work; but we may surmise that this would be very nearly the truth, "The liberal soul shall be made fat." The stingy, the selfish, the ungenerous, we incline to think, will not be drawn, not be called to a participation in the kingdom. Not that any of us have anything whereof to boast in the way of generosity—not that the grace of God is not able to effect a wonderful transformation from selfishness to generosity—but because those who are most selfish have proportionately less of an eye to see and less of an ear to hear of the message of God's mercy and grace and boundless goodness, and therefore will be less in sympathy with the various features of the divine plan as respects the present and the coming age and its work. So that as a measure of love would seem to be indispensable to our drawing, we see most assuredly that a full development of love is absolutely necessary to our attaining the prize of our high calling.

GROWING IN GRACE, IN MERCY, IN LOVE

The Lord answered Abraham that if there were fifty righteous, well-intentioned people in Sodom it would not be destroyed, and Abraham perceived that he was not more just nor more generous than the Lord. But as he thought over the matter it occurred to him that there might perhaps be one or two less than fifty, and so he asked if the city might be spared if there were only forty-five. The reply was, Yes: the Lord still as benevolent or more benevolent than Abraham: he was merely finding out the goodness of the Lord. His own courage increased, the spirit of love and benevolence having begun to operate, and he queried of the Lord whether now forty would secure mercy upon the city. The answer was, Yes. Abraham had not yet touched the bottom in seeking to measure the Lord's goodness. Step by step he increased his request. Would it be

spared for thirty? Then would it be spared for twenty? until finally he asked the Lord if he would spare the city for ten. In every case the answer was, Yes. In every case the Lord was proven to be no less just, no less generous, than his servant. He had not yet been blessed as we have been with the anointing of the eyes of his understanding to an appreciation of the lengths and breadths and heights and depths of the love of God, which passeth all understanding.

There is a lesson for us in all of this—a lesson that we should be more and more like our Father which is in heaven, whose message is, "Blessed are the merciful, for they shall obtain mercy"; and again, "If ye do not from the heart forgive those who trespass against you, neither will your heavenly Father forgive your trespasses."—Matt. 5:7; Mark 11:26.

THE DEPTHS OF GOD'S MERCY

Abraham's solicitude was not for the wicked but for the righteous, and so our sympathies should be with all who in every place love righteousness and hate iniquity—to do them good, to serve their interests, to render them assistance, doing good to all men, especially to the household of faith. Abraham's prayers were not for the wicked but for the righteous. "Shall the righteous suffer as the wicked?" was his plea. It is to be remembered, however, that some who now pray for the wicked do so under the misconceptions handed down from the "dark ages," that the wicked are not destroyed, but preserved either in a purgatory of suffering or an eternity of torture. This ungodly, unscriptural, unreasonable thought had not yet been introduced to the world; the plain word death still meant death, and the hope for a future was that of a resurrection of the dead in God's due time, and under more favorable conditions than in the present—when God's kingdom would be in power, in control.

When Abraham subsequently heard the result of the disaster—that only his nephew Lot was found a righteous man, and that the Lord delivered the one from destruction, and delivered on his account some who were not as worthy of his favor, members of his family, it must have brought a blush to his cheek—to think that he had questioned the justice of God in supposing that he was about to destroy, with the wicked in the city, as many as fifty righteous when here he beheld God's loving mercy even to the extent of delivering the one righteous person and some of his dear ones. Thus it is with us all: we are finding continually that the "heart of the Eternal is most wonderfully kind";—that in our poor, imperfect, fallen condition we have no measures that will reach to those lengths and breadths and heights and depths of the love of God, which passeth all understanding. Truly, as the Word declares, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans loftier than your plans."

STILL NEW BEAUTIES SEEN

While our minds are contemplating the glories of God in connection with this incident of the destruction of Sodom, let us remember that now he has shown us a still deeper degree of sympathy and love in his provision for the whole world of mankind through the great Redeemer, Abraham's son, our Lord. What more do we see? Ask the Lord himself and hearken to his answer, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you"—of Bethsaida and Chorazin and Capernaum. What is this? A day of judgment? Is not the judgment of Sodom past? Yes, truly they were declared of the Lord unworthy of life and were cut short. To quote the words of inspiration, They were haughty, they neglected the poor and the needy and committed abomination, and the Lord took them away from life in the great catastrophe which came upon their city "as he saw good." (Ezek. 16:49, 50.) That our Lord had these very people of Sodom in his mind is evidenced by his own words, "fire came down from God out of heaven and destroyed them all." They had a day of judgment and now met their doom and were made an example of, illustrating God's indignation against all unrighteousness, and his will that all evil-doers shall be destroyed. What then did our Lord mean by referring to a day of judgment future? Will they be judged again?

We answer, Yes. They will be judged again, not in the sense of punishing them a second time for their evil deeds —they have already suffered for those. The promised day of judgment means a fresh time of trial pending. But how can this be? Is God not satisfied with his previous judgment respecting this people? Is he not satisfied respecting his decision concerning Adam and the entire race—that none are fit for eternal life because of the impairment of sin, because under the sentence of death?

"A RANSOM FOR ALL, TO BE TESTIFIED"

Ah! the key to this promise of a judgment day in the future for the world of mankind, including the Sodomites, lies in the fact that by divine arrangement "Jesus Christ by the grace of God tasted death for every man"—"gave himself a ransom for all, to be testified in due time." Thus we see that he paid the penalty for the Sodomites and for all the rest of us—the death penalty. Hence God's original sentence or judgment, which would have meant the everlasting destruction of us all, has been met, has been satisfied. It was from this standpoint that God spoke to Abraham in advance about the coming day of judgment, and predicted that then Abraham's seed, Christ, would bless all the families of the earth. It was not explained to Abraham how divine justice would be met and the sinner released through a ransom. This we see because it is in the past, and, more clearly than he, we may understand, guided by the Apostle's words, that "God hath appointed a day [the Millennial age] in the which he will judge the world in righteousness [grant the world a fair trial that will take cognizance of these weaknesses and frailties through the fall] by that man whom God hath ordained"—Jesus and his church, his bride.—Acts 17:31.

From this standpoint of present truth, unfolding of the divine plan, how we perceive the riches of God's grace and loving kindness, not only toward us who have accepted of his favor through Christ and received of his holy spirit as his servants and handmaidens, but his proposed blessing in due time upon the world of mankind in general, the majority of whom are in the great prison-house of death, of which Jesus has the key (Rev. 1:18), that in due time the holy Spirit shall be poured out upon all flesh—that all the blind eyes may be opened and all the deaf ears unstopped, to the glory of God and for the assistance of all mankind, who, under those favorable conditions, will turn wholly and completely to the Lord to serve him with full purpose of heart—and as for the remainder who will not so do, after all this opportunity, they shall be utterly destroyed from amongst the people.—Acts 3:23.

INTERESTING QUESTIONS

TRADING WITH OUR "POUNDS"

Question.—In a recent article in the WATCH TOWER you interpret the Parable of the Pounds and say that the "pound" that is given to each of the servants is *Justification.* How then can the pound be taken away from the unfaithful servant and be given to the most faithful one? Is it possible to thus transfer Justification?

Answer.—Possibly we should have been more explicit in the article you refer to. We probably left too much for inference. We should have explained in detail that while what the Lord *gives* to each servant is Justification, the effect of that gift is the possession by the servant of *special opportunities as a justified person* that he would not have had without. Suppose the ten persons of the parable presented themselves for service—desiring to be the servants of the nobleman—desiring him to grant them some opportunity for rendering him service. Suppose that in order to be recognized as his servants and to be able to trade at all it was necessary for them to receive and wear a livery or costume provided by the nobleman. The gift of the costume would be the acceptance of them as servants and constitute their opportunity for serving him.

So it is with us: However much we may desire to be the Lord's servants we are imperfect, weak through the blemishes of the flesh, through our fallen nature. We are incapable of doing anything in the Lord's service that would be acceptable until first of all he justifies us. This all-important justification places every servant of God on the same footing in relationship to him and his service—each one justified reckoned as being a perfect man from the divine standpoint—all his blemishes are fully covered by the precious merit of our Redeemer, the Nobleman. So long as we wear this livery (justification) we have opportunity in God's sight of rendering acceptable service; and since he will count to us not according to the flesh but according to the spirit, mind or heart's desires, therefore the one who has least as respects his natural talents has the same standing before God as the one who has the most, because both are justified or made equal and right as perfect men, reckonedly. This, then, is the "pound" that is thus given to each one who enters

the Lord's service. It is the same in every case. Nothing else that we have is common and equal—talents, opportunities, educational advantages, etc., are all variant, as well as physical and mental capabilities. Only from this standpoint of God's reckoning us perfect through Christ have we in any sense of the word a "pound" apiece to use in the divine service.

Each one during his life time is to use his pound, his opportunity secured *through his justification.* Each must trade with his "pound," must exchange it, if he would make increase. We do lay down or exchange *justified* earthly rights, earthly interests, for heavenly ones,—and in proportion as we have zeal and energy in so doing will be our standing at the inspection when the nobleman returns. He who sacrifices most zealously his *justified human nature,* not only by consecrating it, but by daily sacrificing it, will be the one who will have the ten pounds at the conclusion of the test, and to such the Lord would say, Have thou dominion over ten cities.

If, then, our reward at our Lord's hands is to be in proportion as we shall be diligent in using this "pound," opportunity received *through our justification,* let us lay aside every weight and every besetting sin, and strive with patience to do with our might all that our hands find to do. The faithful ones seeking opportunities will find them; the less faithful, the less zealous, will find fewer, while others will pass them by, and ultimately miss the reward, and the opportunities previously *theirs through justification* will be given to those more zealous.

LOVE THE FULFILLING OF THE LAW

Question.—In the Berean Bible Study on Love Question V is, "What is the difference between duty love (*filio*) and disinterested or divine love (*agapee*)? I am somewhat perplexed regarding this difference, and would thank you for a little more light on the subject.

Answer.—Three different words in our Greek New Testament are translated love. The principal word, which well corresponds to our word love in English, is agapee. This word is used whenever the highest type of love is described; hence we have designated it disinterested or *divine love,* as representing the highest type of love when used respecting the Lord and his people. Nevertheless, just like our English word love, *agapee* is also used in an inferior sense, as for instance when describing love for the world in the text, "If any man love [*agapee*] the world, the love [*agapee*] of the Father is not in him."—1 John 2:15.

The Greek word *philadelphia* signifies brotherly love, and of course is always used in a good sense, because the brethren of the Lord are all "holy brethren." We are exhorted to develop this love for the brethren (*philadelphia*), and it is given as a mark or indication that we are new creatures in Christ. Nevertheless the Apostle exhorts that we go on beyond this degree of love (*philadelphia*) and attain to the broader or divine love, the disinterested love (*agapee*). Note an instance of this: "Add to your faith patience, and to patience godliness, and to godliness brotherly kindness [*philadelphia*], and to brotherly kindness, charity—love [*agapee*]." (2 Pet. 1:7.) The Apostle thus uses the word *agapee* to indicate the broader and more comprehensive love as the highest attainment of Christian character. Similarly, when describing the greatest thing in the world, in 1 Corinthians 13:2, 3, 4, 8, 13, the Apostle uses the Greek word *agapee,* love—in our common version translated charity. The culmination of his argument is, "Now abideth faith, hope, charity [love—*agapee*], and the greatest of these is charity [love—*agapee*]." *Agapee* is also used in 1 John 3:1 where the Apostle says, "Behold what manner of love [*agapee*]"; and "He that dwelleth in love [*agapee*] dwelleth in God." In the next verse also we read, "Herein is our love [*agapee*] made perfect." Again we find *agapee* used by the Apostle in the statement, "God commendeth his love [*agapee*] toward us"; and again, "Love [*agapee*] worketh no ill to his neighbor; therefore love [*agapee*] is the fulfilling of the law."—Rom. 5:8, 13.

The Greek word *filio,* rendered love, we have designated "duty love," but we fear that this does not give a sufficiently clear understanding of its meaning. The noun which is the basis for the verb is frequently translated *kiss* in the New Testament, and by implication the kiss belongs to the family and implies a love that is more or less respect, or we might say exclusive or selfish—not general—not for everybody. It represents more of an individual or family love, and is used either in a good or an evil sense, as, for instance, we read, "The Father loveth the Son" (John 5:20); and again, "The world will love its own."—John 15:19.

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VIEWS FROM THE WATCH TOWER

CONCERNING FALLING STARS

Our Society's London representative writes as follows:—

"London is getting a stir-up over 'The New Theology,' as it is called. A Rev. R. J. Campbell, who took Dr. Parker's place in London, thinks he has a mission. Ritual and dogma are nothing to him, and he is laboring to break them to pieces. Man and God are indivisible; God is the sum-total of the consciousness of humanity—whatever that may be! Jesus was a man as other men, and was born in the same way: the difference in him being that he had more consciousness of himself and of things. There is no need for the terms Unitarian and Trinitarian, since man and God are one. The teaching that the blood of the man Jesus Christ, who was killed nearly 1900 years ago, could in any way avail to cover a man from guilt and that through faith in it a man can find acceptance with God is both lamentable and mischievous. These are some of the things being said. Other wild things are that a company of actors giving their services to interest some poor cripples were doing such work as Christ did on Calvary, and that the songs they sung, though not as fine words as the Psalms, were beyond them in actual effort. At any rate, this is to be seen—that the preacher in turning so sharply on the creeds will do something towards the disintegration of churchianity."

* * *

The Rev. Campbell proclaims himself not merely a higher-critic infidel but an atheist as well; but he does this in refined terms so as not to alarm the flock he is misleading. To him God is either "*it*" or "*him,*" with "it" first and the "him" merely added as a concession to the ignorance and superstition of his hearers and readers. Then, to give his atheism milder form than some, he objects to calling the Creator merely "blind force," preferring rather the vague term "consciousness."

And what think you! This avowed infidel and atheist occupying the most prominent pulpit in Great Britain is about to instruct the preachers of Great Britain along these lines—"at their request." They are to assemble in various cities in conventions to hear this reverend D.D. prove to them the wisdom of David—"The fool hath said in his heart, There is no God." (Psa. 14:1.) What better evidence could we have that the harvest work is urgently needed? Do we not see that as between Infidelity and Atheism in the pulpits and Christian Science, Spiritism, fanaticism and demonism in the pews, only the "elect" can escape these "plagues,"—and that the elect need the Helping Hands and Bible Keys speedily?

We are fortunate in being able to quote Rev. Campbell's own words in the following extract from the *New Haven Union*:—

VIEWS OF THE REV. CAMPBELL—SAYS SAVIOR WAS DIVINE AND THAT EVERYONE IS

"The great modifications in religious belief which are taking place throughout the Christian world have recently been manifesting themselves with especial prominence in England. The leader in radical revision of faith is R. J. Campbell, pastor of the City Temple and the recognized head of the English Nonconformists. He is about to make a tour of the country, addressing gatherings of provincial pastors at their request upon the 'Restated Theology.' Inasmuch as Mr. Campbell rejects many of the chief dogmas of the Bible, such as the story of the fall of man, it will be seen how radically different from the old is the new theology, which is supplanting the religious beliefs of a generation ago in England.

"Mr. Campbell states his views with the utmost frankness in the London *Daily Mail,* and inasmuch as he is almost as well known in America as in his own country they will attract equal attention on this side of the Atlantic.

"'We object,' he says, 'to the formal statements of

belief which have distinguished the theology of the past. We object to ecclesiastical labels. Everyone knows that for the last twenty years there has been considerable uneasiness in the churches, due largely to the development of scientific knowledge, the progress of archæology and the study of comparative religion. This uneasiness has affected every church, even Rome. From the side of science the new theology is typified in the work of men like Sir Oliver Lodge. The lines of divergence between the old and the new go down deep, and there is great cleavage.

GOD AND HUMANITY THE SAME

"'The new theology in common with the whole scientific world believes that the finite universe is one aspect or expression of that reality, but it thinks of *it* or *him* as *consciousness* rather than a *blind force*, thereby differing from some scientists. Believing this we believe that there is thus no real distinction between humanity and the Deity. Our being is the same as God's, although our consciousness of it is limited. We see the revelation of God in everything around us.

"'The new theology holds that human nature should be interpreted in terms of its own highest; therefore it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited human experience. So far as we are able to see, the highest kind of life that can be lived is the life which is lived, in terms of the whole, as the life of Jesus. EVERY MAN IS A POTENTIAL CHRIST, or rather a manifestation of the eternal Christ—that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one; all true living is the effort to realize that oneness. This is the truth that underlies all noble efforts for the common good in the world today.

"'The new theology watches with sympathy the development of modern science, for it believes itself to be in harmony therewith. It is the religious articulation of the scientific method. It therefore follows that it is in sympathy with scientific criticism of the important religious literature known as the Bible. While recognizing the value of the Bible as a unique record of religious experience, it handles it as freely and as critically as it would any other book. It believes that the seat of religious authority is within (not without) the human soul. Individual man is so constituted as to be able to recognize, ray by ray, the truth that helps him upward, no matter from what source it comes.

"'The new theology, of course, believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behavior in this, and ultimately every soul will be perfected.

"'The doctrine of sin which holds us to be blameworthy for deeds that we cannot help we believe to be a false view. Sin is simply selfishness. It is an offense against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement, that another is beaten for our fault. We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another. When a deed is done its consequences are eternal.

"'We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God, and we are called to live the life which he lived.'"

"THE NEW THEOLOGY"

Under this caption *The Christian World* (London) says:—

"It is an old saying that Englishmen have two interests, politics and theology. It would be more correct to make the duality a trinity, for if a census of tastes were taken it would probably show that sport is the largest preoccupation of our modern public. But that theology is in this country still a very live subject is sufficiently illustrated by the daily newspaper columns of the last few days. The latest press sensation is what is being everywhere called 'The New Theology.' Mr. Campbell, of the City Temple, its leading exponent, is the topic of the hour. His portrait is exhibited, columns are occupied with impressionist sketches of him, with interviews, with leading articles, and correspondence on his views. Presidents of colleges and well known preachers are being solicited for their opinions on the disputed points. There is the usual clash of diametrically opposite views which we have learned to look for as the Englishman's way of expressing himself on any subject of interest. The veterans shake their heads. Some declare that the new preaching is a denial of New Testament Christianity; others denounce the preacher as an ignoramus who has had no proper theological training. 'It is simple Unitarianism,' says one party. Another demands a resurrection of the City Temple trust deed and an arraignment of the preacher as violating its conditions. Meanwhile the crowd goes to hear Mr. Campbell, and both old and young, dissentients and disciples, agree that a crisis has arisen for the churches and pulpits of the land.

"Are we in for a new Reformation? Vinet, himself an evangelical theologian, said long ago that one was necessary and inevitable, and there are features about the present upheaval which remind us curiously of that old one of nigh four centuries ago. It is difficult for an age to recognize the meaning of its own doings. To us Luther's movement comes as part of our orthodox creed. But we have only to go back to the literature of the time to see the enormous strain it put upon the faith of the world. The translation of the New Testament and its diffusion amongst the people, to us so essentially religious a work, was to orthodox churchmen the most dangerous and subverting of acts.

"The time is one of sifting, when each man must examine his own foundations. Let him not lose his temper or his charity in the process. The day of the *odium theologicum* ought to be over. We may leave the topic with another word of Milton which could hardly be bettered as a present admonition:—'A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligences to join and unite into one general and brotherly search after truth.'"

LEAGUE OF "NEW" THEOLOGIANS

The Tribune, another English daily, under the above title, states that a meeting of ministers interested in the new theology was held at the City Temple, when the "New Theology League" came into definite existence. Its subtitle is as follows:—

"A society for the encouragement of progressive religious thought." The membership is to be confined to ministers and laymen in association with Congregational churches. The Rev. R. J. Campbell was elected president, and the Rev. T. Gilbert Sadler (Wimbledon) and the Rev. W. Evans Darby (of the Peace Society) secretaries. It is proposed to propagate the views of the League by means of pamphlets, but for the present at any rate no attempt will be made to formulate a creedal definition of belief. Those present considered it was wiser to focus a common outlook and attitude rather than attempt creed-making.

* * *

The Tribune publishes the names of sixteen ministers who have endorsed Rev. Campbell's position. Error grows much faster than does truth. The people are more ready for it, and name and fame and salary are not thereby risked.

Meantime some one has created a sensation by the discovery that the trust deed to the London City Temple has a clause which restricts its use to ministers who teach as well as profess the Westminster Confession. Dr. Campbell and his followers are pained that they should thus be interfered with. They are willing to profess what they do not believe, but think the time ripe for telling the people of their unbelief.

The Express states that it is proposed to ask Parliament to pass a law voiding the restrictions of the trust deed. It says:—

"Mr. Campbell's 'New Theology,' as so far developed:—

"1. Denies the 'fall of man.'

"2. Rejects the Atonement.

"3. Denies 'final judgment,' and says that judgment is always going on.

"4. Denies the virgin birth of Christ.

"5. Says that sin involves suffering which cannot be avoided.

"Mr. Campbell is not entitled to preach the 'New Theology' as pastor of the City Temple, nor is it legal for the trustees to allow him to do so, as they are equally bound by the deed, and have no power to alter it.

"The position is so acute that it has been proposed to apply for parliamentary power to vary the deeds, and at a recent meeting of the Free Church Council Mr. Reckitt, M.P., a leading supporter of Mr. Campbell's Church, said, 'We must act, because it is competent for any one to raise the whole question, and for ministers to be ejected from every chapel.'"

RELIGION IN FRANCE

In the days of the Empire the French coins bore the usual legend, declaring that the Emperor reigned "*by the grace of God*" (i.e., as authorized by the Papacy). When the Republic superseded the Empire the coins' inscription was changed and now reads: "*God protect France.*" The French Congress has recently directed that this be changed, and new coins will instead bear the words, "Liberty, Equality and Equity."

This is quite proper. The Government no longer recognizes the Papacy or its appointees, and gradually the French are realizing that their Government is no part of the Kingdom of God, and that special divine protection is not to be expected. When will other nations similarly awaken? They are all "kingdoms of this world," under "the prince of this world"—Satan. Only when he shall have been bound by the new King of glory will the French and others be prepared to become kingdoms of God's dear Son.

The bishops' mansions, the seminaries, etc., vacated by their former occupants because of their unwillingness to obey French laws, are to be fitted up for and devoted to educational and museum purposes.

Some Catholics, in accord with the new French law, began the organization of a "Cultural Association," so as to have the use of the church edifices; but the bishop of that diocese, Mgr. Dizien, following instructions from the pope, ordered the withdrawal of their parish priest as a punishment—for this means to Catholics no one to forgive their sins, no one to help their dead out of purgatory, no one to baptize their infants or preserve those dying from an awful future.

Thus is the poor world staggering on out of the darkness toward the light, but still hopeless except as our Lord's prayer shall be fulfilled, "Thy kingdom come, thy will be done on earth as in heaven."

NEW TABERNACLE ILLUSTRATIONS

The Berean Studies of the Tabernacle has stirred up a great interest amongst the friends of Present Truth. To meet a growing demand we have prepared a good-sized diagram of the Tabernacle, showing the various parts and furnishments in colors. These are printed on fine paper and have metal mountings and hangers. Another sheet of fine paper shows the High Priest in "garments of glory and beauty," also in his sacrificial robes, also one of the under priests. These are printed in nine colors and are really quite artistic in effect.

In the ordinary way of business the two illustrations would sell for not less than $1.00, but preparing them in large quantities we are enabled to supply *both for 35c, postage included,* in pasteboard tubes; 3 sets together, $1.00. Or by express at your charges, 100 sets for $25.00.

Orders may be sent in at once and will be filled in turn as received.

"AFTER THE ORDER OF MELCHISEDEC"

"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec."—Ps. 110:4.

A priest, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God a race of human beings condemned to death or already dead or dying. Hence the priest of necessity must be "mighty to save." (Psa. 89:19.) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam and the race in him fell. To secure this right he must first satisfy the demands of justice, which required the extinction of the human race; and these demands of justice could only be met by a corresponding sacrifice—a human life for a human life. The life of Adam and all in him could only be redeemed by another perfect human being. And so it was—"Since by man came death, by man came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect human existence is secured the right of the priest to restore.

But beyond the right or privilege of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability to guide a race so destitute back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed One, did not glorify himself to become a high priest," but he has "been declared by God a high priest according to the order of Melchisedec." (Heb. 5:4, 5, 10—*Diaglott.*) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his Anointed one, been chosen as the chief, or high priest, but the "little flock," who follow him in sacrifice now, are called to be joint-heirs with him in the same honor. "If we suffer with him we shall also be glorified together." Jesus alone is the great High Priest; but the Gospel church, redeemed by his death and associated with him now in sacrifice, and to be associated with him in divine power hereafter, is counted in with him, and, together with him, will constitute the great Prophet, Priest and King promised, to liberate and bless the groaning creation—the seed of promise.—Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psa. 110:4.

From these considerations it should be plain to all that our High Priest is truly a king, in whose hands absolute power is vested. And in looking back to the types God has given us we find Melchisedec, to whom we are cited as an illustration of this priesthood both by the Psalmist and the Apostle Paul. (Psa. 110:4; Heb. 5:5, 10.) They show that Melchisedec, who was a priest upon his throne, represented the Christ in glory and power, while in the Aaronic priesthood the special features of the redemptive sacrifice were shadowed forth—its perfection, its completeness, its acceptableness, as also the share which the church has with Christ in that sacrifice.

Christ was not constituted a priest of the Aaronic order: that priesthood was only the type or figure. The Aaronic priesthood sprang from the tribe of Levi, while "our Lord [according to the flesh] sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his body, the church, are chosen chiefly from among the Gentiles. As a man Jesus was not a priest, neither as men are the saints members of the royal priesthood; but as "new creatures" they hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice on becoming the priest, and he received a special anointing for the office which was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. His human nature, when sacrificed, could do nothing more—it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth."—Matt. 28:18.

The priestly office of the new nature is not of the Aaronic order; it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother—thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded nor a successor named (Heb. 7:3, *Diaglott*), that thus might be typified the continuity of Christ's priesthood. In this type the work of sacrifice is not shown, as Melchisedec represents the Christ glorified and reigning after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7:4-10 Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane.

"Wherefore he [Christ] is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such a High

Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens [lifted higher than the highest—to the divine nature]." (Heb. 7:25-27.) And this blessed assurance of such a priest, so "mighty to save," is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn and will not repent: Thou art a priest forever after the order of Melchisedec." What believer, justified by faith, who has offered himself a living sacrifice, may not read his title clear to joint-heirship with the Head in that glorious anointed body? He is authorized and is able to save completely all that come unto God by him now, as well as all who shall hear and come in the Millennium.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession, Christ Jesus; . . . for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence firm to the end."—Heb. 3:1, 14, *Diaglott*.

We conclude then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, it did not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial age; and for this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king—a priest upon his throne. Here, too, the body of Christ is no longer shown as separate individuals, but as one, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests; but all will unitedly share in the future glory represented in Melchisedec alone.

"TRANSFORMED"

Through a cloud of earthly senses
Bursts upon my raptured sight
Such a vision of my Father
In his glory and his might,
In his justice and his wisdom,
In his tender, watchful care,
Manifested in my Savior,
Rich in blessing everywhere.

Oh, it thrills with love and longing
Every fiber of my soul,
To be with thee, in thy presence,
While the countless ages roll.
Then a voice, "This be thy pattern,
See that thou in all thy ways
Make according to the pattern,
To my glory and my praise."

Thou the pattern, blessed Savior,
How can I a copy be
Of that gracious, sweet perfection
Manifested, Lord, in thee?
"Keep thine eyes upon the pattern,
Look not thou aside, behind,
And beholding but my glory,
Thou shalt be transformed in mind."

Oh, my Father, in thy mercy
As I gaze with unveiled face,
Let me see, as in a mirror,
All thy brightness, all thy grace.
So in looking, so in longing,
Shall my homely features glow
With the radiance of thy glory,
And thy matchless beauty show;

All my days be crowned with gladness,
From the center of my heart,
Praise to thee that in the blessing
Thou wilt let me have a part.
So then, in a faithful service,
For the loving service' sake,
Changed from glory unto glory,
I shall in thy likeness wake.

I shall see thee in thy beauty,
I shall in thy beauty shine,
All the loving, all the longing,
Merged in purest love divine.
Satisfied with the full sweetness
Of the bliss of heaven above,
All my future spent in blessing,
All my being lost in love.

CARRIE BEATTY.

ISAAC'S PEACEFUL CAREER

Genesis 26:12-25.—MARCH 10.

Golden Text—"Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9.

Isaac, the child of promise, in whom centered for the time the riches of God's gracious provision for the world of mankind, was not remarkable, either as a boy or a man. His experiences were rather commonplace as a rule. But is it not so with the majority of the Lord's people? Not many great, not many wise, not many learned, not many noble, not many rich, hath God chosen, but chiefly the poor of this world, rich in faith, heirs of the kingdom. (1 Cor. 1:26-29; Jas. 2:5). If all the characters of the Scriptures were notable, the majority of us would feel ourselves so commonplace as to excite our fears that the Lord would have no place for us amongst his elect. We are glad that in divine providence some have prominence, greatness, almost thrust upon them by the necessity or interests of the Lord's plan. We are glad also for those less prominent, in whose hearts the Lord works equally a work of grace, purification, strength of character, to make them meet for the inheritance of the saints in light. A lesson in this connection is that strong characters may be developed and high ideals attained in the heart and in deed amongst the lowly and obscure. The majority of the Lord's elect are of this kind—"Even so, Father; for so it seemed good in thy sight."—Matt. 11:26.

The name Isaac signifies laughter, yet it would appear to be a misfit so far as the boy and the man were concerned. Retiring, peace-loving, meditative, quiet, he had not the rollicking disposition that might be represented by the name. A probable suggestion is that the laughter connected with his name was the remembrance of the experience of his parents in that matter. (1) We read, for instance, in Genesis 17:17 that Abraham laughed at the idea of a son being born to those so old. (2) In Gen. 18:12 we read that Sarah laughed at the idea of her having a son in old age. (3) In Gen. 21:6 we read that Sarah laughed with joy at the birth of her son. Another thought is that as Isaac was a type of Christ (Gal. 4:28), and the joy typified by his name was a prophecy of the blessing that is yet to come through the glorified Christ to all nations, in harmony with the prediction of the angels—"good tidings of great joy which shall be unto all people." (Luke 2:10). But as Isaac was not peculiarly mirthful or joyous, neither was Jesus, his great antitype, nor yet the church, the body of Christ. Nevertheless there are joys of the Lord which the world cannot appreciate—the experience of all of those who have the divine peace and blessing.

ISAAC'S YOUTH AND MARRIAGE

Of a very different character indeed was Isaac's elder half-brother, Ishmael—domineering, tyrannical. Not amenable to restraints and reproofs, he made life miserable for Isaac until Abraham, in harmony with the Lord's direction, treated him as an incorrigible, and refused to him and his mother the privileges of the home. (Gen. 21:12). We are informed that Hagar also had a sneering spirit. (Gen. 16:4). Separation was not only wise but necessary to the type, as St. Paul shows. Ishmael was 13 years old, or 18 if, as some think, this occurred in Isaac's fifth year. We are to remember the Apostle's explanation of this incident, that it was typical: that Hagar and her son Ishmael represented the Law Covenant and the Jews, while Sarah and her son represented the original Abrahamic Covenant and the church of this Gospel age. The persecution of the Isaac class at the first advent was very manifest, and as a result the Ishmael class, the Jews, have been cast off from divine favor and have had a

time of trouble ever since. It is with pleasure that we see in the type, as well as in the direct statement of the Apostle, that the time will come when God's favor shall return to them and they shall return to the Lord, and he shall abundantly have mercy upon them, and we rejoice that this time is now near at hand, even at the door.

When Isaac was forty years of age, according to the custom of the time Abraham selected a wife for him—not that this was an invariable custom of the time, either, for we find that Isaac's two sons, Jacob and Esau, selected their own wives; but as Isaac was intended to be the type of Christ, so the bride of Isaac was intended to be the type of the church. Hence the selection of the typical bride must be after the manner of the selection of the antitypical bride. Thus as Abraham sent his servant to select the bride for Isaac, so the Scriptures inform us the heavenly Father sends the holy Spirit to make selection of those who may constitute the bride of Christ, for, as Jesus declared, "No man can come unto me except the Father which sent me draw him." The story of the selection is a beautiful one, and fits well to the calling of the church, thus:—

The divine guidance was sought and had in the matter of the selection, and this guidance was along practical lines —the approved maiden showed herself hospitable and kindly disposed in that she proffered the drawing of water for the camels which Abraham's servant had brought. It demonstrated her physical strength as well as her quality of heart. So those who are drawn of the Father to the Son must have certain elements of character to begin with, however these may be afterwards shaped and polished. The kindly, the generous, seem always to have the divine approval; hence we all should be on the alert to cultivate these qualities in our hearts and lives, and as parents and preceptors of the rising generation we should endeavor to cultivate this same quality in those under our care, having in mind the fact that such will be the more likely and the more ready to receive divine blessings of various kinds.

REBECCA'S FAITH AND ITS REWARD

As soon as Abraham's servant recognized the character of Rebecca he perceived that she would make a suitable wife for his master's son—that the Lord had guided him to her. He at once rewarded her kindness with an earring and bracelets and went with her to her home, where the matter was related to the family, and where Rebecca, with the consent of her parents, accepted the marriage proposal. Thereupon the servant brought forth more jewels and presented them to her, and they came on the journey and met Isaac at the well Lahairoi.

As the limitation for Isaac's bride was that she must belong to the family of Abraham, so the limitation of those called to be members of the bride of Christ is: (1) That they shall not be sinners, not of the world, but of the "household of faith." Sinners are called to repentance, but not called to be the bride of Christ—only believers are honored by this call. (2) Only those who have something of generosity and amiability in their characters are approached. (3) The self-sacrifices of these bring blessings in advance from the Lord, typified by the earring and bracelets of Rebecca; for no one can receive the truth and render service thereto without experiencing a blessing from the Lord. (4) After this came the information respecting the riches of God's grace and the invitation to become members of the bride, the Lamb's wife. The acceptance of the proposition could not be possible if it were with hesitancy; it must be prompt and hearty, and then the servant, the holy Spirit, opens up further treasures and presents them to the betrothed, and the journey begins. (5) That journey not only represents the individual experiences of our lives as we travel on under the guidance of the holy Spirit, looking forward to the time when we shall meet the Bridegroom, but it represents also the experiences of the church as a whole for the past eighteen centuries, approaching to and hoping for the meeting of the Bridegroom and the marriage feast, the joys and blessings that are to follow when we shall be forever with our Lord, the heavenly Bridegroom. (6) As Isaac went out and met the bridal party on the way, at the well, so Christ meets his church at the end of the journey. (7) The account tells us that when Rebecca recognized Isaac she put on a vail and alighted from the camel. Applying this to the antitype we see that at the end of our journey the church shall pass beyond the vail and alight from the accessories of the present journey, and be thenceforth under the direct guidance and blessing and in the presence of the heavenly Bridegroom. What joys, what blessings, what glories are implied in this! As Isaac had but one wife, so Christ has but the one bride, and the present period is for the testing of those who will be acceptable for that position. Respecting the type, Rebecca, Doctor Abbott writes that "Rebecca's noblest monument is found in the fact that in the prayerbook of the Church of England in the marriage service is the statement, 'that as Isaac and Rebecca lived faithfully together, so these persons may truly perform and keep the vow and covenant between them.'"

ISAAC PROSPEROUS BUT PEACEABLE

The record shows that Isaac inherited the great wealth of his father Abraham, flocks, herds, gold, silver, servants, etc. And that he increased this considerably is shown in our lesson—"The man waxed great and grew more and more until he became very great: for he had possessions of flocks and of herds and a great household: and the Philistines envied him." At the time of this lesson a drought had prevailed in the more southern part, and Isaac had moved his establishment to the vicinity of Gerar north to the Mediterranean coast, because of the better pasturage and water The Philistines had recognized God's favor with Abraham in his great growth, and now they saw the same in respect to Isaac. Not wishing to encourage this growingly influential family they had stopped the wells that the herdsmen of the north should not come their way; but Isaac's herdsmen, not taking the hint, had dug the wells afresh, and this led the king or chief of the Philistines to come out plainly and request Isaac and his retainers to move to other parts, saying, "Go from us; for thou art mightier than we." They knew not when the strife between the herdsmen might mean a civil war, and in the interests of peace they urged Isaac not to remain too close a neighbor.

We see a similar spirit manifested in various parts of the world today toward the posterity of Isaac—Russians, for instance, use these very words to the Jews, "Go from us, for you are mightier than we." The Lord's blessing has been with the seed of Abraham in a very remarkable manner, notwithstanding their chastenings during this Gospel age. No wonder, then, that other men feel somewhat envious of them and desire not to sit under their shadow. If the Russians merely asked the Jews to remove it would not be so bad, so unjust, provided, of course, that they would purchase from them their property at a reasonable value. But, coming far short of the spirit of the Philistines, they are ready to kill, to rob, to destroy the Jews.

In compliance with the request, Isaac did change the seat of his encampment a distance down the valley, but again trouble broke out. The Philistines were still jealous and claimed the water wells found by Isaac's herdmen. But the man of peace would not permit of strife and moved his home again. Still angry feeling continued, and again he moved still farther away, and rejoiced that although the country was poorer, less advantageous every way, nevertheless he had peace for himself and his possessions.

"BLESSED ARE THE PEACEMAKERS"

There is a lesson for the Lord's people here, a lesson of peace: Blessed are those who are peaceable and who are peacemakers—blessed of God. They may not always prosper as well in outward and temporal matters, but they surely will be prosperous in their hearts, in their heart experiences, in their relationship to the Lord; they surely will make the better progress in the fruits and graces of the spirit, and be the better fitted and prepared for the glorious opportunities soon to come, when, as the antitypical Isaac, associated as members of the Prince of Peace, they shall engage in the work of uplifting and refreshing and blessing all mankind. True, there are times when "backbone" is necessary, when principle is involved, and when retreat would be absolutely wrong; but these cases are rare. Undoubtedly we can often yield, and, as Isaac did, in so doing may find a provision of the Lord for our prosperity. Had the requirement of Abimelech been that Isaac should renounce the worship of the true God we can readily see that the principle involved would have hindered Isaac from yielding; and so with us, we are to note carefully and stand by everything involving principle.

Had Isaac and his servants been less numerous than the Philistines there would have been less merit in his conduct. We are to remember that, according to the words of the Philistines themselves, Isaac's clan was greater than that of the Philistines. For the greater to be submissive, yielding, peace-loving, is peculiarly commendable. Too frequently it is the case that might makes right, and the stronger one declares to the weaker, "Go yourself," with the result of clashing, bitterness, resistance, etc. Let us as the followers

of the Lord in such matters take the course of Isaac, and, as the Apostle exhorts, "So far as lieth in you live peaceably with all men," do not stand upon your rights—be willing to sacrifice for the interests of others, or at least to preserve peace between yourselves and others.

"THE LORD HATH MADE ROOM FOR US"

The Scriptures exhort, "In all thy ways acknowledge him." This is a matter which we feel is too frequently neglected in our day, even amongst the Lord's consecrated people. But Isaac did not forget the source of his blessing—the naming of the well indicates this, "Now the Lord hath made room for us and we shall be fruitful in the land." Our blessings increase in value and in efficacy and in the joys they bring to us in proportion as we recognize that they come from above. Let us then more and more—in all the little affairs of life as well as in the great—look to the Lord for his blessing and guidance, and give him thanks and acknowledgment as we perceive his hand in our affairs. So doing we learn to trust him more, and to have blessing ourselves as well as become a blessing to others.

It was at this time that the Lord appeared to Isaac in a vision, or through an angel perhaps, and assured him that the promise made to his father Abraham under divine blessing was sure to him, and he built an altar unto the Lord, rendering worship. Possibly Isaac was fearful that the course he was pursuing, the course of peace, was an unwise one, and that the Philistines thereby would be encouraged to more and more take advantage of him. Many in his place would have thought, However much we are disposed for peace we must give these Philistines a lesson, and let them know there is a limit to our gentleness—a point beyond which if they go they will find a stern resistance and serious injury. Such would have been worldly wisdom and quite probably such thoughts did come to Isaac. It was at this time, then, that the Lord manifested himself especially to him and gave him especial assurances of his protecting care, and that all the good promises made to Abraham respecting that land and his own posterity would be absolutely fulfilled.

ABIMELECH SEEKS A TREATY

To Isaac's surprise Abimelech, the king of the Philistines, with Phichol, the chief captain of his army, visited him at his new home. "Isaac said unto them, Wherefore art thou come unto me, seeing ye hate me, and have sent me away from you?" "And they said, We saw plainly that the Lord was with thee, and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no harm, even as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord."

What an illustration Isaac here had of God's overruling providence! By his course of peace he had not only gained the respect and friendship of those who were envious of him, but additionally he had honored his God and incidentally honored himself in that these men recognized the fact that the favor of God was with him. And is not this the case with the Lord's people who seek to follow the counsel of his Word? Is it not better that we should suffer some disadvantages at times and keep the peace and accept the Lord's spirit, thus holding up a light before the world, than that we should give way to wrangling and quarreling and give evidences of a carnal spirit and of doubt of God's power to protect us? Surely we may learn a lesson in this, and appreciate more and more the Master's words, "Blessed are the peacemakers: for they shall be called the children of God."

SELLING THE BIRTHRIGHT

Genesis 27:15-23, 41-45.—MARCH 17.

Golden Text—"Lying lips are an abomination to the Lord, but they that deal truly are his delight."—Prov. 12:22.

To Rebecca were born two sons, twins, Esau being by a moment the elder. They were the heads or fathers of two nations nearly as dissimilar as themselves. The family of Jacob became known as Israel, God's peculiar people, inheritors through their father of the great Abrahamic promise. Esau's posterity were subsequently known as Edomites, and are well represented today in the Bedouin tribes of Arabia. At the birth of the twins the divine prophecy was that the elder should serve the younger, and the Apostle Paul called attention to this as an indication of God's foreknowledge of the difference in the characters of the two, and which he would choose to be the one through whom the Abrahamic promise would descend.—Rom. 9:12.

The narrative seems to show that these were very different types of men—the one, a jolly hunter, evidently lived what might be termed at that time a fast life, associating with the heathen peoples surrounding, and, as the heir-apparent of two-thirds of his father's estate under the Hebrew custom, he was doubtless well received everywhere. On the contrary, we are told that Jacob was a plain man, dwelling in tents—that is, he was a plain farmer, who gave his attention to caring for the estate. When the brothers were thirty-two years of age an incident occurred which had a most important bearing upon the interests of both for all future time. Esau had been away on a hunting expedition, and returned ravenously hungry at a time when Jacob had just prepared for himself a dinner of red lentils of which both brothers were very fond. Alexander White thus narrates the incident in graphic style, and we believe truthfully. He says:—

"Esau was a sportsman, boisterous, wild, clumsy, full of the manliest interests and purposes, and was a proverb of courage and endurance, a success in the chase. . . . He had an eye like an eagle. His ear never slept, his arrow never missed the mark. A prince of men, a prime favorite with men, women and children—all the time more animal than man."

But his tastes and appetites, desires and pleasures, were surely of an earthly kind. He had little interest in his father's God and the great Abrahamic promise in which his father trusted. From this standpoint he had already sold his birthright—that is to say, it had already in his estimation lost all of its great value, it was not comparable with the sensuous pleasures in which he delighted. Jacob, on the contrary, inherited more of his father's disposition of steadfastness and earnestness, and had great respect to the Abrahamic covenant, deploring the fact that by the apparent accident of birth he had lost the birthright which his brother did not appreciate. Doubtless, too, he had heard through his mother of the prophecy that the elder should yet serve the younger, which implied that in some sense of the word it might be God's will that he should eventually become the heir of that promise.

GOD'S PROMISE APPRECIATED

How Jacob's heart dwelt upon the possibilities of so great an inheritance, the blessing of God, and that his posterity should be ultimately used of the Almighty in blessing all nations, peoples, kindreds and tongues! Doubtless for years he had sought opportunity to purchase from Esau the birthright which the latter evidently did not appreciate. And now, when his brother was hungry and desired the mess of pottage, was not this his opportunity for giving his brother what the latter preferred and for getting from him what he did not appreciate, but which Jacob esteemed beyond all things of earthly value? On this Mr. White says: "Everybody knew that Esau's birthright was for sale: Isaac knew, Rebecca knew, and Jacob knew. Jacob had for a long time been watching his brother for a fit opportunity." This at last came when his brother returned hungry from the chase just at the time Jacob's dinner was ready. So when Esau said, "Jacob, I am ravenously hungry; figuratively speaking, I am famishing for some of those delicious red lentils of your cooking," Jacob's answer was in effect, "Yes, you may have them and I will go hungry, but on one condition: You are the elder, and therefore will have the right to inherit the birthright blessing. But what is that to you? What do you care for Grandfather Abraham's blessing? If now you want this pottage more than you want the blessing, say so and it shall be yours. The blessing is a matter of faith, the pottage a matter of fact. I know you have little faith respecting the promise, and I know that you are quite hungry and quite fond of this pottage. I am fond of it also, but I will go without if you give me the birthright blessing in exchange."

Esau's retort was in effect, "Take it, Jacob; it may be good some day, though I confess I have not much confidence in it. It seems to me that these people round about that father Isaac calls heathen are good fellows, some of them fine neighbors, and I might say without prejudice to you, Jacob, that I think that your doting over that promise has

had the effect of making you too sober, almost morose. Why do you not come out and have a good time with the rest of us? However, if you want my share in the Abrahamic promise for that soup you are welcome to it—give me the soup." "Wait a moment," said Jacob; "let us do this thing properly. Make an oath to the effect that this is a *bona fide* transaction for all time." "I will do it," says Esau; "here goes—now give me the soup." Thus was bartered the great oath-bound covenant of God and the wonderful blessings which it embraces, present and future. Neither man knew fully what he was doing, for not until this Gospel age has the mystery of God in respect to that covenant been disclosed; and now, as the Apostle tells us, it is made known only to the saints, to those who receive the holy Spirit of adoption.

OBTAINING THE BLESSING

Twenty-five years rolled around after the above barter of the birthright. Esau, still a hunter, still fraternizing with the heathen peoples about, and married now to two Canaanitish women, was, despite his profligacy, his father's favorite. Jacob was still a God-fearing man, hoping for the realization eventually of his purchase, so highly prized. Isaac was old and had become blind, and considered that it was the right time to put the management of the estate in the hands of the elder son, Esau. Accordingly he made it known that he was about to bestow his patriarchial blessing, and under his instruction Esau had gone forth to prepare some savory venison as a feast for his father before the formal pronouncement of the blessing. Rebecca remembered the prophecy that the elder should serve the younger, and Jacob confided to her the fact that he had purchased the blessing of his brother and taken the latter's oath. They watched to see whether or not Esau would regard his oath and the sale of the blessing, but finding that he was disposed to disregard it and to violate all of his obligations, mother and son determined to use their every power to secure the fulfillment of Esau's engagement respecting the blessing. But considering that Isaac would not hear to this, they conspired together to deceive him.

As Esau's name indicated, he was a hairy man: so they arranged that Jacob should put on Esau's fine raiment, speak as much as possible in his tone of voice, and present kid's flesh to his father and receive the blessing while Esau was still absent hunting. Lest Isaac should mistrust the deception, Jacob's neck and arms were covered with the fine hairy skin of a new-born kid. The deception was carried out, and Isaac—after saying, "The voice is Jacob's voice, but the hands are the hands of Esau"—gave the blessing. Of course, the unprincipled Esau, who, after selling the birthright and confirming the sale with an oath, was about to take it to himself, was angry that his brother should have outwitted him and obtained the blessing—not apparently that he cared so much for the Abrahamic promise and blessing thus entailed, but he feared that in some way his prominence in the family would be jeopardized and that he might perhaps lose the major part of the inheritance, the two-thirds, and get only Jacob's portion, namely, one-third. Anger, malice, hatred, strife, envy, murder, were in his heart, and he said to himself, "It will not be very long until father dies; then will I slay my brother Jacob and the entire inheritance will be mine."

JACOB A FUGITIVE BECAUSE OF HIS FAITH

Esau's murderous intentions reached the ears of Jacob's mother, who informed Jacob and advised that he go for a time at least and live with her father. Jacob, then over fifty-seven years of age, following this counsel, started out to carve his own fortune, leaving the entire estate in the hands of Esau, holding on only to the covenant promise. Here was another demonstration of his faith in God. He might have regretted his bargain, he might have renounced the blessing in Esau's favor. But no; he would hold to this, cost him what it might—possessions, a home, family association. He would go out in the fear of the Lord; he would attest his devotion to God and his faith in his promise. Is it with any wonder that we read that in his journey the Lord appeared to him at Bethel and assured him that he would be his exceeding great reward? Jacob's faith and zeal were of the kind which God approves, the kind which he has blessed from Abraham's day until the present time.

JACOB'S DECEPTION OF ISAAC

Do we excuse Jacob and his mother, and approve of their telling lies to Isaac both by word and act? No, we cannot approve of this course, and yet it seems evident to us that we must not judge Jacob's actions according to the standards which we would apply to ourselves. We, as new creatures in Christ Jesus, begotten of the holy Spirit, have and ought to have still clearer views of the Lord's will in such matters, still greater faith than Jacob exercised. But what more could we expect of a natural man than we find in Jacob's conduct? We must gauge our conceptions of right and wrong by the divine standard, and while we cannot suppose that God approved of the course adopted by Jacob and Rebecca, we must check ourselves and others from too rabid denunciation of Jacob's proceeding by noting the fact that, according to the record, at no time did God charge up this matter against Jacob or reprove or punish him for it. On the contrary, we find the Lord appearing to him and manifesting his favor in visions and revelations and assurances of divine protection and care, without mention of the deception by which the ends were gained. Where God keeps silence, is it wise for us to say very much in the way of reproof?

What better course could Jacob have taken? We answer that if he had possessed still greater faith he might have waited for the Lord and permitted divine providence to bring to him a blessing which he craved, which God had foretold should be his, and which he had purchased at more than its value according to the estimation of Esau, though at far less than its value according to Jacob's estimation. Some point us to the difficulties and trials and perplexities which came to Jacob as a result of fleeing from his father, declaring that these were God's punishments upon him. But we reply that Jacob did not so regard these; that the Scriptures remind us that whom the Lord loveth he chasteneth, and he particularly told Jacob of his love for him. So it is with the best and truest of the Lord's people today. The fact that they have trials and difficulties and disappointments and persecutions, so that sometimes they must flee for their lives, by no means proves that the Lord's favor is not with them; rather these things, as the Apostle assures us, are working out for us a far more exceeding and eternal weight of glory. Similarly, Jacob's trials and difficulties and sorrowful experiences worked out for him a blessing of heart and character.

Here our Golden Text applies—"Lying lips are an abomination unto the Lord, but they that deal truly are his delight." Jacob was not one of those who made clean the outside of the cup while within it was impure. He was at heart of the character mentioned in the Golden Text, "They that deal truly." Neither can we say that he was grasp-ingly selfish with his brother, for we find in his general character a breadth of liberality rarely met with. We recall that he never asked even for the younger son's one-third interest in the estate, but that returning later he instead proffered Esau a present of cattle, sheep, etc. If we must charge Jacob with the lying lips we can at least credit him with the honesty of heart. He lied in order to secure justice and because his faith was not sufficiently strong to permit him to trust the Lord implicitly respecting a matter which he so highly esteemed and was willing indeed to give everything but life to possess.

A lesson for the spiritual Israelite is that we not only should esteem as Jacob did the value of the divine promise and favor and blessing, but that to a similar zeal we should add still more faith, so that we could trust the Lord to give us the blessings he has promised. This was the example which Abraham set, but which Jacob evidently had not fully appreciated. Abraham was called upon to sacrifice his son Isaac, the heir of the promise, through whom the Lord had declared the promise should be fulfilled. Abraham's faith was sufficient, and in due time God settled the matter in that Isaac was received from the dead in a figure. (Heb. 11:19.) We cannot doubt that if Jacob had possessed a similar degree of faith God in some manner would have given him the blessing, despite his father's intentions to the contrary and Esau's dishonesty and violation of his oath.

THE APOSTLE'S APPLICATION OF THIS

The Apostle refers to the main incident of this lesson, the sale of the birthright, and in very round terms denounces the spirit of Esau—the spirit that is not appreciative of God's mercy and blessing which he has in reservation for them that love him. He speaks of Esau as that "profane person who for one morsel of meat sold his birthright." (Heb. 12:16.) He was profane in the sense that all the Gentiles or heathen were recognized as profane—godless, not reverent, unbelieving, preferring the things of this present time, the good and the bad, to the better portion of the future, which they have not the faith to realize nor the appreciation to enjoy. The fact that Esau was evidently birth-marked and by heredity a wild man, loving the more animal and natural things, so far from being to

his condemnation is rather in his favor. If his failure to appreciate the spiritual things was the result of an inherited depravity of taste, then we can say that the redemption provided in Jesus' sacrifice covers that entire blemish and guarantees eventually to Esau an opening of the eyes of his understanding and an enlightenment of his mind to appreciate the better things—when in due time, during the Millennial age, the Redeemer shall be the Restorer. (Acts 3:19-21.) For Jacob to have taken the course of Esau would have been a much more heinous matter, because by nature he had a loftier mind, a more reasonable soul, less impaired by the fall.

So, too, when we apply this principle today we find that there are many natural men of the Esau type who have no interest in or appreciation of spiritual things: we sympathize with them rather than blame them, and look forward with pleasure to the time when the Lord's mercy shall be extended toward them in measure proportionate to the degree of their share in the fall—to assist them by the judgment of the Millennial age (its rewards and punishments) to see the right way and to learn righteousness therein, and eventually (if they will) to attain perfection and eternal life. On the other hand, if by the grace of God we have been favored in being better born, born the children of believers—especially if by the grace of God our eyes have been opened to an appreciation of the heavenly spiritual promises—how great is this blessing! What advantage we have every way over the others of the Esau type. What manner of persons ought we to be in all holy conversation and godliness! Surely the Lord may expect much more of us, and we should expect much more of ourselves than of our Esau neighbors.

SELLING THE SPIRITUAL BIRTHRIGHT

Examining the Apostle's argument still more closely, we find that he especially addresses the church, not the world, in this exhortation that we appreciate God's grace and do not sell our birthright. The world has no birthright to sell at the present time: as children of Adam they were all themselves "sold under sin." The Lord addresses those who have by the Lord's grace escaped from this slavery, being justified by faith in the precious blood of Christ. We were in bondage, but are now made free—and "whom the Son makes free is free indeed." (John 8:36.) After being made free we received, as a further grace of God, an invitation to be heirs of the Abrahamic Covenant—the very one for which Jacob was willing to sacrifice everything. We come into this relationship, as the Apostle points out, by our acceptance of our Lord Jesus and our full consecration unto death with him. The point of the Apostle's argument is that all of the consecrated ones are in the position of these two sons of Isaac: the inheritance of that Abrahamic Covenant lies between us somewhere—some will get it and some will not.

The Apostle wishes us to see the character of this class that will inherit the promise—they must not be, like Esau, careless, worldly minded, thoughtless of God and unbelieving respecting the future provision. If they are thus disposed they will be sure to find opportunities for bartering their inheritance—it would surely slip from them to others who have a higher appreciation of its value, as the inheritance of this covenant slipped from Esau and was secured by Jacob.

"FOR ONE MORSEL OF MEAT"

True, Esau had a whole mess of pottage, yet the Apostle in speaking of it minimizes it, saying, "One morsel." He felt that what Esau got was of such trifling value that he could hardly express it in terms; it seemed as nothing, as merely a bite, though to Esau himself, doubtless, the pottage made a very good dinner for the time. So it is with us: from one standpoint we could sell our birthright for considerable, from the other standpoint we get practically nothing for it.

Let us notice various ways of selling the birthright, remembering that only those who have come into covenant relationship to God through Christ have the birthright at all, so they could dispose of it.

The Esaus amongst the Lord's people are those who love the world and the things of the world, who set great store by the pleasures of the present time. The enjoyment of these means the approval of the world, fine houses, fine clothing, plenty to eat. If in the Lord's providence such blessings come to us they would necessarily be trials, testings of our faith, because the world at the present time is in an undone condition through the fall and through the machinations of the adversary. The testing time comes when we see duty and faithfulness to the Lord to be on one side of the question and either the rejection of these blessings or the securing of them on the other side. We cannot serve both God and Mammon, and we must then choose. Happy is he that chooses as Jacob did, to lose all earthly advantages that he may gain the heavenly promise. Unhappily it will be for him who loves the present world, its joys, its pleasures, its emoluments and wealth, so that he is willing to dispose of his birthright that he may have these. True, the seller does not always realize what he is parting with, nor perhaps intends to part with at all, even as in the case of Esau, but the testing comes nevertheless, and each one must be prepared therefor.

Perhaps no class of the Lord's people have more temptation along the line of selling their birthright privileges than have the preachers. As the truth comes to them it brings responsibilities, and they realize these, and if then they allow love of ease or name or fame or wealth or standing to lead them to unfaithfulness the effect will be the loss of the inheritance. We do not say that they will be eternally tormented, God forbid! We do say with the Scriptures that the inheritance of this Abrahamic Covenant can only go to those who appreciate it and are willing to let it cost them everything to gain it. This is God's arrangement that he might test, might prove, every son whom he receiveth under this Abrahamic Covenant, every member of the body of Christ.

A little while and the clouds will pass, and we shall see clearly the riches of God's inheritance in the saints and the exceeding greatness of their reward; a little while, and how miserable appears the choice of those who, like Esau, have sold their birthright for business advantages, emoluments, honors of men, etc. O, how in the light of that glorious day all these things that are so highly esteemed amongst men will be counted as less than one morsel of meat—one moment of trifling earthly pleasure or satisfaction! Now is the time for all to choose of which class we will be; now is the time to lay aside every weight and every besetting sin and to fully count the cost, to lay everything on the Lord's altar, sacrificing all of the earthly interests that we may be heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together.—Rom. 8:17.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Dear Brother Russell:—

I desire to acknowledge receipt of route sheet. I cannot express how deeply I appreciate your kind words. I am well aware that the indicated necessities of the field govern the routes of the Pilgrims, and you may be assured that I am sufficiently grateful to the dear Lord for the privilege of the service that the place and the time are gladly left to the disposition of his will.

Beloved Brother Russell, the joy of this blessed service is more like such as one might expect to experience beyond the vail than that which would be known in the flesh. The spirit of the dear Master as it is manifested in his true-hearted ones is seemingly becoming more and more precious and like that of the other side. If the closing scenes of our earthly experience are to be especially severe, surely he is preparing us for them by the abundant outpour of his blessings now.

As we often have painful examples of the power of a strong personality in doing evil among the classes, it is most refreshing to observe the beneficent influence of complete devotion to the Lord. From every side come most heartfelt expressions of love and greeting to yourself, dear Brother Russell. My own deep love I earnestly desire to add to the large measure from the Lord's dear ones I am communicating, and my appreciation of the comfort and strength that the knowledge of your sympathy, your prayers and your love gives me.

In the sacred bonds of Christ, your brother in his service,

M. L. Herr—Pilgrim.

Dear Brother Russell:—

After two years' walking in the light of Present Truth, may I add a few paragraphs to my glad testimony of its blessing? Recalling that from the Methodist hymnal we used to sing:

"We praise thee that the Gospel light
Through all our land its radiance sheds,"

and remembering that I then believed we were singing the truth and that Methodism was a very great factor in spreading that Gospel light, no wonder I esteemed mine a very happy experience. But, oh! to know God's glorious Plan of the Ages—to be able to discern as error what I once believed as truth, and consciously to turn away from blind misstatements having but a "form of godliness," and receive, in place of husks, the satisfying portion of God's meat in due season—is delight inexpressible.

And then, out in the great harvest field, to be counted worthy of association as laborers together with the great Chief Reaper, our Lord; to be privileged to bear his message, which is to garner the true wheat; to have, in contact with those "who oppose themselves," a little taste of enduring hardness and trying that it be "as a good soldier of Jesus Christ"; to know just the little, even, that I have been privileged to learn, of suffering with him; knowing also the great and precious promise of which our light affliction is the condition—Oh, when I try to pin down, with pen or pencil, expression of these experiences, I feel how powerless I am!

To realize that one is making progress, instead of going over the same ground year after year, knowing no more at the close than at the beginning—the sordid matter of so many dollars raised for expenses being the acme of one's attainment, growth in grace and in knowledge of our Lord being only incidental matters, if not entirely omitted from consideration; or, at "revival time" to "work for souls," mainly for the purpose of their financial help—oh, what a relief to have forever laid aside such mockery of religion and really to have that knowledge that causes one really to grow in grace! What joy to experience that Christ dwells in our hearts by faith; that we may be rooted and grounded in love and be able really to comprehend with all saints what is the breadth and length and depth and height and really to know the love of Christ, which passeth knowledge that we might be filled with all the fullness of God! This makes the narrow way bright with his radiance, for

"We are traveling home to God,
In the way our Savior trod."

Yes, and

"In the hour of trial we
Watch thy footprints, Lord, to see,"

because we are able to recognize God's loving purpose in even the persecutions that are heaped upon "this way," and find that their outcome is to bind us all more and more closely together and to him whose prophecies those persecutions fulfil.

Gratefully and lovingly remembering always that through you, dear Pastor, the exposition of God's great plan and of the real, true meaning of his wonderful Word of Truth, was given, as "meat in due season for the household of faith,"

Yours in his ever blessed service,

ELIZABETH GILLETTE.—*Colporteur.*

My Dear Brother Russell:—

I have often thought of writing to you and asking if you would bear with me if I would tell you a little experience of how the Truth came into my life, and now I take this opportunity to carry out my intention, trusting that you will bear with me. About four years ago my most intimate friend got hold of Vol. 1. She received it from a young Jewess who said she was not interested in it. My friend about ten years previously had united with the Baptist Church, and I did likewise the following year. She was very devoted to the church until within two years of receiving "The Plan of the Ages," when she became cold and indifferent to everything connected with the church and was determined to see some of the world. I prayed for her and did all that I could to get her back, but she seemed to think there was nothing there to hold her. Sunday after Sunday I stopped for her to go to Sunday School or Church service, and thinking I could get her to promise me she would go the next week, but all my efforts failed. After this dear sister got Vol. 1 in her possession and began to devour its contents, I was the first to whom she told the "glad good news." We both lived in the country, and on Sunday afternoons as I came from Sunday School I would stop on my way home, and she would always walk part of the way home with me and carried "The Plan of the Ages" under her arm. As we came to the wood between our two homes we sat down and talked until dark, and I well recall the tears running down her cheeks as she explained to me God's glorious plan. She seemed completely carried away by its teachings, and I was led to question, Could this possibly be true? or is this dear acquaintance being led astray? The latter I believed to be the fact, but never criticised her to another because I saw her earnestness and believed it to be genuine. Well, she gave me no rest, kept at me continually, gave me Vol. 1 and I read it to please her, then Vol. II I read also to please her, and finally Vol. III. Then she began to question me concerning certain teachings. With some I could agree with the author, with some I could not; in fact; I had not studied them enough to know whether or not they were Scriptural; in short, I did not know what to do. I was very uneasy; we had been friends so long that I did not like to drop her, for I realized her worth. She talked some of going west with some friends; I was only hoping that she would decide to go and then I would be at my ease.

I thank our dear heavenly Father that now I rejoice in that comfort and ease of mind and that "peace which passeth all understanding." I believe it was through this sister's prayers and also the prayers of some others of the Lord's dear ones that I at last became interested and that the interest grew and still grows. It was while reading Vol. V that I became alive to my duty of making an entire consecration—presenting my body a living sacrifice, which is my reasonable service. But, oh, "the adversary goeth about as a roaring lion, seeking whom he may devour." I ask you to pray for me, dear brother, that I may become more like our pattern, the Lord Jesus.

Yours in the one faith,

(Miss) M. A. THOMPSON,—*Pa.*

Dear Brother in Christ:—

The other day, having read the 15th chapter of Genesis, the 9th verse seemed to suggest that the years mentioned had some meaning, and, doing a little figuring, here is the result. In the 8th verse Abraham asked some proof that he should inherit the land promised him in the seventh verse. In verse 9 the Lord said to Abraham, "Take me an heifer three years old, and a she goat three years old, and a ram three years old, a turtle dove and a young pigeon." Now a bird is usually considered young up to one year old. So I figured three years each for the heifer, goat and ram—nine years—and one year each for the birds, eleven years in all. Eleven prophetic years of 360 days each equals 3,960. A day for a year gives us 3,960 years. On page 42, Vol. II, of the DAWN we have the chronology as follows:

From the Covenant to the giving of the Law....	430	years
To the division of Canaan.....	46	"
Period of the Judges	450	"
" " Kings	513	"
" " Desolation	70	"
Thence to A. D. 1.....	536	"
Total from the Covenant to A. D. 1.....2045		"

2045 taken from the 3960 years leaves 1915 years from A. D. 1, which seems to be the proof Abraham asked of the Lord whereby he should know that he would inherit the land. This seems at least to be a remarkable coincidence.

Wishing you God's rich blessing, I remain yours in the blessed Redeemer,

GEO. MATTHEWS,—*Ohio.*

Dear Friends:—

In our Volunteer work last year we put out 155,000 tracts, or over 3¾ tons. These, if laid out flat, tightly pressed, would make a pile 260 feet high, or 35 feet higher than Bunker Hill monument. This report encouraged the friends here greatly. All through the dark ages the truth has been kept down to earth, but now we can see where

Truth
Rises
Up
To
Heaven

in a glorious fashion, both in a figurative and a literal sense. About an average of fifty workers were in the field.

Yours in his name,

JOHN R. JONES,—*Mass*

VIEWS FROM THE WATCH TOWER

A WALL STREET VIEW OF THE DECLINE OF FAITH

Some striking editorials on the question of the decline of the belief in a future life have been appearing in recent issues of *The Wall Street Journal* (New York). From such a source the inquiry carries peculiar weight, especially to the type of mind which forms the majority in our commercial civilization. The articles in question, written by Mr. Sereno S. Pratt, the editor of that paper, expresses the "intense interest" of that journal "in the economic and political effects of any change in the thought, the habits and the lives of men." If there has been a decline in religious faith, Mr. Pratt asserts, that fact "alters the basic conditions of civilization," "becomes a factor in the markets," "changes the standards and affects the values of things that are bought and sold," and "concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it." Along this line Mr. Pratt continues:

"The question, therefore, of practical, immediate, and tremendous importance to Wall Street quite as much as to any other part of the world, is, Has there been a decline in the faith in the future life? and if so, to what extent is this responsible for the special phenomena of our time—the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, 'the misuse of swollen fortunes,' the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagogy, the advances of Socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other, to class agitation, might well be worth an investigation by a commission of government experts, if it were possible for the Government to enter into such an undertaking."

"Whatever may be a man's own personal beliefs," continues Mr. Pratt, "there is no one who would not prefer to do business with a person who really believes in a future life." If the world holds fewer men of such faith, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. So the writer views the situation, adding these reflections:

"There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday more and more to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism, the growing up of a generation not instructed as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development which has within it the seeds of a national disaster."

The alternative of the "adequate substitute" does not recommend itself to the mind of Mr. Pratt, as may be seen from his view expressed in a more recent editorial, which deals with the materialism underneath both "the Socialism of Karl Marx and the financial concentration of which we may take that represented by E. H. Harriman as a type." Balancing the virtues of the two, Mr. Pratt sees in Socialism "the more attractive and impossible program," while "financial concentration" he believes to be "the safer for the social order and civilization." In neither, however, is the remedy adequate to the ill. He concludes:

"The supreme need of the hour is not elastic currency, or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to a morality which recognizes a basis in religion and the establishment of a workable and working theory of life that views man as something more than a mere lump of matter."—*Literary Digest.*

COMPARATIVE FAILURE OF CHRISTIANITY

BY REV. W. GALBRAITH

(The following is published by the Toronto (Ont.) Methodist Publishing House):

"It [Christianity] has fallen far short of its divine purposes and marvelous capabilities. What is the reason of this comparative failure?

"We answer, first, that in the days of Constantine it was baptized with the spirit of heathenism, and these foreign and enfeebling elements, transfused through the entire Christian system, grew upon it like a parasite for more than a thousand years, and are still a formidable obstacle to its progress and achievements. Heathen doctrines, usages and habits still linger to a greater or less degree in all branches of the Christian Church.

"We answer, secondly, that Christianity at this hour is largely baptized with the spirit of the world. Worldly maxims, methods and motives have invaded the heritage of Jesus. These are eating out its life, and obstructing all its efforts.

"Great and grievous wrongs are still rank and rampant in the Church and in the world. The Church, by her individual members, and in her collective capacity, is doing a great and glorious work for God and humanity, but, unhappily, mediæval religion protrudes itself into the last quarter of this nineteenth century.

"Fashionable and formal churches are found everywhere. The heathenish system of caste grows in Christian lands. Expensive churches, with heavy debts, popular preaching, artistic music, wealth and self-indulgence, have invaded the fair heritage of God. Mission churches have become a necessity to meet the needs and the condition of the poor. If Christianity were in its normal state there would be no mission churches.

"Goodness would be recognized as the only basis of true brotherhood, and the rich and poor would meet together.

"Intense, inveterate, stereotyped selfishness is crushing and blighting the world. It is seen everywhere.

"You cannot enter a street car, railway coach, shop, mart or stock exchange, church or legislative hall, but selfishness manifests itself in forms which must be offensive to a righteous God, and in striking contrast with the spirit and teachings of Jesus Christ. It forms immense monopolies and combinations on the one hand to grasp the wealth of the world. It forms protective associations and strong unions on the other hand for self-protection and to resist those grinding monopolies and combinations. It is manifested at both sides of the counter. On the one side, the would-be buyer wants goods at less than a living price, and drives the vender to deception and lying advertisements. Human beings, like wild beasts, prey on each other. . . .

"What is known as the "sweating system" in industrial life is a disgrace to humanity, and should not be tolerated in any Christian land. Hard workers are often inadequately remunerated for faithful toil. Often on the other hand, the time is put in and wages demanded for work that was never performed. Paul's counsel to servants and masters (Eph. 6:5-9) ought to be placarded in every store, factory and workshop.

"Is pure Christianity, if rightly applied, competent to correct all these wrongs, and to bring society into loving, happy, righteous harmony? I have no hesitation in affirming that it is thoroughly competent for this work. It operates along two distinct, yet not conflicting lines—Gospel and law. The Gospel teaches what men ought to be, and how they ought to live. 'Provide things honest in the sight of all men.' 'Look not every man on his own things, but every man also on the things of others.' 'Let no man seek his own, but every man another's wealth.' 'Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.'

"The Gospel provides the example we should follow. In spirit and life all men should be like Jesus Christ. They should transact business just as Christ would do if he were in their place. 'He that saith he abideth in him, ought himself also so to walk even as he walked.'

"The Gospel presents us with the highest motives to a merciful and righteous life. It offers as an inducement for obedience to its teachings, the highest, truest and most mature manhood here, and the fullest felicity and glory hereafter.

"The Gospel provides us with the necessary inspiration and power to live this life. In other systems of religion and philosophy, there is much excellent teaching, but there is no motive power. The strongest and best machinery is of no practical utility without an adequate power to put it in operation.

"All the proposed plans and schemes for the reformation of society, outside the Gospel, are utterly devoid of the necessary motive power. To expect them to transform society, correct its abuses and redress its wrongs, is to expect from the human what can only be effected by the divine."

* * *

The writer of the foregoing sees something, evidently,—

he sees that the *nominal* Church is not even approximating the divine standard. But he does not at all see the cause of the failure, for he proceeds to express post-millennial views—that the Church should convert the world! The trouble lies in the abandonment of the faith once delivered unto the saints respecting the second coming of Christ, the resurrection hope and the Kingdom then to bless the world. How strange that one could recognize the need of divine aid to overthrow the power of sin and death and Satan and yet expect this through humanity after 1800 years of trial and knowing that there are twice as many heathen today as there were a century ago.

HELL A FAILURE, A CLERGYMAN SAYS

St. Louis.—Fear as an incentive to righteous living has gone out of date, according to the Reverend Doctor Gifford, of Buffalo, who spoke before the Baptist Congress at the Second Baptist Church. He said:—

"Seventy-five years ago the preacher scared his listeners into obedience by opening back the creaking iron doors of an awful hell, where they saw the burning of the livid flesh. Then the motive was fear. Now if a preacher were to present such a picture his audience would sit and look at him with the same curiosity as they would examine an old dusty spinning wheel. There is not enough heat in hell to drive the machinery of foreign missions at the present time."

* * *

Is it not quite apparent that the preaching of a burning hell of eternal torture for ninety-nine out of every hundred of our race is a matter of *policy?* Ministers seem to guide their conduct by expediency rather than by conscientious conviction. Their query seems to be, not What is the Truth on this great subject? but, What will my congregation approve? What will bring me popularity and another call at a better salary? What will increase the membership of my Church? Each seems to "look for gain from his own quarter."—Isa. 56:11.

THE BLOOD OF SPRINKLING OF THE PASSOVER

The Passover season draws near its beginning, as celebrated by the Jews, on the 29th of this month; but the interest of Christians centers especially in the slaying of the lamb, which preceded the Passover feast, and their celebration, therefore, properly begins on the evening of March 28th. We greatly regret, however, that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history, but few of either religion discern the real signification of the celebration.

THE PASSOVER INSTITUTED

Could their minds be awakened thoroughly to its true significance it would start a religious revival such as the world has never yet known. But, alas! as the Apostle declares, the god of this world has blinded the minds of many, and even some whose eyes of understanding are partially opened he describes as being blind and unable to see afar off, or holden and unable to see the deep things of God in respect to these ceremonies, which have been celebrated in the world for now more than 3300 years. And, by the way, it must be admitted even by the higher critics and agnostics in general that an event so prominently marked, so widely observed for so long a time, must have a foundation in fact. There must have been just such an occurrence in Egypt: the first-born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved free from it—all that observed the rule to remain under the blood—else this widespread celebration of the event would have been inexplicable.

We need not remind you of the particulars connected with the institution—that the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of the land of Egypt, relieving them one after another when their king craved mercy and made promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster—that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasant as well as in the home of the king there should be a mourning, as a result of which they would be glad finally to yield and let the Israelites go—yea, urge them to go, and in haste, lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided: the next six plagues affected not the district occupied by the Israelites; and the last, the tenth plague, was declared to be common to the entire land of Egypt, including the land of the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and lintels of their doorways, and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey—with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in this calamity were it not for the blood upon their door-posts and lintels.

"WHEN HE SEETH THE BLOOD THE LORD WILL PASS OVER THE DOOR AND NOT SUFFER THE DESTROYER TO SMITE YOU."—EXODUS 12:23

The Israelites were commanded to celebrate this as the first feature of the Jewish Law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world—even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire the meaning of this celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon the door-posts and lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the divine command? Truly a reasonable God has reasonable commands, and in due time will be willing that his faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer, and, answering, to get light and joy from the knowledge.

Although Christianity has the answer to this question we regret that the majority of Christians, because of carelessness, would be unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic Law institution were intended by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God? that its death represented the death of Jesus, the Just for the unjust? and that the application of its blood symbolizes, represents, the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"—that the cancellation of the world's sin is effected by the payment of man's penalty—that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made, and that therefore, as the Apostle declares, Christ died for our sins—the Just for the unjust, that he might bring us back to God. Thus he opened up a new and living way—a new way to life everlasting.

"A KIND OF FIRST-FRUITS"

Those familiar with the Bible have noticed that therein the church of Christ is called the church of the first-born, and again a kind of first-fruits unto God of his creatures. (Heb. 12:23; Jas. 1:18.) This implies others ultimately of God's family later born; it implies after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the first-fruits will ever be saved and that there will be no after-fruits. But let us look at this type of the Passover—let us notice that it was God's intention to save all Israelites, and that as a nation they represented all mankind that will ever come into harmony with God and be granted eternal life in the land of promise. Let us notice that there were two passovers: a great one, when the whole nation by divine power was miraculously delivered by the Lord and led by a sandbar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides.

That picture or type shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render

him worship—not an Israelite was left behind. But that passover at the Red Sea is not the one we are discussing particularly on this occasion—not the one we are about to celebrate. No, the event which we celebrate was merely the passing over or sparing of the first-borns of Israel. Only the first-born were endangered, though the deliverance of all depended upon the salvation of the first-born. Applying this in harmony with all the Scriptures we see that the little flock, the first-fruits unto God of his creatures, the church of the first-born alone, is being spared at the present time—being passed over, provided they are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when he shall ultimately lead the people forth from the bondage of sin and death are not now endangered—merely the first-born.

"THE CHURCH OF THE FIRST-BORNS"

The first-born—the "church of the first-born"—are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them his good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to him and his service, and in return have been begotten again by the holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the household of faith—behind the blood of sprinkling. For these to go forth would imply a disregard of divine mercy. It would signify that they would do despite to divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such the Scriptures declare, "There remaineth no more a sacrifice for their sins;" they are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who departed from their homes contrary to command and who died therefor, have gone into the second death. Quite to the contrary: we understand that all these matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the church of Christ during this Gospel age since Pentecost. If we sin wilfully after that we have received a knowledge of the truth, after that we have tasted of the good Word of God, after that we have been made partakers of the holy Spirit and thus members of the church of the first-born, if we should fall away—it would be impossible to renew us again to repentance—God would have nothing further for us, our disregard of his mercy would mean that we would die the second death. From this standpoint the church of the first-born, through the begetting of the holy Spirit and the greater knowledge and privileges they enjoy everyway, have a greater responsibility in the world, for they are the only ones as yet in danger of the second death. This is the lesson of the type and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come, and the Christ, the antitypical Moses, will lead forth, will deliver all Israel—all the people of God—all who when they shall know shall be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death.

"AS OFT AS YE DO THIS"

The Apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7, 8.) He informs us that we all need the blood of sprinkling, not upon our houses but upon our hearts. (Heb. 12:24; 1 Pet. 1:2.) We are also to eat the unleavened bread of truth if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, his merit, the value that was in him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on his character and are transformed day by day to his glorious image in our hearts. We are to feed upon him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord provides for us, and which help to wean our affections from earthly things and give us increasing appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have no continuing city, but are *en route* as pilgrims, strangers, travelers, staff in hand, girded for the journey, that we may ultimately reach the heavenly Canaan and all the glorious things which God hath in reservation for the church of the first-born, in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover Lamb. On the same night that he was betrayed, and just preceding his crucifixion, he gathered his disciples in the upper room, saying, "With desire have I desired to eat this passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover supper on that night —the saving of the typical first-born from the typical prince of this world—but as soon as the requirements of the type had been fulfilled our Lord instituted a new Memorial upon the old foundation, saying, "As often as ye do this [celebrate the Passover—annually] do it in rememberance of me! (1 Cor. 11:24, 25.) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you—who recognize me as the Lamb of God, who in God's purpose has been slain from the foundation of the world—you who recognize that I am about to give my life as the world's redemption price, you will note this Passover with peculiar and sacred significance, different from all others. Henceforth you will not celebrate any longer the type but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the church of the first-born and meat indeed for the entire household of faith.

"THIS IS MY BODY, BROKEN FOR YOU"

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal lamb supper in commemoration of the deliverance in Egypt our Lord shows by choosing new emblems—"unleavened bread" and the "fruit of the vine"—to represent him as the Lamb. Thenceforth his followers, in accord with his injunction, celebrated his death as their Passover Lamb every year until after the apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the "dark ages." Even during the "dark ages" the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of his death in the Passover supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy which has deceived and confused so many millions of Christendom—the mass, introduced by Roman Catholicism. This in the Scriptures is called "the abomination of desolation," because of the disastrous influence it has had upon the faith and practice of the Lord's people. Although Protestants in general have repudiated the mass, as being wholly contrary to the teachings of Christ and the apostles, nevertheless the practices of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

THE MASS IS NOT THE EUCHARIST

Many Protestants will innocently ask, Is not the mass merely the eucharist, the Lord's supper, under another name? O, no! we answer—it is wholly different. The Lord's supper celebrates the death of Christ accomplished at Calvary; the mass represents a new sacrifice for sins made every time it is performed. Our Roman Catholic friends believe that when the priest blesses the wafer it becomes the actual body of Christ in his hands for the very purpose of sacrificing him afresh. High mass is a particular sacrifice of Christ for a particular sin by a particular individual. Low mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary—that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time. Thus, from their standpoint, as represented in the mass, and as practised by the Roman Catholics and Greek Catholics and high Church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the Scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the statement of the Scriptures that Christ dieth no more, that by one sacrifice he hath perfected forever all who come unto the Father through him.—Rom. 6:9.

It will be readily seen that the repeated sacrifices represented in the mass would have the general effect of nullifying and minimizing the value of the great sacrifice at Calvary represented in the Passover and its Memorial supper. How could those who had come to look especially to the mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise, back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebrations of the Memorial supper preceding it fell into disuse long ago.

As for Protestants, repudiating the dogma of the mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord's supper. Meantime, however, accustomed to the frequency of the mass, they have considered it merely a matter of expediency how often the Lord's supper should be celebrated; hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things: (1) Because Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover supper; (2) Because they have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please, whereas the words really signify, As often as you, my disciples (all of whom are Jews and accustomed to keeping the Passover), keep this Passover supper, keep it in remembrance of me—not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's supper weekly consider that they have Scriptural precedent for so doing, because in the Bible we read that the early Church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial supper, for the former was merely an ordinary meal. There is absolutely nothing whatever in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and it is never said to represent the broken body of our Lord. It was a cheerful social custom in the early church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Bible House congregation at Allegheny has such a breaking of bread every Lord's Day between the afternoon and the evening services—as a convenience for those living at a distance, especially as a desirable opportunity for extending fellowship amongst the Lord's people.

THE DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which *came closest to* the spring equinox was reckoned the beginning of the ecclesiastical year, and beginning the fifteenth day of that month the feast of Passover lasting a week was celebrated. That week of seven days represents the joy, the peace, the blessing, which result from the passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this feast of Passover continually—the completeness of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it; but our Lord emphasized the importance of the killing of the Passover lamb when he announced himself as its antitype and when he invited us to celebrate his death on its anniversary until, at his second coming, our entrance into the kingdom would signify the complete fulfilment of all blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, lay more weight upon the value of the death of Christ, and join more heartily in its celebration on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to his request—"As often as ye do this"—annually—"do it in remembrance of me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of his body. The date of this celebration this year will fall on March 28 after 6 p. m., because at that hour begins the fourteenth day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary makes the matter more impressive.

"LORD, IS IT I?"

We recall the circumstances of the first Memorial, the blessing of the bread and of the cup, the fruit of the vine, of our Lord's exhortation that these represented his broken body and shed blood, and that those who are his followers should participate—not only feeding upon him but being broken with him, not only partaking of the merit of his blood, his sacrifice, but also in laying down their lives in his service, in coöperating with him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord. Following this they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell his Master, but who was bold enough even while his treachery was being exposed toward the Lord to cry, "Is it I?" The very thought that any who had companied with the Lord could thus deny him and betray him to his enemies causes a proper loathing of such conduct, and should properly fill us with caution if not with fear lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's garden, and behold him with strong cryings and tears praying to him who was able to save him out of death—expressive of the Master's fear of death lest in some particular he might have failed to follow out the Father's plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angel with the assurance that he had faithfully kept his consecration vow and that he would surely have a resurrection as foretold. We behold how calm he was thereafter, when, before the High Priest and Pilate, and Herod and Pilate again—as a lamb before her shearers is dumb so he opened not his mouth in self defence. We see him faithful, courageous to the very last, and we have his assurance that he could have asked of the Father and had more than twelve legions of angels for his protection; but instead of petitioning for aid to escape his sacrifice, his petition was for aid to endure it faithfully. What a lesson for all who are his footstep followers!

On the other hand we remember that even amongst his loyal disciples the most courageous forsook the Lord and fled, and that one of them even in his timidity denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith and courage and willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with resolutions that we will not deny our Master under any circumstances and conditions—that we will confess him not only with our lips but also by our conduct. Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words saying, Marvel not if the world hate you, for ye know that it hated me before it hated you; and we see that he meant the religious world in our case.

DRINK YE OF THE SAME CUP

The lesson to us, then, will be that we shall not be surprised if the opposition to the truth and the persecutions to the light-bearers in the footsteps of Jesus should come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death: rather we are to remember the words of the Apostle respecting this matter—"I wot that in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ—Head and body. And the Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the body, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel age, the resurrection change of the church to be with and like her Lord. Then, as our Master declared, those who now partake of his broken body and are broken with him in the service of the truth, those who now participate in his cup of suffering and self-denial, will by and by with him drink the new wine of joy in the kingdom—beyond the vail.

With that glorious morning will begin the great work of the world's release from the bonds of sin and death—the great work of uplifting, or, as the Apostle calls that great epoch, "The times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19

21.) The thought before the minds of those who participate in this Memorial should be the Apostle's words, "If we suffer with him we shall also reign with him;" "If we be dead with him we shall also live with him;" "for the trials of the present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:17; 6:8.) With these thoughts respecting the passing over of our sins of the first-born through the merit of the precious blood we may indeed keep the feast of the Passover with joy notwithstanding trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle, "Christ our Passover is slain, therefore let us keep the Feast."

THE WINE OF FALSE DOCTRINE

Isaiah 28:7-13.—MARCH 24.

Golden Text—"Wine and new wine take away the heart."—Hosea 4:11.

The Scriptures refer to two kinds of drunkenness—with both the results are disastrous. It would be quite unjust to charge all the troubles of the world against intoxicating liquors, and yet when one considers how far reaching are the baneful effects of alcohol it certainly does appear to be one of the worst foes of the human family—even though it be, as one of the latest scientific discoveries shows, the integral part of the heating or stimulating influence of the blood in all animals. Evidently nature has provided in her own laboratories for the proper amount and all additions thereto are dangerous. We like to hear young people, and especially young men, able to say that they have never tasted a drop of intoxicating beverages. Such a testimony does not, of course, prove them to be saints, but it does demonstrate that in this one particular they have good judgment. He that never tastes can never be injured by this adversary. Before leaving this phase of the subject we quote words credited to the great agnostic, Robert Ingersoll, as follows:—

"I believe that alcohol to a certain degree demoralizes those who make it, those who sell it and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread, of the men of genius it has wrecked, of the millions who have struggled with the imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the awful stuff called alcohol."

OUR LESSON GENERALLY MISUNDERSTOOD

In our judgment those who provided the present lesson failed to grasp its real import as part of Isaiah's prophecy. We do not dispute that there may have been drunkenness of a most literal kind in Palestine at the time the Prophet Isaiah uttered these words. But we certainly do doubt that the drunkenness was so general as to justify this language except in some hypothetical and prophetic sense. Undoubtedly those of Isaiah's day were ready to accuse him of gross exaggeration in his statements—for instance, that all tables were full of vomit and filthiness, so that there was no place clean. It is only when we apply this chapter as a prophecy relating to the harvest time of the Jewish age, and again to the parallel time of the harvest of this Gospel age—only then do we begin to see that the Prophet's words were strictly true to the conditions they detailed.

The Apostle Paul, in 1 Cor. 14:21, quoted the eleventh verse of our lesson and applied it distinctly to the "gift of tongues," which, in apostolic times, the Lord used in connection with the establishment of spiritual Israel—to demonstrate divine power to natural Israel and to instruct those who would hear respecting the glorious message of salvation through Jesus; and again, in Romans 9:33 and 10:11, the Apostle quotes from this chapter (Isa. 28:16), and continuing his argument he quotes Isa. 29:10 in Romans 11:8. So surely as the Apostle was right in this application of this lesson, we are correct in claiming that it was not originally merely a temperance lesson to certain profligates of Isaiah's day.

At the time of our Lord's first advent Israel knew not the time of its visitation, and because outwardly moral, respectable, godly, they drew nigh to the Lord with their mouths while their hearts were far from him, having the form of godliness but denying its real power. (2 Tim. 3:5.) We have no reason to think that alcoholic intoxication was a special feature of that time amongst that people, but we do know that they were drunk and blind and stumbled and were out of the way through the strong drink of false doctrine. Our Lord declared that they made clean the outside of the cup and platter, but that inwardly it was full of all manner of corruption: he cautioned the disciples to beware of the leaven, the corruption, of the Pharisees and Sadducees—that their teachings were not supported by their lives. He declared that they made void the law of God through their traditions—they were drunken with the traditions of the ancients—so stupidly drunken that they knew not the time of their visitation, and that when the Redeemer came unto his own received him not, but crucified him.

The Apostle Paul, in Rom. 9:10, shows that in their blindness the Lord allowed the Jews to stumble, and in Rom. 11 he assures us that this stumbling would continue until the full election of spiritual Israel, after which the Lord would bless them and pour out his spirit upon them and upon all flesh through the elect of this Gospel age. It was because of this intoxicated condition of their hearts that the Lord's messages were line upon line, precept upon precept, so that it was necessary to speak to them in other tongues in the early church, to gather out the less intoxicated, those who had any ear to hear the message of divine mercy. As the last verse of our lesson declares, and as the Apostle Paul corroborates, all the messages of the Lord failed because of this drunken condition—"And they did fall backward and were broken, snared and taken." Thank God that the time of their deliverance and the opening of their eyes is near at hand!

APPLICATION TO SPIRITUAL ISRAEL

We have heretofore seen that the Jewish dispensation was a type or parallel of the Gospel dispensation, only on a lower plane. It is proper, therefore, that we should expect in the present harvest time similar conditions of drunkenness, similar stumblings in nominal spiritual Israel. Is it not written that the Lord would prove to be a stone of stumbling or a rock of offence to both the houses of Israel? Do we not see how the first house stumbled because of intoxication with the wine of false doctrine? and do we not hear the Lord's messages in the symbolical book of Revelation telling us of the intoxicated condition of nominal spiritual Israel?—all nations made drunk by the wine of Babylon's fornication, corruption, misapplications of the blessings and mercies and privileges granted in this time. It is in full harmony with this that the Apostle urges that the Lord's people have the right kind of wine, the right kind of joy, the right kind of stimulation, saying, "Be not drunken with wine, wherein is excess, but be ye filled with the spirit"—the spirit of the Lord, the spirit of the truth, the spirit of righteousness, the spirit of a sound mind—quite contrary to the spirit of error, the spirit of deference to the traditions of men, the spirit of antichrist, the spirit of superstition.

The application of the lesson to the Jewish harvest is eminently proper. It is quite evident that the harvest of this Gospel age, being in many respects much more important, the application should be made here with still greater force, and we have so done—as will be seen by noting the references to the various volumes of the MILLENNIAL DAWN series and ZION'S WATCH TOWER in the margins of our special Bible.

"THEY ERR IN VISION, THEY STUMBLE IN JUDGMENT"

The prophecy that great Babylon would make all nations drunken with her false teachings (Rev. 18:3) has been most literally fulfilled. The professed followers of the Lord of every nation and kindred seem to be under the delusions of these false doctrines; hence they err in vision, they cannot see the riches of divine grace: the nightmare of eternal torment at the hands of demons is vividly before their minds as the truth so that they really blaspheme the gracious Creator unintentionally, misrepresenting his glorious arrangements for the redemption and recovery of the

children of men. Many of them so stumble in judgment that they preach as did Jonathan Edwards, that the eternal torment of the great majority of the race was foreknown and premeditated by the Almighty before Adam was created, and that such treatment of his creatures must be recognized as just—yea, more, as loving—so that the Lord's true people, with all this in mind, should praise God the louder and should consider that his justice was thus made manifest. Alas! what erring in vision, what stumbling in judgment, what inculcation in the spirit of antichrist and the "doctrines of devils."—1 Tim. 4:1.

"TABLES FULL OF VOMIT"

Today as never before this Scripure is fulfilled—"All tables are full of vomit"—not literal tables, but symbolical tables of the various denominations. Each denomination has gathered together at the table of the Lord, to be fed of him upon his words of truth and grace, "Wonderful words of life." But today, having gotten rid of some of the ignorance and superstition of the "dark ages," the Lord's people of various denominations, as they gather at their respective tables, feel sickness, nausea, as they contemplate the spiritual food provided for them and which they have pledged themselves to eat. The various dishes, are garnished with choice rhetoric, and the table is grand with flowers of lovingkindness, mercy and benevolence. Few eat at all, but all gather regularly as a matter of duty. The odor of the dishes is sufficient, and even this is occasionally so strong as to produce nausea and vomiting—the rejection by the more enlightened of the doctrinal monstrosities and horrible misrepresentations of divine justice and love, inconsistent and unpalatable to the last degree.

Truthfully the prophet says, "All tables are full of vomit." Of which creed is it not true? at which denominational table do we find intelligent Christians gathering and really feasting upon that which they declare to be the divine revelation of the divine purposes toward the children of men? Surely it is true that each denomination is ashamed of its own table. Surely it is true that no one will be found in any denomination willing to defend in public the sectarian creed which he has professed. Is it any wonder that the whole head is sick and the whole heart is faint amongst the Lord's nominal people? The wonder rather is that these sick and disgusted ones do not rise and repudiate the tables at which they can no longer eat and be nourished and comforted, and that they seek for the true table of the Lord, of which the Scriptures tell us, "Thou hast furnished me a table in the presence of mine enemies." Respecting which the Scriptures again assure us that our Lord at his second advent will gird himself as the servant of his true people and come forth and serve them, presenting to them things new and old from the storehouse of grace and truth. O, surely all who are of the right character of heart, hungering and thirsting for righteousness, will find the true table of the Lord and will be satisfied, filled thereby.

THE TABLE OF THE LORD VERSUS THE TABLE OF DEVILS

The Lord does not hold himself responsible for the false doctrines that were so generally received during the "dark ages" and which the Apostle describes as "doctrines of devils." All the while he has had the true table for those who were of true heart, for those who hunger and thirst for righteousness, but he has permitted also that the great adversary prepare a table for those who are not of the spirit of the truth. It is the Apostle who asks, "What communion hath light with darkness?" and what accord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" (2 Cor. 6:14-16.) It is the same Apostle who again points out the distinction, separateness of those who are truly the Lord's people, saying, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."—1 Cor. 10:21.

True, the various tables of the various sects of Christendom were started as tables of the Lord, and adorned to some extent with food from his storehouse, the Word. But the great adversary placed upon these tables various errors, delusions, doctrines of devils, which have blemished them as a whole; wherefore it is appropriate now to apply to them the words of the Scriptures, "Come out from amongst them and be ye separate, touch not the unclean thing." "Babylon is fallen, is fallen [rejected of the Lord]. Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (2 Cor. 6:17; Rev. 18:4.) Surely she shall fall utterly, as a great millstone cast into the sea of anarchy.—Rev. 18:21.

"WHOM SHALL HE TEACH KNOWLEDGE?"

Ah, here we have it! The knowledge of the truth contrasted with the confusion and drunkenness of the error in the present condition, with the Lord's people gathered around various sectarian tables, failing to recognize that there is but one table of the Lord as there is but one Lord, one faith, one baptism, and one God and Father of all. Under these conditions the Lord through the prophet inquires, "Who can receive instruction?" Who would be ready for the truth? Evidently only a few is the implication—peculiar people, more zealous for the favor of the Lord than for name and fame amongst men or earthly honors and emoluments. These and these alone are in the attitude of heart to be taught of the Lord, these he will teach knowledge. And he is teaching them; the saints are being gathered from one end of heaven to the other, away from the various tables of men to the spiritual food and refreshment which the Lord himself is providing at this time according to his promise. Amongst these never was there such rejoicing, such feasting, such pleasure—at last they have found the meat in due season for the household, the Lord's provision, and they find it strengthening and joy-inspiring.

As a further part of the question, as an explanation of the kind of teaching, of the needs of the hour, the Apostle says, "Whom shall he make to understand doctrine"—the message of the Lord? The majority of those who have already vomited, rejected, the creeds of men feel so great a disgust for everything in the way of doctrine that they can barely endure to hear that word They are inclined to say, "We have had enough of doctrine for the rest of our lives, let us hear no more of that, let us think nothing in particular, decide nothing in particular, know nothing in particular, merely hope something, hope that in some way unknown to everybody God will eventually do for the human family that which it really needs." No wonder, then, the prophet inquires, "Whom shall he teach doctrine?" with the implication that few will be ready or willing to receive doctrine at this time when the creeds of Christendom are being rejected by all thinking people—at heart, if not outwardly.

But our dear friends go to an extreme. It is not the doctrine of God and his Book that is wrong; it is not the divine plan that is in error; it is the teachng of the adversary, which he combined with the Word of God, that caused the drunkenness and subsequently the sickness, the nausea. What need there is to realize that the defilement came from the adversary, from human traditions, and that then while rejecting human traditions we must learn to go to the Word of God, the real storehouse of food and truth, the real table of the Lord, with greater zeal, hungering and thirsting for the truth that we may be filled. We have need to look to the great Master himself, who promised to be present in this time and to send at the hands of his servants the things new and old to the tables of his people. We need to scrutinize all that we receive, lest we ever be taken again by the delusions and hallucinations of the adversary, the doctrines of devils.

"WEANED FROM THE MILK"

The prophet describes the class that will be ready to receive the truth—that they must pass the stage of infancy and be ready for the stronger meat of the divine Word. In this connection we notice that while theologians have prepared the malodorous doctrines of devils as the standards, they have for some time been withholding these from the people and endeavoring to have them, as "babes," use merely the "milk of the Word." This certainly is better than partaking of the adulterated, sickening, doctrinal presentations of the various sects; but, as the Apostle here intimates, it will not be sufficient in this time that one should be a babe in Christ and use merely the milk of the Word. In order to be an overcomer he must grow in grace and knowledge, and possess the fruits and graces of the Lord's spirit, and this cannot be obtained merely through the milk of the Word. As the Apostle declares, we have need of strong meat, that as men we may be strong in the Lord and in the power of his might. This strong meat that he refers to is the strong doctrines, the strong teachings, the deep things of the divine Word. Only those who are weaned from the milk, drawn from the breasts, who have ceased to be babes and made some development—only these will be prepared for the instructions that the Lord now has to give, precept upon precept, line upon line, here a little and there a little.

As in the harvest of the Jewish age the Lord took the unlearned and gave them foreign tongues and inspirational powers for the dissemination of the truth then due, and did not use the tongues of Scribes and Pharisees and Sadducees,

so in the present harvest time he is also using other tongues than those which had previously been used. The table of the Lord will not be established within the lines of sectarianism, but outside of them, and those who listen merely for the voices of the doctors of divinity will miss the instruction which the Lord will give in this time, and which will be given by other tongues outside of Babylon entirely. Thus it is written, "In her [Babylon] shall be heard no more the voice of the bridegroom and the bride." The bridegroom's voice is outside, and all who have the spirit of the Lord and who are therefore true virgins, eligible to be his bride, will hearken to his voice and speedily come out of Babylon, in harmony with this declaration. But this will be but a little flock as compared with the mighty hosts of nominal Babylon; for the latter the same blinding, rejection, stumbling is as certain as it was to natural Israel in its harvest time. "He shall be for a stone of stumbling and rock of offence to both the houses of Israel."—Isaiah 8:14.

"THE LORD KNOWETH THEM THAT ARE HIS"

2 Timothy 2:19.—MARCH 31.

This lesson is intended as a review for the quarter—from the Creation to Jacob. The golden text which we have chosen as the caption gives the key-thought of this lesson, namely, that the Bible, while incidentally dealing with many things that appertain to the earth and its people, mainly has reference to those who manifest a reverence for the Lord and to whom he correspondingly manifests his favor in various ways in various ages, coöperating with them for their present joy and their everlasting welfare.

The Scriptures everywhere represent the Almighty Creator as benevolent, generous, kind toward his creatures, desiring their welfare, and, where punishment is necessary, inflicting it merely with a view to their recovery out of wrong conditions or to make examples for others who may thus be deterred from wrong doing. True, the Scriptures do also present Satan and the forces of evil, but always picture them to us as adversaries of the Almighty and of all who are good and in harmony with righteousness. Thus the Bible is in many respects a history of the conflict between good and evil, and it faithfully shows us, as an artificial record would not, that the general tendency of our race is sinward—that the smaller proportion escape the delusions of the adversary, develop a reverential love for the Creator, and manifest loyalty and obedience. However, the Scriptures are very explicit in their assurances that it shall not always be thus: that the time for the triumph of right over wrong, of God over Satan, is arranged for, its time fixed, and its accomplishment certain. Everywhere also they point us to the fact that the reign of righteousness could never be accomplished without divine assistance—that our race is so impaired and weak through the fall that perfection is a matter of impossibility on our part, and hence that our help cometh from the Lord.

It was this promise of a coming blessing that worked so marvelously in the hearts of the patriarchs, fixed their minds upon the Lord and separated them from the ways of evil. And it is the same gracious promise which, in proportion to our faith in it, helps us of today as it helped the patriarchs of old. "According to thy faith be it unto you," is still God's rule, and those who have much faith and loyalty of heart to the Lord are sure to be blessed of him, for "the Lord knoweth them that are his." Moreover, it is the high reward which God has promised to these his faithful ones that constitutes a large proportion of the incentive which strengthens us in our battle with the world, the flesh and the adversary. It was so with the patriarchs and so it is with us of this Gospel Age.

"AS THE HEAVENS ARE HIGHER THAN THE EARTH"

It is when we get the grand sweep of the divine plan that we can see God's ultimate purpose of vanquishing sin and blessing all the families of the earth with the knowledge of his goodness and with a favorable opportunity for reformation—when we come to see that the election of the Jewish age and also of this Gospel age are but means to that grand end of blessing the world. Then we begin to discern how high are God's ways above man's ways and God's plans above man's schemes, and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world. And proportionately as we look upon this glorious picture we are strengthened by his might in the inner man, and lifted out of our narrowness and selfishness, and more and more constituted images of God's dear Son, and thus also images of the heavenly Father. O, then, that we might each and all be of those who are known of the Lord as the "very elect"—of those whom he will use in the present time in connection with his present work of electing the little flock, and will be used by and by in his great work of blessing all the families of the earth. What trials and difficulties we might well endure with such a prospect!

If from five to twenty years are counted a reasonable portion for the education of children for the duties of a life of half a century, how much education would be reasonably appropriate for an eternal life? Nay, more, how much of an education would be necessary for the kings and priests who will be the teachers and judges of the world of mankind to develop them for eternal life? We are lost in amazement of thought, and wonder how any can be developed in the brief space at our disposal. How valuable, then, is every moment, every day, as it sweeps past, for the development of this character which our Lord seeks for, the learning of the lessons so necessary to our present joy and our everlasting usefulness in the Master's service. Let us heed the Apostle's exhortation to lay aside every weight and every besetting sin and to run with patience the race set before us in the Gospel, looking unto Jesus, the Author of our faith, until he shall become the Finisher of it.

RESPONDING TO DIVINE PROMISES

Genesis 28:1-5, 10-22.—APRIL 7.

"Behold I am with thee and will keep thee in all places whither thou goest."—Gen. 28:15.

Jacob, perceiving that his esteem for the Abrahamic blessing and his perseverance in procuring it, had brought upon him the ill will of his brother Esau, showed that it was not the elder son's share of his father's possessions that he sought, and proposed a journey to the home of his mother's brother. Rebecca, in sympathy with the program, urged it upon Isaac, saying that she was vexed by the heathen wives of Esau and desired that Jacob should select his companion from amongst the God-fearing relatives. To this Isaac assented, and when Jacob was ready for the journey blessed him and confirmed to him again the Abrahamic blessing, saying, "And God Almighty bless thee and make thee fruitful and multiply thee that thou mayest be a multitude of people, and give thee the blessing of Abraham, to thee and thy seed with thee; that thou mayest inherit the land of thy sojournings which God gave unto Abraham."

The journey was undertaken on foot and alone. Jacob, after the custom of the people of that country even today, at night wrapped himself in his outer garment and slept in any convenient place, using a stone for a pillow. On the evening of probably his third day from home he slept in a place near to the town of Luz, and was there granted a vision or dream in which he saw a ladder extending from earth to heaven and on it holy angels ascending and descending, and at its top the Lord himself, who spoke to him precious words of encouragement. Thus did the Lord comfort one who trusted in him—one who had so great respect for the divine covenant made with his grandfather Abraham that he esteemed it of more value than all earthly riches and comforts. It was largely on account of his faith in the Abrahamic Covenant that Jacob was now practically an outcast from his home, fleeing in reality through fear of his brother Esau. It is not wonderful that God rewarded such a heroic faith, neither does it surprise us that it was because of the lack of this faith that God took the inheritance of this Covenant from the unbelieving Esau, "profane Esau," as the Apostle describes his sacrilegious disrespect to the divine Covenant.

It is so still: God always honors faith. Those who now for his sake and because of their respect for the divine promises suffer the loss of earthly home and privileges and comforts may be sure that these testings of their loyalty to God will not go unrewarded. The Lord seeketh such to

worship him as worship him in spirit and in truth, only with such is he well pleased, only to such does he let down the golden ladder, only to such do the angels of heaven minister, for we read, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Heb. 1:14.) That golden ladder fitly pictures our dear Redeemer, who is the Way to God as well as the Truth and the Life. His own words are, "No man cometh unto the Father but by me." Upon this Mediator between God and man all the blessings of God descend to us, and through him our prayers and our offerings are acceptable to the Father. And as the Father spoke to Jacob from the farther end of this ladder, so with every one of us: it is the Father's drawing, the Father's message, the Father's love that our dear Redeemer has revealed to us, and brought us into contact with every good and every perfect gift coming down from the Father of Lights. All things are of the Lord and all things are by the Son.

THE PROMISES RENEWED

From the further end of the ladder Jacob heard the Lord's voice saying, "I am the Lord, the God of Abraham thy father and the God of Isaac: the land whereon thou liest to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and the east, to the north and south: and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

Here was the very comfort and encouragement that Jacob needed; here he had the assurance not only that his grandfather Abraham had a covenant with God, and that this had not passed to Ishmael but to Isaac, and that now it had not passed to Esau but to himself. He was content with the loss of all things else since he still had the divine favor and was thus acknowledged of God as being the heir of this wonderful promise, the full import of which he could but faintly appreciate. And so it is with all who have heard the Father's voice and been drawn or attracted by his promises, and who have surrendered all other ambitions in life that they might attain to the divine favor and chief blessing as heirs of God and joint-heirs with Jesus Christ our Lord. No conditions under such circumstances could really be heard; hence, as the Apostle says, we are enabled to rejoice even in tribulation, knowing that even our tribulations are working for us patience and the various experiences of life necessary to our preparation for the glorious position to which we have been called of God. With the Apostle then we can say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in him."—Phil. 3:8, 9.

AS THE STARS AND AS THE SAND

It will be noticed that in this blessing the Lord likens the seed of Jacob to the dust of the earth, but not to the stars of heaven. We remember that in the divine promise to Isaac (Gen. 26:4) the reverse of this is stated: the posterity like unto the stars of heaven is mentioned, but no illustration of the dust of the earth, while to Abraham God used both of these illustrations, saying, "Thy seed shall be as the stars of heaven and as the sand of the seashore for multitude." In the Abrahamic promise both the spiritual seed, likened to the stars of heaven, and the natural seed, likened to the sands of the seashore, are properly mentioned, because both the heavenly and earthly seeds and the heavenly and earthly blessings proceed from that original covenant. We remember in this connection the Apostle's statement, "We, brethren, as Isaac was, are the children of promise": we are the spiritual seed of whom in the first resurrection the prophet says, "They shall shine as the brightness of the firmament and as the stars forever and ever." (Dan. 12:3.) The Apostle refers to the same class as celestials, comparing them to the stars—"as one star differeth from another star in glory, so also is the [first] resurrection of the dead—it is sown a natural body, it is raised a spiritual body." (1 Cor. 15:40-44.) Similarly Jacob is referred to by the Apostle as a representative of natural Israel: for instance, telling us of the blessing that shall come upon natural Israel at the end of this Gospel age, when the spiritual Israel shall have been glorified, he says, "A deliverer shall come out of Zion and shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins."—Rom. 11:25-30.

Not only did the Lord assure Jacob that he was in the right way as an heir for the promise, but, further, that whatever his experiences might be he should remember that the Lord was with him and would not let go of him until he had fulfilled toward him all these gracious promises. What a force, what a power, this experience and the Lord's testimony must have been to Jacob in future years! And it still appertains to natural Israel. The Lord has held that people under his care nor let them go for over thirty centuries, and as surely as it is here written he will accomplish for them the promised blessing and will yet make them a blessing to all nations. Nevertheless, as Jacob had trying experiences in the interim, so his posterity have had and will have until the blessing of the Lord under the New Covenant shall come to them at the hands of the great Mediator of the New Covenant, the glorified Christ Jesus and the church, which is his body—spiritual Israel.

A comforting lesson comes to all of us who are spiritual Israelites also, for we reflect that it is the same unchangeable God who has given us the chief blessing, which the natural Israelite failed to receive, as it is written, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." We, the elect, Israel spiritual, may feel sure that if God's promises to natural Israel are all to be fulfilled his promises to spiritual Israel are yea and amen in Christ. To us he has also promised that, into whatever situation we may be brought in his providence, he is able to make all things work together for our good, and to bring us off conquerors, yea, more than conquerors, through him that loved us and bought us with his precious blood.

THE HOUSE OF GOD—THE GATE OF HEAVEN

When Jacob awaked from this refreshing vision, dream, he said, "Surely the Lord is in this place and I knew it not. What a place for awe is this! It is none other than the house of God, the gate of heaven." He was awe inspired, and if the dream inspired the future patriarch with awe, what should the knowledge of the reality bring to us, we who with the eyes of faith see Jesus as the ladder reaching from our humble, fallen condition clear to the heights of the heavenly glory and presence! With what reverence should we look up and hear the Father's voice coming to us through him. How little we should feel ourselves to be, how great the Giver of every good and perfect gift. Surely, as Jacob said, the resting-place of this ladder must be the house of God, the place where we may meet with our Almighty Creator. It was this that was symbolized by the Tabernacle of old, which was called the tent of meeting, not because the Israelites entered it, but because Jehovah could enter and there meet with the people through their representative, the priest, the Lord's presence being indicated by the light on the mercy seat, the Shekinah glory.

Similarly the Temple was a house or meeting-place between God and his people, and similarly now with spiritual Israel—Christ at the lower end of the ladder is the meeting-place between God and man. This meeting-place for the present time is not a building made with hands—is not a temple nor even a tent, but a house or household of faith, the house or church of God. Wherever this may be is "Bethel,"—"wherever two or three of you are met in my name there am I in the midst;" there the ladder, at the upper end of which is the Father, touches the earth. And every such assemblage is truly a gate of heaven. What wonder, then, that the Scriptures encourage the Lord's people to meet in his name, to have fellowship with the Father through him, and to have their petitions borne upward to the Father and the blessings to come down from the Father upon them. What wonder that the Apostle exhorted that we should not forget the assembling of ourselves as the manner of some is, and so much the more as we see the day approaching.—Heb. 10:25.

"And I knew it not," said Jacob. And so with us. We knew not at first about the Lord's gracious arrangements and provisions for our blessing. It was only after we had heard his voice and come to an appreciation of his grace and forgiveness that we learned to love him, and that perfect love casts out our fear. The fear or reverence, however, which we had at the beginning of our experience, was a proper and useful one. Whoever comes not to the Father through a reverential fear does not appreciate the privilege of relationship and contact with the great King of the Universe.

NOTING AND MARKING BLESSINGS

After he had awakened, thought over his dream and experienced reverential sentiments, Jacob arose, although it was still early, before the breaking of day. He must take time to acknowledge the divine favors he had just received. He did this in three ways:

(1) He took the stone upon which his head had rested and set it up as a monument at that spot and poured oil upon it as signifying honor, distinction and appreciation;

(2) He gave the place a name, calling it Beth-el, the house of God, in commemoration of the blessing.

But this was not enough: he said to himself, Although I have been a follower of the Lord, and am even now here because of my faith in the divine promise to Abraham, yet now that God has personally favored me with these assurances of his presence with me, and his assistance along the journey of life and his ultimate fulfilment in me of all these promises, what should I render unto the Lord for all his benefits? He resolved that he would (3) make a vow, a covenant of fidelity to the Lord. It was this: Since God will be with me and will keep me in this way which I go, and provide me bread to eat and raiment to wear, so that I shall return hither again in peace, and in view of this promise he shall be my Lord, my God, which signifies that I shall be his servant, his creature. The stone set up as a monument served as a corroboration, a witness to the vow, and additionally Jacob vowed that of all that God gave him he would surely give a tenth part to the divine service.

We consider such a consecration of himself and of his income as the reasonable proper course on Jacob's part. The man or woman who receives blessings from the Lord or from anyone without thought, desire and wish to make returns according to his ability, shows thereby his degradation, because surely every noble-minded person would be prompted to consecration by a realization of the Lord's favors and privileges. So the Apostle declares respecting the spiritual Israelite, that we have received of the Lord exceedingly great and precious promises. Having come to this place where we are at the foot of the ladder and in touch therewith, and recipients of the blessings from heaven and the privilege of this association, we should consider it, he tells us, a reasonable service to present our bodies living sacrifices to him.—Rom. 12:1.

We should esteem it a great joy, a great privilege, to be the Lord's servants. We do not become his servants in order to get his blessings, but his blessings have been conferred upon us conditionally: we are pleased to present our bodies living sacrifices to his service. Jacob vowed one-tenth of his income to the Lord's service, and this proportion seems to have been in general recognized at that time and probably previously, as we know it was subsequently incorporated in the Mosiac Law. Abraham gave a tithe, one-tenth, of the spoils to Melchisedec, and the king of Sodom made a similar offering to Abraham, which the latter rejected, preferring to receive gifts from the Lord only.

Theoretically the Christian gives his all to the Lord, and theoretically the Lord accepts our all of time, talent, influence, money, all. But actually, when we consider the time necessary for rest and for the reasonable care of our earthly interests, we are fortunate indeed if we are able to give directly to the Lord one-tenth of our time. Similarly with all of our gifts, privileges and opportunities—so many of them are necessary to ourselves, our reasonable well being, the providing of things honest in the sight of all men, it is doubtful if very many, therefore, give to the Lord much more than one-tenth of all their substance. And surely if this was a command to natural men, we, as new creatures, would feel ashamed to proffer the Lord less. We certainly should set apart at least one-tenth for the Lord, and then add thereto as much as possible according to the Lord's blessing and the possibilities of the case. We, too, should set up pillars or memorials as marking this special blessing received of the Lord.

A provision has been made for us along this line by our Lord. Has he not provided the Memorial season, in which annually we are privileged to celebrate our Bethel?—that we are the house of God because with us is the Son of man, the ladder, the connecting way between earth and heaven, between us and the heavenly Father. How earnest we should be to perpetuate this Memorial, and how we should appreciate the fact that its recurring lessons are amongst the most helpful that could possibly be our experience. And did not our Lord provide for us another Memorial, and set us the example in the use of it, too, when he symbolized his consecration to death by baptism into water? How glad we are that we can set up this Memorial also, that it is our privilege to be symbolically buried and symbolically raised as a manifestation and expression of our faith and our hope and our joy. Whoever neglects the vow of consecration, and whoever neglects to set up this Memorial, is thereby to this extent evidencing a carelessness and a deficiency in the spirit that is pleasing to the Lord; and in the same degree he fails to have the witness that he pleases the Lord and is making his calling and election sure. Let us, then, like Jacob, arise early. We may set up these memorials and make these vows of consecration. Those who have done these things early in their Christian experience—early after coming to the foot of the cross, the foot of the ladder—have received proportionately the greater blessing as they have gone on in life's pathway.

VOL. XXVIII ALLEGHENY, PA., APRIL 1, 1907 No. 7

VIEWS FROM THE WATCH TOWER

WILL BAPTISTS AND CHRISTIANS UNITE?

With a proposition before it looking towards the merger of two great religious denominations, the ninth annual congress of the Disciples of Christ, which will meet at the Central Christian Church in Cincinnati the first week of April, will be of national importance and of great significance in the religious world. At the 1906 congress, held in Indianapolis, a committee of ten was appointed to make overtures and formulate a plan for "closer relations between the Baptists and the Disciples of Christ." This committee will report at the conclusion of the three-days' session of the congress in Cincinnati. Its report will advocate the merger of the two churches, and it is probable that an agreement will follow, which, within the next few years, will bring about consolidation.—*Cincinnati Times-Star.*

* * *

These two great denominations claim to have "no creed but the Bible." They, however, advocate very different views of baptism, which is one of the cardinal doctrinal tests of both. Nevertheless, if the preachers can unite, undoubtedly their flocks will follow them, for they generally do not comprehend the doctrinal difference. The people of both would be quite ready for the clearer Bible teachings presented in ZION'S WATCH TOWER were it not for the power of their preachers, exercised to suppress thought and Bible study and liberty.

SOCIAL SYSTEM DOOMED UNLESS IT IS REFORMED

Dr. Jacob Gould Schurman, president of Cornell University, in an address delivered recently in Old Trinity Church, New York, attacked the present industrial system and declared that, unless something was done for the wage-earner by the big capitalists, the end would be social revolution. Dr. Schurman's remarks created a sensation. He said in part:

"Steam, electricity and consolidated capital are in our own days eliminating the small producer and the small trader. The chance of young men becoming independent producers and traders, when business is conducted on the scale of millions, instead of thousands or hundreds of dollars, is vastly less than it was in the time of our fathers.

"The wage-earner, feeling himself and his children doomed to poverty, rises in rebellion against the economic system which makes such things possible. He protests that capital gets too large a share of the product which laboring men create. His remedy, when he has a remedy, is confiscation of private capital in the public interests and the establishment of a socialistic State, in which all such workers shall receive compensation in proportion to their deserts.

"Somehow—I know not how, but somehow—the organizers and financiers and managers of our modern establishments of production and transportation must devise a method whereby the men whose labor builds them up shall become shareholders in the enterprises. The present discontent and rankling sense of injustice must be got rid of, if our economic and industrial system is to survive."

* * *

Thus we note from time to time that some see what is coming, even though they follow not with us and are ignorant of the Bible's teaching on this subject. They "fear for looking after those things coming upon the earth." Our Lord says that his followers, better instructed, may lift up their heads and rejoice, knowing that their redemption draweth nigh.

INSANITY IN CHICAGO

A newspaper dispatch from Chicago says:—"The State Board of Charities, in an official report to the Governor, declares one in every ninety Chicagoans is insane and needs watching, and that 58,000 persons in the State are unfit to be at large."

* * *

Insanity is greatly on the increase, proving that this is not the "brain age," in a good sense of the term. New

York State statistics show 25,000 insane, or one out of every 300 population. Worse still, if applied to adults, these figures show one out of every 150 of the population so badly gone as to be in an asylum. The "fall" has wounded some worst physically, others worst morally and others worst mentally. Oh, how the poor world deserves the Apostle's term, "the groaning creation." Oh, how much it needs the great Restorer and his work during the "times of restitution."—Acts 3:19-21.

AVERAGE HUMAN BRAIN SHOWS NO IMPROVEMENT

The average human brain is not only no better than it was thousands of years ago, but it is really deteriorating, according to Professor William I. Thomas of the University of Chicago, in an article in the January number of the *Journal of Sociology*, issued by the University.

"Nature is not producing a better average brain than in the time of Aristotle and the Greeks," says the professor. "The brain is less likely to improve now than in earlier time, because the struggle for existence has been mitigated so that the unfit survive along with the fit. Indeed, the rapid increase in idiocy and insanity shown by statistics indicates that the brain is deteriorating slightly on the average as compared with earlier times."

A KANSAS BOAST

"The Kansas press is just now boasting of the superior moral conditions of their State, and they have good reason for the boast, for 85 out of its 105 counties have not a single officially reported pauper, and 25 of these counties have no almshouses and 35 are without a criminal case on the docket. Something more than twenty years have passed since Kansas adopted prohibition. The present condition of the State is a splendid object-lesson to the rest of the country; and yet we still hear the cry 'prohibition takes away the people's liberty' and 'you can't make people moral by law.'"—*Homiletic Review.*

AMERICAN FARMERS FORMING A UNION

Dear Brother Russell:—

I enclose a farm paper which I am sure will interest you. The farmers are joining forces with the labor unions. This paper is the official organ of the "American Society of Equity," published weekly.

I am a reader of MILLENNIAL DAWN; was formerly a member of "Dr. Dowie's Church"; excommunicated because of the enclosed letter.

May God our Father continue to bless your work.

Yours in the Christ, CHARLES C. STEWART.

Following is the letter above referred to:—

Overseer W. G. Voliva, Zion City, Ill.:

Dear Brother—I want to make a gentlemanly, Christian protest. I love the work of the Kingdom—I want to see its servants honored. I desire what Solomon did—wisdom—the kind that cometh down from above. I invoke the Father for his guidance in writing this letter.

In looking over the *Leaves* (Oct. 30, 1906) I find a reference to MILLENNIAL DAWN, in which you say that certain, or rather many, of its statements are "gross misinterpretations of the plain Word of God," that it is largely "Seventh Day Adventism spiritualized," etc.

I know not how far you have read into Mr. Russell's works (now in six volumes), but you could not have followed his plain directions: "to prove by Scripture each statement he makes." If you had you would never say that he "grossly misinterpreted" God's Word. There is not a man in the Christian Catholic Apostolic Church (that I have heard) who knows one-twentieth of God's plan as Mr. Russell. Our church is almost as barren of true exposition as the apostatized denominations. My soul longs for some true bread. Elder Cossum is the only man who really does expound—a grand, good, noble Christian gentleman.

I have studied the Scriptures with MILLENNIAL DAWN and the tracts since 1899—seven years. I read the WATCH TOWER—glad, happy, to see it come into the house. The WATCH TOWER reflects a kindly, Christlike power that edifies and draws one toward the great Father. I understand Greek and Latin and can translate. I have compared many of Mr. Russell's claims with the original. He is right. He has a sound mind, given by the spirit of Jehovah. He is Scriptural, reasonable, consistent. He has no vituperative, striving spirit in any of his writings nor in his addresses.

Here are some of the points that I have studied and am convinced that the Scriptures endorse them as Mr. Russell expounds:—

The pre-existence, birth and resurrection of Jesus.

The impersonality of Jehovah's spirit.

The difference between the Christ's trial, the church's trial, the world's trial.

The doctrine of sheol (and hades), gehenna and tartarus, in that the dead are waiting for the call of Jesus, that they are not in heaven or hell (so-called place of torture).

The difference between mortality and immortality.

These are only a few of those I might mention.

As you will see by this enclosed postal I have interest in this work (the Lord's.) I inquired for these tracts to give to Overseer Piper and Elder Hammond that they might get right on the subject of the "holy spirit."

I am not a Russellite, Dowieite, Volivaite. I am truly striving to grasp the knowledge of the Plan of God and run for the prize—patiently, intelligently, diligently.

This study has helped me greatly in my junior work. I have charts that I have used and will soon plan another to explain to the children what God expects to do with them. I study the Scriptures and then teach what I find.

The people don't need scolding—they need systematic teaching. They need to get the "mark in their foreheads."

I have a full new set of "Millennial Dawns" at home waiting for some consecrated follower of the Lord Jesus. I should be glad to send them (or lend them) free if you would like to read them. I am sure your opinion would change. May I send them?

Your brother in the Kingdom,

CHARLES C. STEWART.

* * *

We are glad to know of Brother Stewart's progress in the knowledge of the Truth and thank him for the paper referred to in his letter. On its margin he wrote, "James 5 in process of fulfilment." From the paper we clip the below items:—

"Better farming has had the attention of colleges, institutes and the press, increased production has been the slogan, and several increased crops, with diminished value, proved that doctrine's fallacy, when taught alone, until the bumper crops of some of our most important products compelled the Secretary of Agriculture to figure on them a money loss to the farmers of $120,000,000.

"Up-to-Date Farming says again, as it has so many times said before, Raise big crops, they are all right, we are glad to hear of them, but learn to so market the crops, big or little, that they will yield commensurate reward to those who produce them.

"Farmers cannot get anything from Congress until they are organized. Other farm papers have been doing these things for years, and their readers applauded, but what did Congress do for the farmers? Very little. We do not believe in such a foolish waste of good time and energy. We want to see farmers organized and then they won't need to petition—beg—for what is their right, but they will *demand* and get what they want or in equity should have."

* * *

We quite agree that the cry of the reapers will ere long be heard. We have just had seven years of wonderful crops and great prosperity: will we perhaps now have seven lean years? And will trade arrangements make this an extra burden to all workers? We shall see!

DAILY HEAVENLY MANNA

Our new edition of the "Manna" will contain the same texts and comments as the former one; but it will have twice as many pages. Every alternate leaf will be blank ruled, for use as an Autograph and Birthday Record. It will be printed on fine bond paper and bound in handsome dark blue cloth. It would be well worth $1 or more in any bookstore.

NEW PRICES, WHOLESALE AND RETAIL

The new "Manna" will be sold by *Manna Colporteurs* and others at 50 cents each (60c when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows—cash with order:

1 copy, postpaid, each	35 cents
10 copies or more, by express, prepaid	30 "
10 " " " at your charges	20 "
30 " " by freight	20 "

We of course prefer the DAWNS or STUDIES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with DAWN-STUDIES.

"METHOD" OF SELLING DAILY HEAVENLY MANNA

"Good morning! If you are at all interested in religious matters, I would like to show you what some have styled 'Heavenly Breakfast Food.' It will cost you *nothing* to see it, and only take a few moments of your time, for I am in haste myself. (If now asked into the house, take from your pocket your sample MANNA and continue.) This volume contains a Scripture text on a practical topic for every day in the year, with a very brief remark on its salient features —entirely unsectarian. To start each day in the year under such helpful influences results in untellable blessings. It is good for ten years, and all that blessing you may enjoy for 50c, or only 5c per year. The Bible and Tract Society believes that in circulating this 'Heavenly Manna' it is helping people to both physical and spiritual health: food digests better under good influences.

"Another feature is this (pointing to lined pages): An Autograph and Birthday Record of your friends, which by the end of ten years would make it priceless to you. May I take your order? I will deliver next—day: you pay then. Perhaps you would want more than one copy—for friends near or afar. You could scarcely present a more suitable gift, nor one which they would more appreciate."

THE PASSOVER DATE THIS YEAR

When the new moon comes a little before the Spring Equinox it starts the Jewish ecclesiastical year;—provided the full moon be not before the Equinox. It was so this year: our reckoning March 28, evening, as the beginning of the 14th of Nisan was in exact accord with Jewish observances.

DISCUSSING A RENOVATED EARTH

REV. J. A. SEISS, D.D., LUTHERAN (DECEASED) WROTE:

These words occur in connection with the Apostle's endeavor to impress his Jewish brethren with a sense of the greatness and glory of the Lord Jesus and of the salvation which is preached in His name. He begins the epistle by announcing the Savior to them as the Son of God—the appointed Heir of all things—the Maker and Upholder of the worlds—the brightness of the Father's glory and the express image of his person, who has been exalted to the right hand of the Majesty on high. These were sublime statements, and needing to be well substantiated to be made acceptable. He therefore instituted various lines of argument, adapted to the Jewish mind and founded upon the Scriptures, which all held to be divinely inspired. And as the Jews regarded angels as the highest created orders, and as standing next in the scale to the eternal Father himself, Paul's first effort was to prove from prophecy that

CHRIST IS SUPERIOR TO THE ANGELS

He introduces three points in which the super-angelic dignity is shown. The first is that Christ is assigned a higher name than the angels. The second is that he is clothed with a sublimer honor than the angels, and the third is that Christ is invested with a sublimer office than the angels, they being only ministering spirits, while he is spoken of as a divine King, whose throne is forever and ever, and the sceptre of whose kingdom is a sceptre of righteousness. The princely investiture and reign of the Messiah is thus distinctly deduced from the Old Testament, and used by the Apostle as the sublimest demonstration of the Savior's personal dignity. And this Messianic dominion he applies particularly to what is hereafter to grow out of the gospel economy. He tells us that it is peculiarly "the world to come" over which the Messiah's reign is to be exercised. "For unto the angels hath he not put into subjection the world to come, whereof we speak," thus proceeding upon the implied assumption that it has been by promise put into

SUBJECTION TO CHRIST

and that all those allusions to the Savior as a king have their chief application and ultimate fulfilment in that "world to come." The Messiah's reign and this world to come accordingly belong together and coexist in the same period and locality. By determining, then, what is meant by this "world to come," we may form an idea of what is included in the Messianic kingdom; or, if we already know what the consummated Messianic reign is, and where it is to be, we have it already decided what we are to understand by this "world to come."

If any stress is, therefore, to be laid upon the conclusion evolved in the preceding discourses, there is no alternative left but to understand this "world to come" as the Millennial world, or the world as it shall be when Christ shall have restored the throne of David and entered upon his glorious dominion as the Sovereign of the nations and Lord of the whole earth. And to this agrees exactly the original word, *oikoumene*, which means the habitable earth—the domiciliated globe on which we dwell—and not some remote supernal region, as we sometimes imagine. The world to come, then, is nothing more nor less than this self-same world of ours in its final or Millennial condition. The earth is not to be annihilated.

GOD NEVER OBLITERATES

His own creations. The dissolving fires of which Peter speaks are for "the perdition of ungodly men," and not for the utter depopulation and destruction of the whole world. They may consume cities, destroy armies and effect some important meteorological and geological changes; but men and nations will survive them and still continue to live in the flesh. The earth is to be renovated and restored from its present depression and dilapidation, and thus become "the new earth" of which the Bible speaks. It is to pass through a "regeneration" analogous to that through which a man must pass to see the kingdom of God; but there will be a continuity of its elements and existence, just as a regenerated man is constitutionally the same being that he was before his renewal. It will not be another earth, but the same earth under another condition of things. It is now laboring under the curse; but then the curse will have been lifted off and all its wounds healed. At present, it is hardly habitable—no one being able to live in it longer than a few brief years; but then men shall dwell in it forever without knowing what death is. It is now the home of rebellion, injustice and guilt; it will then be

THE HOME OF RIGHTEOUSNESS

It is now under the domination of Satan; it will then come under the blessed rule of the Prince of Peace. Such, at any rate, is the hope set before us in the Word of God, and this I hold to be "the world to come," of which the text speaks. It cannot be anything else. It cannot be what is commonly called heaven, for the world *oikoumene* cannot apply to heaven. It is everywhere else used exclusively with reference to our world. Neither can it be the present gospel dispensation, as some have thought, for that began long before this epistle was written and could not, therefore, have been spoken of by Paul as yet "to come." We are consequently compelled to understand it to mean our own habitable world in its Millennial glory. And as the prophecies concerning the Messiah's eternal kingship are here referred to as having their fulfilment in the subjection of the Millennial world to his dominion, we are furnished with another powerful argument of Scripture in favor of the doctrine of Christ's personal reign as a great Prince in this world. Indeed, the Bible is so full of this subject, and its inspired writers are so constantly and enthusiastically alluding to it that I am amazed to find so many pious and Bible-loving people entirely losing sight of it. Ever and anon the Scriptures return to it as

THE GREAT AND ANIMATING HOPE

of the church in all her adversities and depressions, and it does seem to me that we are depriving ourselves of much true Christian comfort by the manner in which we have been neglecting and thrusting aside that glorious doctrine. My present object is to show, from the Scriptures, and by just inferences from them, what sort of a world this "world to come" is, and to describe, as far as I can, what we are to look for when once this earth has been fully subjected to that divine King whose throne is forever and ever, and the sceptre of whose kingdom is a sceptre of righteousness.

That "the world to come" is a highly blessed world, and a vast improvement upon the present scene of things, will be inferred on all hands without argument. It could

not be a subject of hope if it were not. The Savior himself exhibited a model of it when in the Mount of Transfiguration,—from which, perhaps, we may obtain as deep an insight of its glories as from any other portion of Scripture. That he designed

THAT SCENE AS A MINIATURE MODEL

of what his future coming and kingdom is to be, is obvious. A week before it occurred he told his disciples that "the Son of man shall come in the glory of the Father, with his angels or messengers with him"; and that there were some standing there when he made the declaration who should not taste of death till they saw the Son of man coming in his kingdom." This coming in his kingdom, which some of the disciples were to live to see, is not the final advent, for the disciples are all dead, and the final advent is still future. Neither is it the destruction of Jerusalem, for but one of the apostles lived to see that catastrophe, and the Son of man did not then come in his kingdom. And yet some of the apostles were to have ocular demonstration of the Son of man's coming in his kingdom before tasting of death. Search through apostolic history as we will we shall find nothing but the transfiguration to which the Savior's words will apply. That, then, was in some sense the coming of the Son of man in his kingdom. It was

NOT, INDEED, THE COMING ITSELF

but it was an earnest and picture of it. It was the coming of the Son of man in his kingdom, as the bread and wine in the eucharist are Christ's body and blood. Peter says: "The power and coming of our Lord Jesus Christ" are not "cunningly devised fables." He declares that he was certified of their reality by the testimony of his own senses. We were "eye-witnesses," says he, "when we were with him in the holy mount." We thus have clear, inspired testimony that the scene of the transfiguration was a demonstrative exhibition of the coming of Jesus in his kingdom. Hence, whatever we find in the descriptions of that scene, we may confidently expect to be realized in that "world to come whereof we speak." As Christ appeared in that glorious scene, so he will appear when he returns to this world. As he was then personally present as the Son of man, so he will be personally present in the Millennial kingdom. And as he was there attended by different classes of persons, so will his glorious kingdom consist of similar classes.

Let us, then, endeavor to draw out before us some of the more striking features of "the world to come," and, by the contemplation of its attractiveness, endeavor to school our hearts into more ardent thirst to participate in its blissful scenes.

I do not wish to depreciate in the least those gracious arrangements of heaven under which we now live. It is a blessed thing to have the Bible and to attend properly on the means of grace and to enjoy the renewing and comforting influences of the holy Spirit. In giving to us these things God has endowed us with mercies for which we never can be sufficiently thankful. But he authorizes us to look for greater things than these. The present economy is only preparatory to something higher and more blessed.

A NEW NAME—GOD-GIVEN

Genesis 32:9-12, 22-30.—APRIL 14.

Golden Text—"Rejoice, because your names are written in heaven."—Luke 10:20.

Our last lesson saw Jacob en route for his Uncle Laban's home, a journey of about 500 miles. His subsequent experiences in the service of his uncle, and how he became a wealthy owner of flocks and herds, and the father of a large family, belong to the interim. The present lesson finds him nearing his old home. Remembering the anger of his brother Esau when they parted 20 years before, he sent at the hands of servants several valuable presents of cattle, sheep, etc., with the message that he was coming on in peace. In reply he learned that Esau with 400 mounted men was coming forth to meet him, and he feared that this meant an unkind reception. Our present lesson opens with Jacob's prayer to the Lord at this time when he was in fear of his brother. It is

THE FIRST RECORDED PRAYER OF THE BIBLE

Scholars have pronounced this a perfect prayer as measured by the standard of the Lord's prayer; for it seems to follow the same general lines: (1) Adoration to the Almighty; (2) humiliation and self-effacement in the presence of the Lord; (3) petition for divine care and protection; (4) repetition of the divine promises as the ground for faith and hope. The various parts of the prayer thus indicated are: (1) "O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will do thee good: (2) I am unworthy of the least of all the mercies and all the truth which thou hast showed unto thy servant; for with my staff [without other possessions] I passed over this Jordan; and now I am become two companies [referring to his large possessions of flocks and herds and herdsmen, etc., which he had divided into two bands or companies]: (3) Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him lest he come and smite me and the mother with the children [i. e. root and branch]: (4) And thou saidst I will surely be with thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

It cannot be claimed for Jacob nor for any of the ancient worthies (nor for anyone else for that matter) that they were perfect and that therefore the Lord favored them. The one thing that stands out sharply, distinctly, above any other thing in the character of Jacob, as in that of Abraham and of Isaac, is his faith. Let us remember that he did not live under the favored conditions which we enjoy of fellowship with the Lord through the Scriptures, through the holy Spirit and through communion with the brethren—that on the contrary he was alone in his faith. Nor had anything in particular been explained to him respecting the grand ultimate consummation of the divine plan as it is our privilege now to see this through the telescope of the divine Word and the illumination of the spirit of truth. He merely knew that a promise had been made to Abraham that seemed to imply the ultimate blessing of the world through his posterity, and his faith had grasped this promise, so that to him it had become a reality, the predominant power and influence in his life. For that promise he had endured and was still enduring, and confident even in the face of hostility, even though he trembled in fear of his greater antagonist—for by this time Esau, the possessor of Isaac's wealth and the lord over his servants, was known as the "prince of Edom."

CONFIRMED BY BETTER PROMISES

The lesson to us is that a still greater promise being left to us—that is to say, the same promise having further developed and divided into two parts, and the higher or spiritual feature having been bestowed upon the church of Christ—we who realize ourselves to be heirs of this same promise, and who now see its spiritual force and signification, have still more reason than had Jacob to humble ourselves before the Lord, to acknowledge our dependence upon him, to ask him for deliverance from the great enemy and from every foe to our best interests, and to plead his gracious promise, confirmed unto us in the death of Jesus our Lord. Ah, yes! the Apostle clearly indicates this when he says to us, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Gal. 3:29.

Jacob indeed will come in as one of the heirs of the earthly phase of the blessing, but the distinguished honor of sitting in the throne has passed to the spiritual Israel, and we who are now called according to the divine purpose should be very alert to make our calling and election sure; and still more intelligently and more fervently should we, who have now been brought nigh by the blood of Christ, glorify our Father in heaven in respect to the riches of his grace, to which he assures us we are welcome upon a manifestation of the necessary faith and obedience. Shall we not cry day and night unto the Lord respecting the exceeding great and precious promises given unto us, and our expectation of realizing them—that we may have grace and strength to overcome, to come off conquerors through him who loved us and bought us with his precious blood?

WRESTLING IN PRAYER

Jacob was not content merely to pray; he labored also, and set his affairs in the best possible order for the ordeal of the morrow and in arranging his company into two great bands. Then the prayer probably was continued, only a synoptical statement being given us. The particulars are not recorded, but apparently an angel of the Lord appeared to him in human form with some communication respecting his prayers and his fears. In his earnestness to have the

divine blessing Jacob laid personal hold upon the angel, urging a blessing—feeling that it was a matter of imperative need, that he could not be fit for the events of the morrow unless he had this blessing.

Jacob's experience here reminds us of our dear Redeemer's experiences in the garden of Gethsemane, when he wrestled with strong cryings and tears, pleading with him who was able to save him out of death, out of the hands of the great enemy. Our Lord agonized for long hours and finally got the blessing. And so it was also previously in Jacob's case here narrated: he urged, he pleaded, he wrestled with the Lord for the thing which he knew the Lord had promised him—the divine blessing upon his home-coming and in respect to his future as a servant of God and an heir of the oath-bound promise. The entire procedure of the night is briefly summed up in a few words in our lesson, "They wrestled until the breaking of the day"—the angel apparently endeavoring to avoid giving him the blessing, and Jacob determined so much the more that the blessing was necessary and that he must have it. It was then that the angel touched Jacob's thigh, wrested the sinew. But in spite of all Jacob held on and got the blessing with the break of day.

We are not to suppose that God was averse to the giving of this blessing and that Jacob prevailed to secure it in opposition to the divine will. On the contrary, we are to understand that it was God's good pleasure to give the blessing. He had already intimated this; but that the blessing might be valuable to Jacob it was withheld for a time until he would more and more feel his need of it and cry out and struggle to obtain it, that when obtained it might be the more highly esteemed, and effect thereby the greater influence upon his heart and faith and future course. And it is so with our prayers. "The Father himself loveth you," is the Master's word; nevertheless, Jesus said we should pray and not faint, not grow weary, not lose our interest in the things desired if they are the things that God has indicated to be in harmony with his will. If, for instance, we read in the Scripures that the Lord is more pleased to give his holy Spirit to them that ask him than earthly parents are to give good gifts to their children, then it cannot be amiss for us to watch and pray with patience and continuance for this holy Spirit—that we might obtain this great blessing, the character-likeness of our Lord.

"THE TRIAL OF YOUR FAITH"

We have found that it was often by bringing us into severe trials, ordeals, putting us under crucial tests, that the Lord develops more and more our faith, our love, our trust, our hope in him. He would have us learn well our lesson, that without him we can do nothing, but that with his blessing and favor all things are ours, because we are Christ's and Christ is God's. Let us, then, in all the important junctures of life, be sure that we are seeking chiefly the divine will, as expressed in the divine promise, the Oath-Bound Covenant: let us seek it patiently, earnestly, persistently—let us wrestle with the Lord that thereby we may be made the stronger, that when the proper and advantageous experiences have been enjoyed the blessing will come—at the proper moment to do us the most good and in the manner that would be most helpful.

In some respects this return of Jacob to the promised land shadowed the coming return of his posterity, which is even now at hand. As a nation they are even now trembling for fear of extermination in all parts of the world; they know not when the blow will fall nor in what manner their interests will be injured, but those of them who are in the right attitude of heart toward God will, we believe, very soon come to this praying point. The Lord intimates this, saying respecting the day just before us, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon me whom they pierced." (Zech. 12:10.) The result of this praying, supplicating, will be the blessing of the New Covenant under which, with the Lord's favor, they will go on to the grand fulfilment of the gracious things already declared more than 3,000 years ago.

THE NEW NAME—A PRINCE WITH GOD

As a part of the blessing granted by the angel in the name of the Lord, Jacob's name was changed to Israel, explained to signify that he was a prince with God, or had great power with God, as exemplified by the fact that he had secured this blessing by the demonstration of great faith and loyalty and zeal. This name, Israel, is the one by which all his followers prefer to be known—they are Israelites. As the Gospel church is termed in the Scriptures spiritual Israel, and as the head of the church is Christ, we see another parallel or foreshadowing by Jacob of Jesus—of Jesus' struggle and our Lord's ignominy in the garden. It was because our Lord overcame, because he exercised faith and obedience, that he indeed is the great Prince of the Lord, appointed the great Prince and Savior for the people.

Already Christ is the Prince of the church, which in obedience to his call is seeking to walk in his steps, that they may be joint-heirs with him in the glorious Oath-Bound Covenant which he has inherited, just as the Israelites sought to follow Jacob and become heirs of the same promise. But as there were tests upon Jacob, so also there needed to be tests upon his people: and likewise as there were tests upon our Redeemer, so there must be tests upon all of his people, his followers, his Gospel church. Many of the people of natural Israel stumbled because of lack of faith—not holding on to the divine promise they were overcome by the spirit of the world, the spirit of selfishness, etc. Similarly today, in this harvest time of the Gospel age, we find the indications to be that many more have been called than will be chosen—than will be worthy of acceptance as footstep-followers of the Redeemer, the true Israel, the spiritual Prince with God. As Jesus was the prevailing Prince with God, so all of those whom he accepts as members of his body, his church, must also have the same spirit and be, in the language of the Scriptures, "overcomers."

THE CHURCH'S NEW NAME

By his faith Jacob obtained a rank, a standing, amongst his posterity with his father Isaac and his grandfather Abraham, and in olden times no Israelite would appropriate any of these three names—they were considered too sacred for others than the originals. The changing of Jacob's name reminds us of other similar changes: for instance, amongst our Lord's disciples Simon was renamed Peter, and again Saul of Tarsus was renamed Paul, and this gradually led to the custom prevalent throughout Christendom of giving to every convert a new name, a Christian name, and this principle was eventually applied to children of believers and ultimately to all children.

But God proposes a new name for his people—his church—the bride, the Lamb's wife. As Jesus was our Lord's name and he became the Christ, the Messiah, so all who become members of his body come under his new name, and are recognized of the Lord and may be recognized of each other as members of the Christ (Rev. 3:12); and again, the Lord, prophetically speaking of Christ, says, "This is the name whereby he shall be called, The Righteousness of Jehovah," (Jer. 23:6): and again, speaking of the bride of Christ, we read, "This is the name by which she shall be called, The Righteousness of Jehovah." (Jer. 33:16.) The name of the bridegroom is given to his bride—"They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) And those who will get this new name, we may be sure, will all be called upon to demonstrate that they will be overcomers. They must all pass approval before the Lord for their faith and their persistency in holding to him and his gracious promise—the Oath-Bound Covenant.

"DO IT NOT, WORSHIP GOD"

The answer of the angel, when Jacob in turn asked for his name, reminds us of the words of the poet,—

"O! to be nothing, nothing—
To him let their voices be raised,
He is the fountain of blessing,
Yes, worthy is he to be praised."

The angel seemingly had no desire to flaunt his own name and have it handed down to posterity. He was content that he was the mouthpiece and representative of Jehovah God, and desirous that the Lord alone should have the honor and distinction of having conferred the blessing, and that the instrument through which the divine favor was extended might not be in evidence to detract from the glory of the Lord. Would that all of us who are the Lord's people could take exactly this unselfish view of our various opportunities to serve the Lord and his brethren—to be willing to be out of sight ourselves that all might the more clearly see that the blessings conferred are from the Lord alone. This thought is brought to our attention in Rev. 19:10, where John, as a representative of the church, having heard and seen wonderful things, fell at the feet of the angel to worship him who had showed him these things. The command was, "See that thou do it not, for I am thy fellow-servant—worship God." So if there come to any of us a thought of doing homage to the Lord's messengers or servants through whom his blessings has been bestowed upon us it will be proper for him to give the admonition, "Do it not, worship

God''; and in any event it would be our duty to fully recognize that our blessings come not from any human being but from God, however much he may use human instrumentalities in conveying his blessings. He alone is to be honored and reverenced and appreciated as the Author and Giver of every good and perfect gift.—James 1:17.

"HATED OF HIS BRETHREN"

Genesis 37:5-28.—APRIL 21.

"Where envying and strife are, there are confusion and every evil work."—Jas. 3:16.

The Bible story of Joseph is one of the most interesting known to literature in any age and in any language. The portion which belongs to this lesson might easily be termed a tragedy. It illustrates human nature good and bad, and in its various types and incidents furnishes valuable lessons, prominent among which is the oft-repeated one referred to in the golden text—that envy is one of the principal roots of human depravity—selfishness—and that from this root have sprung some of the most injurious influences and experiences known to man—"every evil work." As we study the present lesson let us have this thought in mind, and apply each to himself the moral. If in our fallen condition envy can produce such terrible fruitage, how much on guard against it every true follower of the Lord should be. How each should realize that to permit the growth of even the smallest shoot of this root in his daily life might lead on to most disastrous consequences to him as a new creature.

Realizing this, each should be on guard for the extermination of this weed from the garden of his own heart. One writer has even said, "There is but one man who can believe himself free from envy, and it is he who has never examined his own heart." Undoubtedly this evil root of selfishness is to be found in every imperfect son and daughter of Adam, whether it is flourishing under favorable conditions or dormant for lack of them, or from the overmastering power of grace. Only the heart that is aflame with love for God supreme and for his neighbor as himself is in a condition so sterile as respects envy that the latter has no opportunity for development. With an abatement of our love for God and man comes a corresponding increase of favorable influence for the development of this root of envy and its concomitants of anger, hatred, strife and every evil work—yea, murder—all of which the Apostle tells us are works of the flesh and of the devil, and hence to be shunned by all those who now and by and by would have the Master's approval. Whatever may have been the natural tendency of our flesh, the new nature begotten of the holy Spirit of the Lord, the spirit of love, is expected by the Father to dominate and render sterile to envy all whom he recognizes as children of God. "Blessed are the peacemakers, for they shall be called the children of God."

"JOSEPH, THE BELOVED SON"

At the time of our lesson Joseph was about seventeen years old, next to the youngest of Jacob's twelve sons, and his father's favorite. He was the son of the gentle Rachel, the specially loved wife of Jacob. Evidently he partook in large measure of his mother's gentleness as well as of his father's courage and faith, as all of his subsequent history shows. His elder brothers were of coarser type, so that all the circumstances and conditions justified Jacob in having a preference for Joseph, in considering him his specially beloved son. His father procured for him what in the common version is called a coat of many colors, and in the revised version a coat of extremes. It is presumed that the extremes were not of colors but of lengths—that the coat was long and had long sleeves, thus differing from the ordinary coats of the working people and corresponding to the style worn by the aristocratic. It is suggested, however, that the coat may have been of many colors, because upon some of the ancient monuments of Egypt such long coats are pictured as having been made of material of bright colors joined together in a kind of patchwork; thus it is possible that both translations are correct.

In any case the coat was a distinct one, and, in conjunction with Jacob's acknowledged preference for Joseph, it helped to fix the jealousy and bitterness of his brethren, who in it saw the suggestion that in their father's opinion Joseph would eventually be a ruler amongst his brethren—his father's successor as the chief of the household, the tribe. We need not here stop specially to criticize the unwisdom on the part of the father in manifesting so pronounced a favoritism. We can, however, realize that Joseph had such peculiarities as justified favoritism and special love. In this, as well as in many other respects, the Scriptures clearly indicate that Joseph was a type of Jesus. The latter was the heavenly Father's beloved Son, and he similarly was rejected by his brethren, he similarly was sold for silver, he similarly was delivered, we are told, for envy. (Matt. 27:18; Mark 15:10.) More than this, Joseph typified the entire body of Christ, every member of which is to some extent represented in his experiences—to every member of which our Lord's words apply, "The Father himself loveth you."—John 16:27.

THE VALUE OF DREAMS

Certain dreams which Joseph had and which evidently were in some manner inspired by the Lord, and prophetic, tended to further embitter his brethren, serving to fertilize the root of bitterness and envy which was in their hearts. One of these dreams represented a wheat-field in which were twelve sheaves, one of which arose and stood upright while the others fell before it, as though doing homage. Joseph without evil thought, apparently, told the dream to his brethren, and they, lacking faith in the Lord and submission to the divine will, were angered by the very suggestion that their younger brother should ever be their superior—"And they hated him the more for his dreams and for his words." The words referred to Joseph's report of misconduct on the part of some of his brethren. Righteousness, justice, seems to have been an integral part of Joseph's natural character, and his report of his brethren was not a slander but merely what he considered to be proper, that his father should know the manner in which his business was conducted. (v. 2.)

Another of Joseph's dreams enkindled the anger of his brethren, and even drew a protest from his father, as though Joseph's ambitions were the groundwork of his dreams. Nevertheless, Jacob pondered these things in his heart, and doubtless wondered how great his favorite boy might some day be. This second dream pictured the sun, the moon and the stars bowing to one star, and was interpreted to mean that the whole family would some day acknowledge Joseph as their superior. How preposterous this must have seemed to them all, including Joseph. Poor boy! His subsequent lessons in life doubtless taught him to be more secretive, not to tell every dream and hope, not to cast his pearls to those who could not appreciate them, but who would be angered thereby. How necessary to us all is the lesson of wisdom along the lines of secretiveness. Our Lord illustrates this, saying, "I have many things to tell you, but ye cannot bear them now." There is a time to tell and a time to refrain—we all need to watch and to pray, "Set a guard, O Lord, before my mouth; keep the door of my lips."—Psa. 141:3.

GOD'S WORD SUPERIOR TO DREAMS

With the Scriptural record of inspired dreams before us it would be folly to denounce them and to declare them unworthy of any consideration. We remember the other miraculous dreams that Joseph interpreted, also Jacob's, Peter's, Paul's, etc. On the other hand we need to guard ourselves lest dreams should be given undue importance. We are to remember that there was an appropriate necessity for dreams in the olden times which does not exist at the present time; because the Gospel church is expected to walk by faith and not by sight—is expected to listen to the voice behind them saying, "This is the way," rather than to expect a miracle or a dream to indicate the path of righteousness. The path beyond us is shown by the divine Word, and we are to cultivate the ears of our hearts that we may have the proper direction. In harmony with this the Scriptures say, "He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word." (Jer. 23:28.) Here the Lord indicates that a dream might be told if we have nothing better to tell—nothing more direct, nothing more authoritative; but that the Lord's Word, his revelation, his inspired testimony is to be put far above all dreams of our own and of others. If a dream, therefore, corroborates some plain statement of the Word of God it may be used and appreciated in the same sense that we use and appreciate a type—not to teach a doctrine or duty, but to illustrate and call attention to the statements.

"COME, LET US KILL HIM"

Joseph's faithfulness in reporting facts led Jacob to make him a kind of overseer, and it was probably in this capacity that he was again sent to his brethren to Shechem, a three

days' journey—to carry to them some delicacies and to bring word again to Jacob of the general conditions prevailing, the prosperity of the flocks, condition of the pasturage, etc. Not finding his brethren at Shechem Joseph followed directions to Dothan, manifesting in the whole procedure a considerable degree of courage and self-reliance, sleeping outdoors at night as was the custom of the time and braving the dangers of the way. This shows us, too, that Jacob's love for his favorite son did not lead him to spoil him entirely, and that that the boy himself was recognized as one who could be trusted in a general way to care for himself. Many parents today are less wise, and fail to cultivate courage, determination, etc., in the children they favor—sometimes shielding them from difficulties in a manner whihc proves ultimately very prejudicial to their interests.

The brethren as shepherds were accustomed to keep a sharp look-out for wild beasts likely to injure the flock, and discerned their brother at a distance. Forthwith the circumstances and conditions tended to a rapid germination of their root of envy and bitterness, and in a few moments had sprouted and brought forth in their hearts the spirit of murder. Nine of the ten at once agreed to kill their brother. The only one to object, and he covertly, was Reuben, who knew too well the bitterness of his brethren to venture to oppose them, and as a counter suggestion he urged that they do not murder him but put him into one of the dry cisterns of those parts, intending in his heart to subsequently return and secretly deliver his brother.

In these brethren we see illustrated the heart of the natural man, which might at one moment fight for justice and shortly thereafter violate every principle of justice. Was it not these same men who now, in violation of all brotherly love, were planning their brother's murder, who only a short time before had avenged the dishonor of their sister by slaying the population of a whole village—in what they considered a righteous indignation against sin? The transforming influence of the holy Spirit is necessary to correct these violent extremes of the fallen flesh; hence the Scriptures tell us that those who are begotten again of the holy Spirit alone have the "spirit of a sound mind." (2 Tim. 1:7.) Truly in the natural man pride is an important factor, and often leads to murders and lynchings, ostensibly in the defense of righteousness—really in the gratification of an element of selfishness. It was then similarly pride, one of the roots of selfishness, that led to that wholesale murdering; and it was envy, another root of selfishness, which now led them to attempt to murder their brother.

"STRONG CRYINGS AND TEARS"

Reuben's plea was effective. Joseph was put into a pit and the brethren sat down to eat bread, doubtless consuming some of the very delicacies that Joseph had brought to them from home, while the poor boy's cries and entreaties and appeals rang in their ears. They were stony-hearted, unmerciful, as well as unjust: and indeed the natural heart is usually unmerciful. Mercy is often extended through shame or fear or policy amongst worldly people, but mercy in itself is an element of love which, although it originally belonged to human nature, has very generally been lost, and is principally an evidence amongst those who have been begotten again in heart-likeness to their Lord.

Our lesson does not mention the cries and entreaties and pleadings of the imprisoned Joseph, but another Scripture does when later these same brethren were forced by the famine in Canaan to go to Egypt to buy wheat. Their brother Joseph was governor there, and he, affecting to consider them spies, put them in jail three days. It was while they were there that their minds were more or less awakened to the wrong doings of previous years, and they said one to another, "We are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us." Reuben's reply to them was, "Spake I not unto you saying, Do no sin against the child; and ye would not hear? Therefore, behold, also his blood is required." Apparently Reuben departed from that vicinity after Joseph was imprisoned, intending to return later for his deliverance, but upon his return he found that his brethren had sold him to a company of merchantmen who had taken him as a slave into Egypt.

PATIENT ENDURANCE IN ADVERSITY

Genesis 39:20-23; 40:1-15.—APRIL 28.

Golden Text—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

The story of Joseph's trials and difficulties is a most pathetic one: yet we see that in all these things the blessing of the Lord was with him, and he, faithfully responding, his experiences, instead of doing him injury, were on the contrary greatly to his advantage. Although Joseph lived long before the Pentecostal blessing as we experience it—long before the bringing to light of the exceeding great and precious promises of the heavenly nature and kingdom glories and invitation to the elect to share therein—though Joseph had only the indefinite revelation of God's mercy contained in the great Oath-Bound Covenant given to Abraham, nevertheless his faithfulness and patient endurance constitute a wonderful lesson to the household of the spirit-begotten sons of God of this Gospel age. If he could endure so patiently and so faithfully, what should not we, so much more highly favored, be able to endure? The secret of his success and ours is the same, namely, a fast hold by faith to the Abrahamic Covenant, which, as the Apostle says, we have as an anchor to our souls, sure and steadfast, entering into that which is beyond the vail. (Heb. 6:19.) The consideration of this lesson should nerve, energize, every one of the Lord's consecrated people to still further endurance and faithfulness under the circumstances and conditions that the Lord's providence may mark out for them.

JOSEPH A SLAVE IN EGYPT

The Ishmaelitish traders, to whom Joseph's brethren sold him for twenty pieces of silver, took him to Egypt, where he was exposed for sale in the open market, as was the custom of the time. We can well imagine the anguish of the poor boy. Delivered from the pit in which his brethren had put him to die he soon realized that they had not repented at heart, but merely changed the form of their murderous envy. Passing not many miles distant from his father's abode the dejection of the boy of seventeen can be better imagined than described, and arriving in the Egyptian metropolis, the center of civilization at that time, and beholding there wonderful things entirely new to him as a shepherd's son, his heart must have been full of suspense and wonder as to who would purchase him and what would be his future lot in life. There was plenty of room in all of these experiences he had recently passed through for him to lose faith in God—to wonder why he should be left to the mercy of his pitiless brethren, why he should be allowed to become a slave, separated from his father's home. Yet we have no intimation that his faith forsook him.

In the Lord's providence he was purchased by a wealthy official of Egypt named Potiphar. As a servant in this man's house he was faithful to his duties small and great, and grew in his master's confidence and esteem until, at the age of twenty-two, he was made manager of his entire estate. When twenty-seven years of age—ten years after coming to Egypt, in the prime of young manhood, he unwittingly attracted to himself the love of his master's wife, but when it manifested itself he persistently resisted it on the lofty grounds of faithfulness to God and faithfulness to his master. Dr. Blakie pointedly remarks of this

TRIAL OF JOSEPH'S VIRTUE

"We may believe that it was no ordinary temptation when, day after day, the mistress of the house, expert in amorous arts, came to spread the net, with every allurement which her skill and her passion could devise. We may conceive how even Joseph might be moved by the thought that, slave as he was, he had attracted the admiration of a woman of such rank, and how the vision might flit before him that through her influence he might recover his liberty and in a bright career realize his dreams after all."

The conduct of Potiphar's wife well illustrates how love may be changed to bitterest hate. In her determination she grasped Joseph by the coat, but he slipped out of it, and then her rage and resentment became bitter. She kept the coat and told her husband that his favorite servant had endeavored to entice her to do evil, and that when she made outcry he fled, leaving his coat in her possession. What a turn this was in Joseph's affairs! Why should the Lord permit him to be thus scandalized, not only in the eyes of his master, but amongst all those with whom he had formed an acquaintance in the ten years of his residence there? Why should the Lord permit his virtue to be so evil spoken of?

This probably seemed to Joseph a mysterious providence, yet in the light of the subsequent story we can see how the Lord's providence had not forsaken him, but was ready to make even this experience work out to his further instruction in righteousness, patience, experience, faithfulness, and to prepare him for still greater blessings by and by—on the throne. The lesson for us of this spirit dispensation is most evident and most striking: as it was not because of Joseph's

unfaithfulness that the Lord permitted this trial to come upon him, so it does not speak unfaithfulness on our part and retribution from the Lord if trials and difficulties may be permitted to come upon us. Are we not learning every day more and more to trust the Lord where we cannot trace him in his providences, when we cannot see the end of the way? If we could see the end would it be faith at all? Is it not our lack of knowledge of the future that constitutes the very virtue of faith in the present time?

"ABANDON US NOT IN TEMPTATION"

The great Spurgeon once remarked, "In contending with certain sins there remains no mode of victory but by flight. The ancient naturalists wrote much of basilisks, whose eyes fascinated their victims and rendered them easy victims; so the moral gaze of wickedness puts us in solemn danger." In harmony with this thought the Apostle wrote to Timothy, "Flee youthful lusts." (2 Tim. 2:22.) Jesus' example in this matter is a wonderful lesson to us all respecting loyalty to the principles of righteousness even to the extent of hazarding the brightest hopes and prospects of an earthly kind. And if we may well copy this lesson of fleeing from temptation, we may also note with the prophet another lesson in this connection, for when Joseph's master Potiphar was very angry with him, so far as the evidence shows, Joseph contented himself with merely denying the allegation without attempting to demean Potiphar's wife by relating the facts of the case. What a noble example is here given us of avoiding evil speaking, even when that would be the truth!

Joseph's noble heart probably reasoned that while it would have been no more than justice to have revealed the wickedness of the woman, such a course would not only have damaged the wife but have dealt an irreparable blow to Potiphar's affection for her, thus destroying his master's confidence and breaking up his home. Willingness to endure under such conditions is a marvelous illustration of high and noble integrity—character. Such a man was indeed fit for a throne—but not yet; God had other experiences for him before he would be ready for the exaltation intended. So with us: God has called us to the throne of the Millennial kingdom to be associated with our Lord and Redeemer in his great work; but first we must be made meet for the inheritance of the saints in light, and trials and buffetings and testings of patient endurance are essential to the development of such character as the Lord seeks.

THE STRENGTHENING OF CHARACTER

A lump of rock candy is pure carbon and a diamond is pure carbon, yet there is a difference between them which consists mainly in the fact that the diamond has been crystallized to an extreme degree of hardness, firmness, solidity. So there is a difference between the states and conditions of the new creatures in Christ. At one time we are mere "babes in Christ," but if faithful through patient endurance and the Lord's instructions and disciplines of providence we are to become strong in the Lord and in the power of his might—the "babe in Christ" corresponds then to the pure carbon in the form of rock candy, while the mature Christian, developed in the furnace of affliction, etc., corresponds to the diamond. We remember in this connection the Lord's assurance that at the close of our trial time in the end of the Gospel age, at his second coming, he will make up his "jewels."

At that time undoubtedly an official of Potiphar's rank would have been permitted to kill his slave under such a charge, and the fact that, instead, Joseph was imprisoned, may therefore be taken as an intimation that Potiphar was not fully convinced of the treachery of the man who had served him faithfully for ten years. But a prison in olden times differed greatly from a modern prison in civilized lands. Joseph, in mentioning the prison, "dungeon" (v. 15) in the Hebrew calls it a "hole," and a minister familiar with oriental prisons of today says:—

"We have visited many a prison in the Levant; we have seen . . . intolerable filth and want of ventilation, the excess of vermin, the unmerciful stocks in which the feet are made fast. We may well pity virtuous Joseph, who was indeed, as claimed by tradition, put into the prison dungeon of the present city of Cairo, which is composed of dark, loathsome and pestilential passages where the prisoners are chained to the wall."

Joseph's experiences in prison are referred to by the Psalmist (Psa. 105:18), saying, "Whose feet they hurt with fetters; he was laid in irons."

What was the effect of this new experience upon Joseph? Was he discouraged, cast down, embittered in soul? Did he say to himself or to others, If this be the reward of virtue, give me vice? Did he repine against the Lord's providences in permitting this experience, or was he patiently submissive, trustful? Joseph was in all these experiences the most wonderful, model example of the proper course of a true Christian and saint. And again we suggest that if he could be faithful with as little light as he enjoyed respecting the Lord's permission of this evil, what might not the Lord reasonably expect of us who have been blest with so much greater light and instruction, and with the noble example of Joseph and scores of others in the Scriptures and in our own experiences—what manner of persons ought we to be in all holy living and godliness and faith in God?

For very shame's sake we should strive at least to come up to the standard of Joseph—we who have the exceeding great and precious promises—we who have the explanation of why our trials and difficulties are permitted and how they are to prepare us for the kingdom and its glorious work. Can we not readily see how Joseph's trials and difficulties developed character in him? and how, as he overcame in one instance after another, he was becoming stronger—his character was crystallizing? Ah! no wonder he will be amongst the "ancient worthies" who, in the future, after the glorification of the church, will be made princes in all the earth for the ruling and blessing and uplifting of the entire human family, under the guidance and direction of the Christ, head and body. Most evidently the Lord knows how, not only to select the wonderful characters for his service, but also to develop these characters and prove and test them, and make them strong for his service and their blessing.

"THE LORD WAS WITH HIM"

Joseph's experience in the stocks was a limited one. Evidently the prison-keeper discerned that he had a prisoner of no ordinary character and ability, whatever might be charged against him. His reverence for the Lord and his faithfulness to duty made him a marked man, and the keeper of the prison was glad to give over one responsibility after another into Joseph's hands. According to the story, Joseph's own experiences made him tender-hearted toward the other prisoners, whose degradations and sorrows he was enabled to enter into by reason of his own experiences. He was learning noble lessons, which would fit and prepare him for higher usefulness as the governor of Egypt. The secret of the whole matter is told in the lesson in a few words, "The Lord was with him, and that which he did the Lord made to prosper."

Whoever has reverence for the Lord in any degree will be proportionately blessed; much faith, much reverence, much obedience will surely lead to much blessing in heart and life—to much supporting and steadying of character, whatever it may have been by nature—to much of the spirit of a sound mind, however erratic the person may have been naturally to begin with. In all these respects we who have the instructions of the Lord's Word or the encouragement of his promises and the guidance of the spirit of a sound mind are greatly blessed. In proportion as we make use of them and develop the proper character we shall have the ultimate reward and hear the Master's voice, saying, It is enough, come up higher. Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

We should never forget, as "new creatures in Christ Jesus," the exhortation of the golden text to faithfulness—to the Lord (which includes faithfulness to the brethren, to the truth, to righteousness in every sense of the word). This faithfulness must be tried, tested, proven, clear down to the end of life's journey—until we go into the prison-house of death. "Be thou faithful unto death and I will give thee a crown of life." The Lord whom we serve is able and willing to open the prison-doors and bring us forth in the first resurrection to a share in the glory, honor and immortality of his own kingdom. Hallelujah, what a Savior! what a salvation! and for what a peculiar people these are intended! Such thoughts incite us—as was the divine intention—to strive to make our calling and election sure.

PROSPERING IN PRISON

Well might the chief jailor be content to leave the care of the prison in Joseph's hands. We may well imagine the cleaning up of the dungeon effected under his direction, and that a measure of peace would reign within those dark walls quite in contrast with the bedlam that had previously prevailed. Wisdom, mercy, gentleness, patience, were all, we may be sure, needed and exercised; and the model prison not only effected a blessing upon those who were incarcerated, but brought a blessing also to Joseph in his own heart-development, and additionally in that our own joy and peace

are always ministered to when we endeavor to solace the woes of others.

A picture of how Joseph dealt with the prisoners is given in the lesson: instead of treating them rudely and roughly, he looked after their interests to such an extent that he noticed one morning that two of the prisoners were of peculiarly sad countenance, and he tenderly inquired, "Wherefore look ye so sadly today?" They had dreamed, and they were in trouble lest their dreams boded further adversity. Joseph said unto them, "Do not interpretations belong to God? Tell me them, I pray you." How evidently the secret of Joseph's faithfulness and strength of character lay in the fact that he had faith in God—that he believed in the great Oath-Bound Covenant that God had made with his great-grandfather Abraham, confirmed to his grandfather Isaac, and again to his father Jacob, and of which he was an heir. What a power faith has in life to hold it steady in every storm and cloudy trouble!

One of the dreams bore a most favorable interpretation, and Joseph requested the one who would so shortly be set at liberty and restored to the king's favor that he would remember him and his kind attentions to him while in the prison, and speak a good word to the king on his behalf, that he might be relieved from the dungeon. And in explaining the matter let us not overlook the fact that he neither incriminated his brethren nor Potiphar's wife, but merely said as an excuse for his being in prison, "For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon." It was not necessary that he should speak evil of any in order to plead his cause, and he abstained. What an evidence we here have that our race 3,000 years ago were neither monkeys nor savages. On the contrary, this natural man, not begotten of the holy Spirit (which did not come upon any until the Gospel dispensation—Pentecost), had such a marvelous development of generosity, love, that he seems not even to have been severely tempted along the lines of evil speaking—and that without any instruction, either oral or written.

How this story should shame many who have named the name of Christ and have professed to turn their backs upon sin and every evil work and who well know that evil speaking is closely related to the works of the flesh and of the devil. Joseph had not the instructions of our Lord and the apostles to the effect that love is the principal thing, that love thinketh no evil, suffereth long and is kind, is not easily provoked, etc.; and that this love is not only appropriate amongst the Lord's people, who should love one another as he has loved us, but must be extended also to our neighbors, that we may love our neighbors as ourselves—yea, beyond this, to our enemies, who are to be fed and clothed by us if they need our assistance. Thank God for the lesson of Joseph—enduring affliction, yet full of faith, mercy, gentleness, patience, kindness. How evidently the mind had to do with all this character-development. Without the hopes set before him in the Abrahamic promise, Joseph might have been as dispirited and characterless as the majority of mankind. Remember, too, that it is the same promise that we are heirs to, as the Apostle declares—Christ is the heir, and if we be Christ's then are we Abraham's seed and heirs according to the promise.—Gal. 3:16, 29.

"Virtue may be assailed but never hurt;
Surprised by unjust force, but not enthralled;
Yea, even that, which mischief meant most harm,
Shall in the happy trial prove most glory."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Dear Brother Russell:—

I received a letter a short time ago that was so very encouraging to me that I feel I must tell you about it in order that you may be encouraged also. While canvassing last summer I met a man who when I told him that I was introducing STUDIES IN THE SCRIPTURES, remarked that I had perhaps stopped at the wrong house, as he did not or could not believe the Bible. He said he was very sorry that the Bible taught eternal torment, that only for that he might be able to believe it. When I assured him that the Bible did not teach the doctrine of eternal torment he seemed very much surprised that I would make such a statement and said, "It surely does teach it." I told him that the Bible teaches that the wages of sin is death, that the soul that sinneth shall die, and that the wicked shall be destroyed, etc. I then briefly told him what a loving heavenly Father we have, and how far he would be from torturing any one, and that the books which I was selling clear up these false accusations which people have been making against our heavenly Father, and that they would also strengthen his faith in the Bible. When I had finished he asked me when I expected to deliver. When I told him he said he would like to have them sooner if possible, as he was getting old and might not have much longer to read. So I promised to deliver his books the next day and did so. I was in the town only about two weeks afterward, but called a number of times to see him and always found him with either DAWN or Bible in hand. I gave his name to the friends in the town so that they might keep in touch with him. The letter above referred to is from one of the brethren there, who says that this man, once an infidel, is now one of the happiest men in the world, that he is now fully in the truth and has four of his friends interested also, two of whom have subscribed for the TOWER. They are all rejoicing together and we rejoice with them, not only because we are being so greatly blessed but because the time for the establishment of the kingdom is so near, when all the families of the earth are to be blessed.

Sister D— joins me in much love to yourself and all of the Bible House friends.

Yours in the one good hope,

H. W. DICKERSON,—Colporteur.

Dear Brother Russell:—

It is with a rejoicing heart that I am writing to you to tell you of the deep things of God that I am enjoying. My dear husband and I have only been in the truth three months. What great joy the reading of the DAWNS has given us! So many questions arise and all seem to be answered in the DAWNS. We did so wonder whether we be of the true wheat, since learning that the call ended in 1881; but we have just finished Vol. 3 of the DAWNS and found the answer. The dear Lord would not give us a taste of these things if he did not mean that we should fully attain them. How good and gracious he is to those that try to follow in his steps! But how many tumbles we do have! Then I get up and start afresh. I wish I could express in words what the DAWNS have done for us. We now feel more contended about the at present unsaved. It did seem such a terrible thing for those that did not believe to be eternally tortured. How such teaching has blasphemed God's character, the one who is all love. How beautifully his character is set forth in his marvelous plan! It seems so wonderful that everything in the plan had been arranged in the beginning and also how grandly all is being carried out! My mind seems too small to grasp such wonderful truths.

My husband and I came out from the Brethren and they think us among those false prophets who are to arise. Little do they realize of the deep, deep joy to be had in knowing our dear Lord and to be led by his loving hand. I have in this little time realized to some extent the steepness and narrowness of the way which leadeth unto life. But I do so much long for that Christ-like character and to shine for his sake, to shine for him who has done so much for all mankind.

We are having the WATCH TOWERS now. How helpful they are. I do thank our dear heavenly Father for raising you up to give us this meat in due season. The Lord has provided all that is needful for his church. It seems to me to be like a great big feast and the more you eat the more you want. My husband joins in sending Christian love and may God bless you in your labors is the prayer of us both.

Yours in our dear Redeemer,

G. & M. HINE,—*Eng.*

Dear Brother Russell:—

May the Lord, guide, uphold and bless you through all the coming year, and, dear Brother, I ask your prayers that he may be with me and keep me safe from evil, toward which I am so prone. I am learning to distrust myself more each day and I want to learn to trust him more for the grace and strength to overcome my many weaknesses and failings.

Would say that I am learning to love the Colporteur work more each day and while at first it was somewhat unpleasant work, to which I had to force myself, owing partly, however, to much natural timidity and backwardness in approaching strangers, it is now a pleasure, especially as I often meet persons who appear to be hungering for something better than they have.

At present I devote the first four days of the week and Friday morning to the Colporteur work. I have other duties

Friday afternoons and Saturdays. Am doing very nicely and am making expenses, and so feel satisfied to continue. Again thanking you for so kindly remembering me, I am, with much Christian love,

Yours in the harvest work,

ALBERTA CROSBY,—*Colporteur.*

Dear Brethren:—

You will find enclosed my first report. It covers, as you see, somewhat more than half a month, but I hope you will accept it as it is and make allowances for mistakes or omissions, remembering that it is new to me. It shall be my effort to make each report more satisfactory than the last. Your words of instruction and encouragement have, I assure you, been greatly appreciated. It seemed to me that I esteemed the Colporteur work a great blessing and privilege, but since reading the report in the January 1 TOWER I feel much ashamed and pray the heavenly Father for a like earnest zeal as that shown by the Colporteurs in Jamaica and Costa Rica. May the heavenly Father's blessing attend all your labor of love in the new year.

Your Sister in the Anointed One,

ELLEN ZELLER,—*Colporteur.*

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VIEWS FROM THE WATCH TOWER

AKING WITH TONGUES AS A MODERN RELIGIOUS MANIA

Speaking with tongues has been a feature of recent revival meetings held in various cities of Ohio. As reported in the secular and religious press these manifestations have taken the form of articulate but unintelligible utterances for the most part. In one instance, however, a young woman is reported to have "babbled for nearly an hour in what is said to be the Greek language," though in her normal condition she disclaimed all knowledge of the ancient tongue. These involuntary utterances appear to be a part of the sign manual of the "Apostolic Faith Movement," which we are informed by a writer in *The Wesleyan Methodist* (Syracuse), "originated in the Pentecostal experiences of Evangelist Charles F. Parham and colaborers in Topeka, Kans., in A. D. 1900, January 1." At that time a Miss Agnes Ozman, a member of the Bible school previously founded by Mr. Parham, "received the gift of the holy Spirit and spoke with other tongues as the Spirit gave utterance." On January 3 following "twelve students were filled with the holy Spirit, and spake with other tongues as the Spirit gave them utterance, while some in the room were said to have been seen cloven tongues of fire as they appeared on the day of Pentecost." In these events is said to reside the origin of a more or less wide-spread movement frequently referred to as the "present Pentecost." The adherents of this movement make the claim that "speaking with tongues" is "the only Bible evidence of the baptism of the holy Spirit." An examination of the manifestations was made by S. A. Manwell and reported by him in *The Wesleyan Methodist* (February 20). He writes as follows:

"Those with whom the writer has talked who claim this gift, say that the spirit takes possession of their vocal organs and uses them as he wills, while their minds are at rest. They say they are conscious that their vocal organs are being used, but do not know how, nor do they know what they are saying. They have no power to stop speaking when once the spirit possesses them. In the meeting I attended, two women were thus wrought upon. One remained in that condition four or five minutes; the other but a few seconds. The first indication I had of anything out of the ordinary was a low muttering sound without articulation. This muttering lasted but a few seconds, then the voice raised to a more natural tone and volume and it would be hard to imagine how a more rapid succession of sounds could come from the mouth of a human being. For the most part, these sounds appeared to be articulate, but if she spoke a language no one knew it. She herself knew not the meaning of any sound she made. In the same series of meetings on another occasion, another lady was similarly possessed, and when it was time to go home her tongue was yet speaking, and instead of taking a street car, as she had formerly done, she walked, not desiring to enter a car with her vocal organs beyond her control. If I remember correctly, her tongue did not cease until she had nearly or quite reached her home. Some are said to have spoken in as many as twelve different languages, but in all this I had no evidence that what they uttered were languages of earth or heaven. That these people were sincere in their belief that the spirit of God was moving them, I have no doubt. They believed they were talking a foreign language."

In trying to "identify" this movement Mr. Manwell quotes Isaiah respecting "the spirits that peep and mutter," with this addition: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Certain other historic phases of aberrant religious manifestation seem, according to Mr. Manwell, to classify with the present outbreak. Thus:

"History records that during the early part of the last century, the affliction known as the jerks raged with violence. Young men and women were seized with it and fell in convulsions. Wicked men were seized, swearing at every jerk. Some not affected with the regular jerks ran through the woods till exhausted; others crawled on the ground as a religious exercise; while some jumped and some barked for the same reason, and a few spoke in 'unknown tongues,' from which facts arose those obscure classes of sectaries derisively known as Jumpers, Barkers and Mutterers. . . .

"It is also a matter of history that in the early days of the Mormon Church, whole days of 'speaking meetings' were devoted to it. We find that the claims made by the Mormons are the same now being made by the 'Apostolic Faith Movement.' Mr. Parham says, 'We truly are in the days of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' In an announcement of the 'origin, purpose and methods of the movement,' we find the following: 'Handkerchiefs blest in behalf of the distant sick.' We do not remember that many people since the days of Paul have dared to go to this extreme. We are forcibly reminded that a few years since a man by the name of Schlatter practised sorceries, blest handkerchiefs, and otherwise played with the credulity of the people, so much so that special railroad trains were run to carry the hundreds of sick to him for healing. That Paul had extraordinary power of this kind we do not doubt, but what promise or intimation have we that such power would be continued? If this one feature of the movement were all, it would be enough to brand it as a counterfeit.

"In these days the devil is working in every possible way to destroy the work of Christ. 'He comes as an angel of light, deceiving if possible the very elect.' He counterfeits everything that is good. Many honest souls are being deceived and the work of God is hindered. In the meeting where I made my observations not a sinner was converted to God, and I am credibly informed that the manifestation of the so-called 'tongues' brought no conviction to sinners, but to the contrary, the number thrown into doubt and greater unbelief was greater than those who professed to have the 'tongues.' "—*Literary Digest.*

LIKENS PROTESTANTISM TO A CERBERUS

"Protestantism is a modern kind of Cerberus with 125 heads, all barking discordantly," says the Rev. Charles Edward Stowe, son of the late Harriet Beecher Stowe, and himself a prominent Protestant divine, being pastor of the Central Square Congregational Church at Bridgewater. He is of the opinion that in many respects life was brighter in the so-called "dark ages" than it is today. This condition is due, he says, in part to the many sub-divisions of sects and creeds in religion.

He exceedingly regrets the condition of Protestantism in America and England today, there being, according to him, 125 different sects in these countries. "There is great unrest and hunger among the Protestants of today that refuses to be allayed by critics or aesthetics," he says:—

"There were but few, very few colonists in numbers, and their material wealth was entirely inconsequential; how can we account for the stupendous influence which this tiny commonwealth exerted and still exerts on the history of mankind?

"There is one, and only one, possible answer to this question. It was their devotion to the invisible, the eternal, the moral order of the universe, the glory of God! They endured, and yet endure, as seeing him who is invisible. All the history of mankind for them centered about his cradle and his cross, and for them there were none of those unusual benefits and privileges which we enjoy in this enlightened age, of being illuminated by the dark wisdom of the blind

moles and bats of a godless, Christless scholarship that burrows in the holy ground of Sinai and Calvary alike, finding there only common dirt.

"Alas! It is only too true that the heavenly city which our Puritan fathers yearned for and sought with prayers and tears has become to many of their Christian descendants a frigid city of ice palaces, built of pale negations, cold, cheerless, shining in a pale winter sun with an evanescent glitter of a doubtful and unsubstantial intellectual worth.

"The full, rich, glorious Christ of Catholic Christianity has been dragged from his throne by these 'advanced thinkers' —God save the mark!—and reduced to beggary. A pale, bloodless, emaciated Syrian ghost, he still dimly haunts the icy corridors of this twentieth century Protestantism, from which the doom of his final exclusion has been already spoken.

"Then in their boundless arrogance and self-assertion they turn upon those of us who still cry with Thomas before the Risen One, 'my Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me most gratefully and lovingly I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city.

"We are hungry for God, yea, for the living God, and hence so restless and dissatisfied. The husk of life's fruit is growing thicker, and its meat thinner and dryer every day for the vast majority of our people. In many and important respects life was brighter in the so-called 'Dark Ages' than it is today. The seamless robe of Christ is rent into hideous fragments and trampled in the dirt.

"It is not all good that we have inherited from our Puritan and Pilgrim sires. We have been talking about civil and religious liberty as if that were the only thing in the world. Noting the use the average man and woman makes of this boasted liberty today, one is inclined to think it would be far better for them if they had less liberty and more law."—*Boston American.*

PSYCHOLOGICAL PHENOMENA

"There are others beside economists who have turned to psychology in order to explain great movements, economic, socialistic or governmental. The master of them all is Gustave Le Bon, author of the famous study on the 'Psychology of Crowds.' In that work are the full explanations of such phenomena as this country is now witnessing in the ever-increasing hostility to corporations, corporation managers, bankers, capitalists and men prominent in affairs. There is usually, unfortunately, a basis for the fearful antipathy which is finally engendered among the 'crowd' against the leaders. But this antipathy, small in the beginning is fostered and cultivated by pure reasoners and demagogues alike, until each offence, big or little, is magnified into some monstrous crime. Calm men are converted into ravening wolves, reasoning creatures lose their sense of proportion, mere suspicion becomes confirmation of dreadful offences and men are condemned unheard and executed unshriven. The French Revolution is a case in point, a psychological demonstration, and the spirit of one is developing now."

* * *

There is truth in the above clipping. We are not defending thefts great or small, but readily agree that public indignation is apt to be unjust—not only in including the better with the worse, but also in showing no mercy on the erring, even though it would be conceded that the majority would have done the same if they had possessed the opportunity. We cannot suppose that the rich of other lands are superior in morals either. They may have seen less opportunity, or have not been exposed to such a searching public examination.

However, all this is exactly what the Bible led us to expect. A revealing from the housetops and a consequent breaking down of the respect of the masses for the upper classes, whose wealth is more and more coming to be recognized as illegitimately secured. Thus is our present Lord guiding in the affairs of earth toward the great climacteric of selfish and embittered anarchy—the predicted "time of trouble such as was not since there was a nation."

We agree, then, that G. Le Bon is quite correct in his declaration that crowds and classes are often moved *en masse* to do things that would not be considered by them as individuals, and that the experiences of the French Revolution will be duplicated throughout Christendom. Thank God that we can see a silver lining to this cloud: that it will be followed speedily by the rise of the great Sun of Righteousness to heal and bless and enlighten "all the families of the earth."

GET THEM TO STUDY MILLENNIAL DAWN

The Westminster Teacher publishes with implied approval the following item from the columns of *The Baptist Teacher*:—

A LAMENTABLE LACK

"Never were there so many Bibles in the world as there are today. And never was the Bible so much praised. Never were there so many Sunday schools as now, and the one great purpose of the Sunday school is the study of the Bible. Yet even among the teachers in our Sunday schools the ignorance of the Bible is nothing less than deplorable; the proportion of gray heads among them is comparatively very small. The great majority of them are but novices in the Christian life, and they have enlisted in this service not because of any special fitness for it, but because there was a lack of teachers, and their youthful zeal prompted them to enter a door that seemed to open up a field of usefulness. But their zeal was not according to knowledge. They were utterly unfurnished for so responsible a task. They have been doing the best they could—poor things! . . . How few of our Sunday school teachers have any conception of Scripture truth in its entirety —in its glorious symmetry! How few of our Bible school teachers have any definite knowledge of the way in which our Bible, as we have it, came into being—of the canon of Scripture, of the proofs of the authenticity of the Scriptures, of the meaning of the inspiration of the Scriptures, of the relation of the Old and New Testament Scriptures, and the meaning of all this hullabaloo that has been lately raised about the 'higher criticism.' When confronted with questions raised by modern skepticism they are dumb and ashamed because of their utter ignorance. And these questions are apt at any time to be raised in the very classes that they teach. They have never had the advantage of any theological training, and why should they be expected to answer them?

"Now something ought to be done to remedy, if possible, this lamentable lack, and that teachers themselves should first be taught, so that when they come to teach they should not 'mutter and peep,' but speak with no uncertain sound, and not only know, but know that they know, and so be able to render to every man that asketh them a reason for the hope that is in them."

A PRESBYTERIAN MINISTER'S POINTED CRITICISM OF HIS CREED

The Toronto *Evening Telegram* gives the following as the language of Rev. Dr. Carter in regard to the Westminster Confession of Faith:—

"The Westminster Confession in fact says that God is a monster; modern theology says that he is not. Tamerlane built a pyramid of two thousand men of the garrison of Herat, laid in brick and mortar, and history calls him a monster for doing it. Lord Jeffreys presided over the 'bloody circuit,' in which he condemned 700 to execution, and he stands scorned and by himself on the scroll of England's Chancellors. But Tamerlane and Jeffreys were sweet souls compared with a God who could condemn a whole race to endless torment for a single sin.

"Readers of 'Lorna Doone' will remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in its cradle. One of them called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his pike. We call these men fiends, but they were bright angels and seraphs compared with a God who could send millions of infants to eternal torments.

"The moral sense of the people is shocked by the shilly-shallying of the Presbyterian Church as to the Confession. The present connection of the Presbyterian Church with the Confession, if it were not so serious, would be a farce; being so serious, it is a crime. A sham theology is sure to make a sham religion."

GETTING READY FOR THE MILLENNIUM

Our amazement is excited by a proposition to convert two-fifths of the area of the United States from arid lands into fertile farms. Yet this stupendous enterprise is seriously entertained by the youngest division of our government. It contemplates nothing less than the ultimate solving of the 50,000,000 acres of waste comprising the great American desert. The undertaking will involve the expenditure of $1,-500,000, but it will create $2 350,000,000 worth of taxable property, and will provide homes for 3 000,000 of our future population. This is the prospective goal to which the bureau aspires, and its engineers declare that it is attainable within the present half-century.—*Merchants' League Advocate.*

THE WILDERNESS PATH

Beside me walks—O hallowed thought!—
The Maker of the Universe,
The God and King of Heaven and Earth—
My Father! Tenderly he leads
My stumbling steps. I hear rare words
Of wisdom, warnings of the snares
On right and left; encouragement
To overcome the obstacles
Which here and there obstruct my way.
And as he brings before mine eyes
Grand visions of the glory bright
Awaiting (if I hold in him
My confidence firm to the end,
Inspiring me with promises
Of grace abundant for each need)
I oft forget the landscape drear,
And dangers imminent, and walk
In ecstasies of light and hope.

Now brightly shines upon my path
The glorious sun! The air is fresh
And sweet, and hopes run high of what
I shall accomplish for my Lord.
The melody within my heart
Has tuned my lips; and songs of praise
And gladness tell the peace and joy
Which they alone can feel who know
The secret of his will, and walk
In child-like trustfulness therein.

And still, when chilling mists enshroud,
And storms my wondering faith appal,
I know that he is nigh and will
Preserve my steps. Why should I fear
As landmark after landmark fades
To shadow, and I find myself
Alone with him who knows them all?
Can I but wait with shoulders bent
And visage set, until he calm
The tempest, and the way be cleared?
Then, stronger for the test endured,
Shall I by his unchanging grace
The paths of peace again pursue.

O Lord, how precious is this walk
With thee! Nor height, nor depth, nor length,
Nor breadth, nor creatures near or far,
Can separate thy child from thee.
Strong in thy strength, I tread
On scorpions, quench the adder's fang,
The roaring lion subjugate,—
E'en tempting angels, clothed in light,
Are powerless to work their charm,
Since Christ in me doth conquer all.

Lord, hear my prayer, and ever keep
In me this constancy of faith.

—R. B. HENNINGES.

MEMORIAL SUPPER REPORTS

Excellent reports of Memorial observances are reaching us by every mail. We give below a few samples. Evidently a great blessing and refreshment have been experienced, as usual. Our Lord's blessing, promised to the twos and threes meeting in his name and "doing this" in remembrance of his death and of their fellowship in his sufferings, has again been experienced.

At Allegheny the report shows smaller than last year for two reasons: (1) Because it was on Thursday night some found it impossible to attend who got out last year on Sunday night. (2) We got a more accurate numbering this year than last. However, in respect to the holy joy of this last occasion, it was by far the most blessed of all our experience. It was good to be there! and the sacred blending of sorrow and joy then experienced we believe will long abide in many of our memories.

The attendances of 15 or over reported up to going to press, are as follows:—Waukesha, Wis., 15; Chattanooga, Tenn., 15; Fort Wayne, Ind., 15; Waterbury, Conn., 15; Dubuque, Iowa, 15; Weatherford, Tex., 16; Niagara Falls, 16; Carbondale, Pa., 16; Spokane, Wash., 17; Easton, Pa., 17; Muncie, Ind., 17; New Albany, Ind., 17; Clio, Mich., 17; Rockford, Ill., 18; Big Sandy, Tex., 18; Harrisburg, Pa., 19; Lancaster, Pa., 19; Magnet, Ind., 21; Jacksonville, Fla., 21; New Brunswick, N. J., 21; St. Petersburg, Fla., 21; Knoxville, Tenn., 22; Worcester, Mass., 22; Mansfield, O., 22; Hartford, Conn., 23; Hamilton, Ont., 24; Allentown, Pa., 25; Canton, O., 27; Louisville, Ky., 28; Wheeling, W. Va., 29; New Brighton, Pa., 30; Baltimore, Md., 31; Schenectady, N. Y., 31; Buffalo, N. Y., 34; Binghamton, N. Y., 36; Richmond, Va., 36; Kansas City, Kans., 38; Tiffin, O., 39; San Antonio, Tex., 40; Altoona, Pa., 40; Denver, Colo., 41; Youngstown, O., 42; St. Joseph, Mo., 47; Dayton, O., 48; San Francisco, Cal., and vicinity, 50; Marquez, Tex., 50; Seattle, Wash., 52; Scranton, Pa., 60; Cincinnati, O., 60; Columbus, O., 65; Providence, R. I., 65; St. Paul, Minn., 66; Toronto, Ont., 79; Cleveland, O., 94; St. Louis, Mo., 95; New York, N. Y., 102; Washington, D. C., 115; Los Angeles, Cal., 133; Philadelphia, Pa., 146; Boston, Mass., 190; Allegheny, Pa., 451.

We subjoin a few samples of the many interesting letters received, as follows:—

Dear Brother Russell:—

The Church at Weatherford observed the memorial. We were blessed spiritually, and I think all felt the importance of the occasion. Sixteen partook of the emblems representing our Lord's broken body and shed blood. Two brethren came 200 miles to participate in the Lord's supper and two came 100 miles. Tears of joy were shed and the occasion was one of solemnity. We renewed our vows of consecration to our dear Lord, realizing that we are nearing the end of these precious meetings. Yes, dear Brother, the time is short. May God bless you with such blessings as he sees are best for you and all the colaborers, is the prayer of us all.

Your humble servant in the Lord,

WILSON SUTCLIFFE,—*Texas.*

My Dear Brother:—

I am writing a few lines to tell you that ten of us met at the appointed time to celebrate our Lord's supper, and we had a blessed season, certainly the best communion we ever had. One dear brother who had not yet withdrawn from the Methodist Church, and was with us for the first time, said he had thoroughly enjoyed the meeting. One dear sister came about thirty miles from the country and was nearly all day in getting here. A brother left his work eight or ten miles away, and reached us just in time. There were a few others whose hearts were with us, I know, and were unable to attend.

I believe I can say truthfully that all here are growing in knowledge and love for the Lord and for his brethren. We have of late been feeding on the truth more than ever. Thanks—yea, many thanks to that servant who is sending out to the household of faith meat in due season, especially these Berean lessons.

We are all striving to follow in the footsteps of the Master as we see them; willing, yea anxious to share the cup with him, and we know what it means. And soon we hope to drink the new wine with our Lord in his kingdom. We remembered you all in our prayers. We know that we cannot help to bear our Lord's cross, but we can and will, D. V., help to bear that of the brethren, knowing that the Lord will reckon it as done unto himself.

We notice that we have a Pilgrim coming this way, Brother Mitchell. Thank you very much. We will welcome him, and pray that the Lord may use him here for his honor and glory. We would all like to have a visit from Brother Russell, but we know that you must have your hands full. With Christian love to all I am,

Yours in Christ,

CHURCH AT TRURO,—*Can.*

Dear Brother Russell:—

I am sure you will be glad to know of the little gathering last night in Muncie to commemorate the death of our dear Redeemer. There were seventeen of us met together in remembrance of Him, all but five of this number having come into present truth during the past few months, and thus partaking of the supper for the first time, with the right understanding of its significance. We first sang Hymn 122, and after prayer read as Scripture lesson Mark 14:1-50, then spoke briefly of the memories which gathered round the anniversary of our Lord's death, calling attention to the Father's love and our Savior's sacrifice; to the significance of the bread and the cup, and to his invitation to us to fellowship, to take

part with him in his death. Then, after giving thanks for the bread and cup, respectively, the friends were served, and after singing Hymn 276 we went out.

We had a most solemn, impressive and blessed season with the Lord, remembering in our prayers all the dear brethren, yourself in particular, and praying that another anniversary may find all of us more fully developed in the spiritual life, and more meet for the kingdom.

With Christian love from all the friends here, including the writer, I am, as ever,

Your brother and fellow-servant,

G. B. RAYMOND,—*Ind.*

Dear Brother:—

Our little class at Columbus celebrated the Memorial of our Lord's death last night, six being present and five participating. Some were prevented from being present by reason of a storm. And as we remembered our beloved Pastor, and all the balance of the flock, known and unknown, and especially those we have met and known in the flesh, and with whose trials and afflictions we were more or less acquainted, our hearts grew warm in gratitude and love to the Father for the past experiences of our lives which made this occasion possible for us. With great regard,

Your brother in the Lord,

G. M. HUNTZINGER,—*Kan.*

THEM THAT HONOR ME I WILL HONOR

Genesis 41:38-49.—May 5.

Golden Text—"If any man lack wisdom let him ask of God."—James 1:5.

Joseph's three years' experience as a prisoner, most of it as the superintendent of the prison, undoubtedly brought to him a rich experience of patience and sympathy, and tended to confirm and deepen those beautiful elements of his character manifested in his boyhood. The Lord had him in training for a great work: not only was it appropriate that his character should be developed, but also that his faith should be tested and made very strong. We have seen that although he trusted the Lord implicity, this did not hinder him from appealing to Pharaoh's butler, whose dream he interpreted favorably, asking him that when restored to the king's favor he would remember Joseph's kindness to him as a prisoner and speak a word in his interest to secure his liberty. Perhaps he expected much from this man, who certainly would have had many opportunities for requiting his kindness, yet two years rolled around without relief—two years in which, nevertheless, Joseph maintained his confidence in the Lord and waited patiently for the outworkings of his plan.

There could be no better illustration than this for the proper course of all who belong to the new creation. In a special sense all of our interests are the Lord's, because we have presented ourselves to him wholly, unreservedly, and have been accepted as members of the body of Christ. It is for such to remember the Master's words, "Your Father knoweth what things ye have need of," "The Father himself loveth you," "No man is able to pluck them out of my Father's hand," "All things shall work together for good to them that love God." While, therefore, it is proper for us to make use of any and every reasonable means for the securing of what we consider to be our best interests, we are not to rely upon these but upon the Lord, and to wait patiently for his time and his way for our deliverance from every evil condition.

WAIT PATIENTLY FOR HIM

The Lord's time and method for delivering Joseph from the prison transcended all of Joseph's expectations; and lifted him from the prison to the palace of the greatest nation of that time. It came about eventually through the mediation of the butler, but to the latter's shame it was not because of his appreciation or thoughtfulness. Pharaoh had two dreams which impressed his mind deeply, and he earnestly sought the interpretation of them. He dreamed of seeing seven cows come up out of the river Nile, very fat, and feed upon luxuriant grass of the river side; next he saw seven lean cows come up out of the river, and they devoured the seven fat ones, yet seemed none the fatter themselves. This dream was followed by another in which the king saw a stalk of Egyptian wheat, known as compound wheat; its top was exceedingly large, dividing into seven distinct branches or spikes, indicating a most prolific yield; and following it came up another stalk, with seven thin ears or branches, of the kind common to a time of famine, when lack of moisture and a southeast wind would injure the crop and make it worthless. This last stalk of seven branches devoured the first one.

We are to remember that the Lord in those ancient times gave important dreams not only to some of his own people, as in the case of Joseph, Daniel and others, but also sometimes to the heathen; for instance, to Nebuchadnezzar a dream of the golden image, and again of the fruitful tree, and in the present instance Pharaoh's dreams. We are not to wonder, then, that the king of Egypt desired assistance in the interpretation of his dreams and called for it of the wise men of his court, who, however, were unable to offer any satisfactory solution. After we have Joseph's interpretation the whole matter seems so simple and plain that we wonder that the wise men and priests had not guessed it: but thus it is with our wisdom; it seems simple after we have it, understand it and appreciate it. Thus it is, too, with the inventions of our day. We wonder why they were not thought of centuries ago.

We are sure that the world is not inclined to give proper credit for wisdom to the great Revealer of secrets, and we are sure, too, that the majority of Christian people are not sufficiently inclined to honor God in respect to such matters. Could the world but realize what we see from the Scriptures —namely, that the present activity of thought along the lines of invention are of divine prearrangement as elements of the "Day of God's Preparation" for the Millennial kingdom—how it would prick its bubble of pride in our present-day wisdom; how it would show us most effectively that all wisdom comes from above, and that we might be groping almost as blindly as our ancestors were it not that the Lord's due time has come for lifting the vail and helping us to develop the forces of nature as a preparation, not only for the kingdom, but also a preparation for the great time of trouble by which it will be introduced.

"IN ALL THY WAYS ACKNOWLEDGE HIM"

When the wise men of Egypt were unable to interpret Pharaoh's dream, his butler naturally enough called to mind his own dream and how accurately it had been interpreted by the kind and sympathizing Joseph, and his own promise to do something for the interpreter, and his neglect until this time. Perhaps he was not entirely to blame; he could only be useful to Joseph when God's time for favoring the latter had come. When Pharaoh heard the story of the wonderful interpretation of the dreams of his butler and baker he sent with haste to the prison, eager to know the meaning of his own dreams. Here we have a further test of Joseph's character. Let us notice carefully how he demeaned himself in the presence of the king. Was he haughty, boastful, self-assertive? Did he throw around himself a mystery and seem to call from the recesses of his mind some deep wisdom? Not so. He was the very personification of modesty, and when the king expressed the hope that he could interpret his dreams he answered, "It is not of me: God shall give Pharaoh an answer."

Here we have one of the secrets of the greatness of Joseph: he honored God, and was therefore of the kind whom God is pleased eventually to honor and exalt. How the Scriptures bear out this thought! Mark our Master's words, "He that humbleth himself shall be exalted, he that exalteth himself shall be abased." (Luke 14:11. Mark the Apostle's words, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6.) O, that we all might have this lesson deeply impressed upon our hearts and minds, so that with us it will be true, as with Joseph, in harmony with the instruction, "In all thy ways acknowledge him."—Prov. 3:6.

While such an acknowledgment of the Lord is proper in all the affairs of life, it certainly is especially appropriate in connection with the study of the divine Word and any attempt to give an interpretation thereof. Let none of us speak as of ourselves, nor appropriate wisdom to ourselves, but rather, with hearts full of gratitude to the Lord for blessings received, let us acknowledge him and his Word and his arrangements in connection with his truth. Especially is this appropriate in those who occupy positions of responsibility in the Church—whom the holy Spirit has made overseers to "feed the flock of Christ." To whatever extent self-seeking is indulged, to whatever extent the honor of men is craved, the Lord as the fountain of wisdom and the channels which he uses in dispensing his truth are ignored or belittled by any of us, to that extent we may be sure we are in a dangerous situation and not likely to make real progress in the good way.

SEIZING FAVORABLE OPPORTUNITIES

Pharaoh related his dreams, and after hearing them Joseph promptly gave the interpretation and explained that the two dreams were one—that they taught the same lesson: that thus the Lord had indicated to Pharaoh that there would be seven years of very bountiful harvests which would be followed by seven years of drouth and famine, in which all the surplus of the first seven years would be necessary for the preservation of the lives of the people. A lighter-headed man than Joseph, a man who felt that in interpreting the dream he had confounded the wise men of Egypt, had done a wonderful thing, would have been so overwhelmed with the sense of his own importance that he doubtless would have stood there and received the king's thanks, and have passed out a free man, to be noted by the people as the wise man.

The humility of Joseph was not merely assumed: his crediting of the wisdom to the Lord was the genuine sentiment of his heart, so that he did not feel thus elated when he had delivered the Lord's message, but with coolness and self-possession he proceeded to suggest to the king what might be the proper steps to be taken so that the dream might indeed prove a blessing. He said, "Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years; and let them gather all the fruit of those seven years as the property of Pharaoh, to be kept in store in cities for use in the seven years of famine that will follow." We cannot suppose that Joseph had the slightest suspicion that he would be the one appointed to this work. It would be a most unnatural expectation that Pharaoh would take from the prison a man of foreign birth and exalt him to a station above the other officers of his empire. Yet this is just what Pharaoh did, and it is here that our lesson proper commences.

COULD WE CHOOSE MORE WISELY THAN GOD?

Addressing his court officers Pharaoh said, Could we find such another one as this Joseph, in whom is the spirit of God, to be at the head of this great work of preparing for the years of famine of which God has thus forewarned us? Not waiting to have the consent of the officers of his court, but after the manner of the time as an autocrat, he decided the question and said to Joseph, "Forasmuch as God has showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house [kingdom], and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt."

So thrilling a transition from slavery and the dungeon to the governorship of the greatest country of the world, and honor and distinction and power next to those of the king, outrivals the pen of fiction in the most attractive novels. It seems so wonderful that it is difficult to believe its truthfulness. Hence it is well for us to remember that while such transitions would not be possible under the democratic conditions of our day and country, they were not out of harmony with the conditions of their time and place. For instance, we know that Daniel was a Hebrew captive and slave, and yet that he was chosen by Nebuchadnezzar to be one of the rulers of the empire of Babylon. We remember also that Daniel was brought to the king's notice in a very similar manner, namely, by the interpretation of a dream. Professor Sayce says, "It was not an unheard-of thing for a Syrian to be thus raised to the highest offices of the Egyptian State, and in the days of Hyksos' dominion it was naturally easier than when a dynasty of purely native origin was on the throne. . . For many centuries during the Mohammedan age none but a slave could govern Egypt." We are also reminded that in 1852 the prime minister of Persia, the second in rank in the kingdom but first in power, was the son of a donkey driver; and that the Sultan of Turkey once rewarded a poor dentist who relieved him of pain by making him a peer of the realm.

The exaltation of Joseph from the condition of a slave and from a dungeon to be the second person of power in the world suggests to us further the typical character of Joseph's life. Did not our Lord Jesus take a bondsman's form? and did he not enter the great prison-house of death? and was he not suddenly raised up to the throne—to be next to the Father, the Governor of the universe? And did not the experiences of Jesus under God's providence have to do with preparing him for his great work of the future, the blessing of the whole world? And as Joseph saved the lives of the people of Egypt, will not the antitypical Joseph save the lives of the world? While thinking along these lines let us remember, too, how we are invited to be members of the body of Christ, if so be that we suffer with him, that we may also be glorified together. (Rom. 8:17.) With this thought in our minds, the trials, the difficulties, the sufferings of this present time, its afflictions, disappointments, may all be endured with cheerfulness if we have the proper faith—knowing that all things shall work together for good to them that love God, to the called ones according to his purpose.

"UNTO HIM EVERY KNEE SHALL BOW"

When the time came for King Pharaoh to introduce the new governor or prime minister of the empire to the people he first provided for him suitable apparel, to indicate the rank; next, the second state chariot, and, third, that he should be escorted in parade before the people by criers, who should announce his rank and call upon the people to bow the knee—to acknowledge him as the king's representative. How this reminds us of the Apostle's words respecting our Lord Jesus and his high exaltation after his trials were concluded. Paul says, "Wherefore God hath also highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth." (Phil. 2:9, 10.) And while we contemplate this high exaltation of the Master let us not forget that his bride is to be joint-heir with him in all of his glory, honor and immortality, and that the privilege of becoming members of the bride class belongs to the "called, chosen, faithful," the "very elect" of this Gospel age.

If we could but have this in mind continually, what manner of persons would we be in all holy conversation and godliness—how trifling all earthly pleasures and sorrows, all riches and poverty, all weakness and debasement would seem to us! so intense would we be in our desire to make our calling and election sure to those exceeding great and precious promises. Pharaoh gave Joseph a new name, the meaning of which is suggested to be something like—Deliverer from death by the bread of life. We remember how our dear Redeemer said of himself, "I am the bread that came down from heaven." God provided in Jesus the bread of life, by which the whole world may be saved eventually from Adamic death if they but eat of the divine Word, appropriate its lessons and experiences, under the ministry and discipline of the great Redeemer during his glorious kingdom. And all this was considerably illustrated in Joseph's course as the governor of Egypt.

DID JOSEPH ENSLAVE THE EGYPTIANS?

Some have severely criticised Joseph's course in dealing with the people on this occasion, but we find no criticism of it in the Scriptures. His first work was to journey throughout the entire land of Egypt, select suitable sites as granaries, and to give contracts for the building of these. Then throughout the seven years of bountiful harvests he first of all collected from the people their usual tax of one-fifth of the produce for the king. Additionally he bought from the people with the king's money all the surplus grain they could spare and thus laid up vast stores of wheat. When the years of drouth and famine came the people in turn were glad to buy from the government the very same grain that they had previously sold. We have no intimation that an exorbitant price was charged for the wheat, no intimation that advantage was taken of the people.

But after the people had spent their money still the famine prevailed, and Joseph, the governor, purchased their cattle and all the people had, which thus became the property of the king. This was not an ideal condition according to our conception of matters, because it left too much of a centralization of power and authority in the hands of an autocrat; but if we could imagine divinely appointed and divinely guided and divinely willed kings and priests in the world, such an autocratic power would be one of the very greatest blessings imaginable to all the people. Indeed we know through the Scriptures that this will practically be the condition of affairs that will prevail during the Millennial age—that the world will not be asked to vote for its rulers and to determine its laws, but simply be required to obey the great Governor of divine appointment, unto whom every knee must bow and every tongue confess to the glory of God.

Here, then, in Joseph we see another illustration or type of the Christ of glory and the manner in which he will bless the world. Our Redeemer has already laid up in store a complete provision of the bread of life, sufficient for every member of our race. In him was life, and he gave it on our behalf. We who are now accepted as his members, and who at once receive this life by faith when we accept him, and will receive it actually in the first resurrection, are the predecessors of the world in the matter of these blessings. Only the little flock is now being developed, now being fed, now passing from death unto life, through accepting the bread from heaven—only the bride and the virgins, her companions. The great work which God has in mind, and for

which he has appointed our Redeemer, is the work of saving the world, and the time and means for this salvation of the world is the Millennial age, the reign of the kingdom of heaven amongst men.

THE BREAD FROM HEAVEN

During the Millennium the great Provider of the bread of life and his associated bride will dispense to the world, through the agency of the ancient worthies, the bread of life as they will need it and be able to appreciate it. Day by day and year by year, during all that time, the world must bow the knee to the great ruler and representative of Jehovah. And during all that time they will be required to give up one thing after another for the attainment of the eternal life, until finally, at the end of the Millennial age, all who remain—not cut off in the second death—shall have given their property, their all, including themselves, in exchange for the eternal life represented by this living bread that came from heaven, of which if a man eat he shall never die.

The abundance of corn gathered by Joseph typically assures us of the abundance of God's provision for granting eternal life to every member of the human family willing to receive it from the Son upon the terms of loving obedience to the extent of full surrender. While the surrender of the will and of all that we possess to a fellow mortal would be a very dangerous matter indeed, against which we should properly strive, it is not so as respects the Lord. He is the grand exception. To give ourselves wholly and unreservedly to him is to bring to each of us, through his blessing, the peace of God which passeth all understanding, and to have him mould and fashion our characters with all our interests of life to our highest welfare and his glory. What a blessed prospect then is before the world! and how we who by faith eat of this bread in advance, and participate with the antitypical Joseph in all of his trials and sufferings for righteousness' sake, may rejoice in our privilege.

"IF ANY MAN LACK WISDOM LET HIM ASK"

Our golden text should not be forgotten here. Surely we all lack wisdom, and we appreciate our lack the more as we come to clearly and yet more clearly appreciate the lengths and breadths and heights and depths of God's loving provision for us in Christ.

Once life was to us a maze, like as to the remainder of the world,—a round of duties and responsibilities for which we could see no adequate result or reward. We are born, we eat, we drink, we sleep, we learn in the school, we labor, and, to a greater or less extent, we enjoy our life of mingled labor, suffering and pleasure, but appreciate not the purpose of all these. Now, with increasing wisdom from on high, some of us see with the eyes of our understanding the great divine plan of the ages, and the divine purpose and loving-kindness toward us in Christ Jesus, and that we shall be heirs of God and joint-heirs with our Redeemer if so be we suffer with him.

Seeing this has changed the entire current of life for us. Now, indeed, to be living is sublime—full of interest, full of importance. The days, hours, go swiftly by, and we feel them none too many for the grand purposes of God which we see are being accomplished in us and for us, and with which we are in fullest accord and sympathy. Still, we lack wisdom, and the more we gain the more we see we still lack. We need, therefore, to continually go to the fountain of all grace and wisdom and truth, that we may profitably use each experience of life as it comes to us, to the intent that ultimately we may come off conquerors—yea, more than conquerors—through him who loved us and bought us with his precious blood.—Rom. 8:37.

"BLESSED ARE THE MERCIFUL"

Genesis 45:1-15; 50:15-21.—MAY 12.

Golden Text—"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

The climax of Joseph's story is reached in this lesson. Truly no one can read the simple narrative in the Bible and not be blessed by it. The present lesson dates twenty-two years after Joseph came into Egypt a slave. Seven years of bountiful harvests had passed, and the second year of the famine seven had come. If we are inclined to wonder why in all those twenty-two years Joseph had not communicated with his aged father, remembering especially that he had plenty of opportunity for so doing after he became governor of Egypt, let us remember also how particularly his affairs were guided of the Lord, and that quite possibly in this matter he was acting under divine direction. He evidently was expecting his brethren, knowing that the drouth and consequently the famine extended to Palestine and over a wide range of country. Through trusted servants a watch was evidently kept for the Hebrews, anticipating that the famine would drive them to Egypt for supplies. Thus on the arrival of the ten sons of Jacob Joseph was immediately apprised of the fact. They were arrested and brought before him, treated with suspicion and accused of being spies, and put into prison for three days.

Joseph, the governor, addressed them through an interpreter, that he might the more thoroughly conceal himself, and that they might be more frank in their utterances in his presence. He interviewed them after they had spent three days in prison, and heard their admissions the one to the other that their adversity in this matter was esteemed as a judgment from the Lord on account of their wrong course toward their brother twenty-two years previous. He noted that they still remembered his cries as they had put him into the pit to die; he perceived that the matter had made a deep impression upon their minds, and that they were now in a different attitude of heart. He kept one of their number as a hostage and gave the others a small amount of food, bidding them return and, as a proof of their story, to bring with them the younger brother whom they had mentioned, assuring them that with this proof of their sincerity they would be privileged to traffic without interruption.

The brethren properly enough associated their experiences in the dungeon with those of Joseph, and evidently took to heart the lesson of their wrong course. Although in a previous lesson we saw that these men with one exception were murderers in their hearts, we will see further in the present lesson a marked change in their characters. This was brought about perhaps partly by their father's grief over the loss of Joseph, and partly, no doubt, by their own remorse in respect to their wrong doing. Thus an evil deed is not always a precursor of further evil, but sometimes becomes the pivotal or turning point of character. What Christian has not had an experience along this line—that his point of failure, demonstrating his weakness in some particular line of character, has really been to him a valuable lesson, making him the stronger in that particular, the better able to stand future trials and temptations from the same quarter. Thus all of our experiences in life rightly received (even life's stumbling-stones) may prove to be stepping-stones to better things.

TEN VERY CHANGED MEN

On arrival at home their experiences were related to their father Jacob, who now also mourned the loss of Simeon, the hostage, but utterly refused to allow Benjamin to go from him. It was here that Reuben, noting his father's sorrow, offered himself and his children as hostages for the safe return of Benjamin. It was not until the famine pressed them sorely and starvation stared them in the face that Jacob consented to allow Benjamin to go with his brethren to Egypt, upon the assurance of Judah that if anything happened to him he would bear the blame. How evidently these men had learned sympathy from their father during those twenty-two years. Once so indifferent that they brought trouble upon him, they now were willing to pledge their own lives for his comfort. We are to remember that these men were the heads of the tribes of Israel, some of whose children were the most notable in history: for instance Levi was the father of the entire priestly tribe including Moses and Aaron; Judah was the progenitor of David and Solomon and Jesus our Lord. It was evidently a part of the divine purpose to give these men a great lesson in connection with their father, the famine, etc.—a lesson that not only would be beneficial to themselves but have an influence upon all future time.

Arrived back in Egypt from their father's house, the ten brethren were astonished when they were directed to enter the governor's palace. The money for their previous purchase they had found in their sacks when they emptied them, and this they explained to Joseph's steward, saying that they had brought it back with additional money for the purchase of more wheat. Their trepidation was lest it should be claimed that the money was stolen, the penalty for theft under the Egyptian law being slavery. Joseph's steward gave evidence of having to some extent his master's confidence and some knowledge of his religion, for he answered

them kindly, "Peace be unto you: the money returned to you was from the God of your father." He further restored their confidence by bringing Simeon to them at liberty. They washed and prepared for dinner at the governor's house, as they were instructed. What could it all mean?

Farmers, they felt strangely out of place in the palace, and queried why the governor, who had treated them previously as spies, should now treat them so generously. Their astonishment grew momentarily as they noted the peculiarities of the situation: the seats assigned them were in the order of their birth, and when portions were sent from Joseph's separate table they noted that five portions were sent to Benjamin, as indicative of the governor's favor especially upon him. They knew not that the governor, able to understand their tongue, was listening to know whether or not they still were envious, or how they would receive this manifestation of special favor to the younger brother. They stood the test. They showed that their envy was dead, that they rejoiced in their younger brother's favor.

Yet another step of testing was to be taken: the men were allowed to depart with their supplies, but into one of Benjamin's sacks of wheat upon his beast the steward by direction placed the governor's silver cup, and then, ere the men had gotten far from the city, they were overtaken by the palace guard and accused of dishonorable conduct, rendering evil for good in the theft of the "divining cup" of the governor. They all professed their innocence, and declared that if the cup were to be found not only the one who had it should be a slave but the entire company. The search for the cup began with the eldest and concluded with the youngest, Benjamin, the cup being found in his sack. We can well imagine the dismay upon the brethren; they all returned, although the steward said he wanted only the culprit for his slave. How could they face their father Jacob and tell him of this calamity? Returning to the palace the governor, Joseph, was still there. They prostrated before him, and knowing the futility of protestation as to innocence they spoke of the matter as a calamity and resigned themselves to their fate as bondsmen.

The governor replied, "Not so! we of Egypt are not unjust to take you all for bondsmen for one man's fault. Let the guilty one serve, the rest may go free. Return to your home and your families and take with you your wheat." Then it was that Judah, once hard hearted in respect to his brother Joseph and his father Jacob, addressed the governor a most pathetic plea, which for its simplicity and directness and pathos stands out preëminently amongst all the records of history. He detailed to the governor the circumstances connected with the bringing of Benjamin, his father's grief in parting with him, his assurance that it would mean the hastening of his death if anything happened to him, the fact that he, Judah, had become surety for his brother, etc.; then he concludes, "Now, therefore, I pray thee, let thy servant abide instead of the lad as a bondsman to my lord, and let the lad go up with his brethren, for how shall I go up to my father, and the lad be not with me, lest peradventure I shall see the evil that shall come on my father?"—Gen. 44:18-34.

THE SILVER LINING OF THE CLOUD

The final test put upon the brethren by the Lord and by Joseph was met successfully. It was demonstrated that they were changed men, that instead of coldness, indifference and gross brutality, they were tender hearted, sympathetic and willing to suffer one for the other. The time, therefore, had come for the clouds and shadows that had been over them for some time to break away. Joseph, the governor, could refrain himself no longer. He ordered the place cleared of the attendants that he might be alone with his brethren—the matter was too sacred for the eyes of others. The time had come for him to throw off his reserve and reveal himself to them. Alone with them he wept, and his voice shook with emotion as he told them who he was and how their designs against him of twenty-two years before had, under God's providences, been overruled for his good. What wonder that the guilty men trembled now as much or more than ever. What resentment might their brother feel against them? how might he now requite them evil for evil, and send them to the house of bondage or to the dungeon?

But through his tears of joy Joseph spoke graciously to them; and, at first disposed to flee, they gathered to him as he said, "Be not grieved with yourselves, that ye sold me hither; for God sent me before you to preserve life. . . . So now it was not you that sent me hither, but God, and he hath made me a life-giver to Pharaoh. . . . Haste ye and go up to my father and say unto him. Thus saith thy son Joseph, God hath made me lord of all Egypt, come down unto me, tarry not." A more dramatic scene could scarcely be imagined, yet through it all runs the thread of simplicity and honesty, and above all the spirit of love and mercy, which could emanate only from the one great instructor, God, and could be exemplified only by those who have been near to him and received his instructions.

"TENDER HEARTED, FORGIVING ONE ANOTHER"

Had Joseph been a saint of this Gospel age, begotten of the holy Spirit and illuminated thereby through the manifold revelations of the divine purpose and character as we have them in the Bible, his conduct would still be worthy of the very highest type of Christian development. But when we think of the circumstances and conditions under which his character was developed, in a heathen land and with but a small revelation of the divine character and plan, we stand amazed. Do we not properly say to ourselves, while studying this lesson, What manner of persons ought we to be considering our great advantages every way? Would we have proven as noble and generous as Joseph under the same circumstances and conditions? If not, why not, except that we have not made the proper use of the lessons provided us in the school of Christ? And we know that unless we do learn these lessons and develop at heart such a character of mercy and generosity we will not be meet for the inheritance of the saints in light—not be acceptable to the Lord as members of the elect, the bride class.

When sending them home Joseph kissed his brother Benjamin and tarried with him quite a while, the two weeping upon each other's necks. Then came the turn of the other ten brothers. How would he deal with them? Surely he would not manifest the affection of kissing them after the custom of eastern lands, because surely he could not feel toward them a perfect love and good will. But he did kiss every one of them, and since the matter was neither of constraint nor for effect, it evidenced the fact that his heart was full of generosity and loving kindness. "Blessed are the merciful," they are the kind to whom the heavenly Father will be pleased to extend his mercy and his favor. They are the only ones who will be in a proper attitude to receive the great blessing of the kingdom—others not having developed this character for mercy will be unfit for the exaltation whatever may be their portion.

"AM I IN THE PLACE OF GOD?"

Our lesson skips over that part of the narrative which relates to the coming of Jacob and his household in wagons sent for them by the governor of Egypt, with the full knowledge and consent of Pharaoh the king, and how they were settled in the land of Goshen and prospered there. By and by the aged Jacob died in the land of Egypt, but was taken for burial back into Palestine. The funeral over, Joseph's brethren were in some trepidation. Joseph's course in rendering so much good in return for so much evil seemed so unnatural that they feared that it was only a temporary matter for their father's sake, and that now since his death they would be entirely out of favor with the governor. They came to Joseph again and, apologizing for the past, asked assurances of his forgiveness, telling him they were the servants of God and that they were quite willing to be Joseph's servants also. Note the noble answer they got:—"Fear not: for am I in the place of God? But as for you, ye meant evil against me, but God meant it for good, to bring it to pass as it is this day, to save much people alive. Now, therefore, fear ye not; I will nourish you and your little ones," and he comforted them, speaking kindly to them.

Generous Joseph! Not a complaint, not a bitter word, only excuses for their villainy. Since the matter had worked out good why should he think evil of the agencies or agents which God had permitted and used? His expression, "Am I in the place of God?" signifies, Is it for me to judge you or attempt to punish you in any manner? Is it not God alone to whom you have responsibility in this matter? and if you can make the matter right with him it already is right with me, for vengeance belongeth unto the Lord and not to his creatures, all of whom are more or less imperfect in one way or another.

Let us apply this lesson each to himself, not only as respects the brotherhood in the church of God but also in regard to the dealings with our brethren in the flesh and with our neighbors. What matters it to us whether they meant us evil or meant us good, have we not God's assurance that all things are working together for good to them that love him—to the called ones according to his purpose? And this being the case, why should we have the slightest anger or resentment against the persons or instrumentalities in any way used of the Lord in connection with our affairs. Those who thus trust in the Lord, and they only, are able to properly view and meet the affairs of life, and they alone are able

to rejoice in tribulation, in persecution, in suffering for righteousness' sake, because they know, as the Apostle assures us, that all these things are working out for them a far more exceeding and eternal weight of glory, and that present difficulties and trials are not worthy to be compared with the glories that shall be revealed in us by and by—when we with our dear Redeemer shall sit upon the throne of earth for the blessing of all the families of the earth.

"THE SPIRIT OF PRAYER AND SUPPLICATION"

If the story of Joseph, his sufferings and exaltation to power as the governor of Egypt next to the king, represents the story of Jesus and all those who follow in his footsteps in the narrow way of self sacrifice and suffering, incidental to their exaltation to power in the kingdom of God under the whole heavens; and if the preparation and afterward the distribution of the wheat, the bread of Egypt, for the saving of the lives of that whole people represents well the blessings and glorious opportunities that are to come to the world of mankind during the Millennial age through the glorified Redeemer, it does not seem amiss to suppose that Joseph's eleven brethren are somewhat typical also. We are to remember that it was his own that received Jesus, not those who cried, "Crucify him, his blood be upon us and upon our children."

We perceive that in the Lord's providence that nation has passed through severe experiences and ordeals since. We may hope that these are proving beneficial, and that ere long the famine for the Word of the Lord will reach them and cause them to come to the great Governor for the bread of life. The Scriptures intimate that this will be the time of "Jacob's trouble" (Jer. 30:7), but he will be delivered out of it. The Apostle assures us of the same, saying that God's gifts and callings he will not repent of or alter, and that ultimately the natural Israelite shall obtain mercy through the favor of the spiritual Israelite. (Rom. 11:30, 31.) The Prophet (Zech. 12:10) takes up the theme, and tells us of how they shall yet look upon him whom they have pierced, and how they shall mourn as these brethren mourned, and how then the Lord will pour upon them the spirit of prayer and supplication, and upon their manifestation of repentance his forgiveness, and how ultimately their sins and iniquities he will remember no more—that instead he will be very gracious to them and kiss them.

We close this lesson with the Apostle Paul's exhortation of our golden text, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The more we each realize our own indebtedness to the Lord for the forgiveness of our sins and for our adoption into his family and for the blessings that come to us as the sons of God, the more should we seek to copy after his glorious character and be copies of our dear Redeemer, the essence of whose character is nothing less than justice to every one—with as much additional of love and mercy as we can possibly attain to. The larger our attainments of this God-like quality the more pleasing we will be in the Father's sight and the better fitted for joint-heirship in the heavenly kingdom, in the dispensing of the bread of life to all the world of mankind.

He who sees not these things and follows not this course according to the Apostle's word is blind and cannot see afar off—cannot see and appreciate the blessings which the Lord has promised to those who faithfully copy him. Those who do see, find the eyes of their understanding opening more widely day by day to the lengths and breadths and heights and depths of the love of God which passeth understanding; and to make this progress in joyful appreciation of our benefactor, our Lord assures us means a corresponding growth in benevolence, kindness, gentleness and mercy to those with whom we have to do. While this rule must obtain, especially in the household of faith, it will also extend not only to our own immediate relationship in the flesh, but also to our neighbors and friends—yea to our enemies and to the brute creation. All of these will more and more realize the changing of our characters and dispositions, and it will be to their general blessing as well as to our joy.

BEHIND A FROWNING PROVIDENCE

Exodus 1:1-14.—MAY 19.

Golden Text—"Then they cried unto the Lord in their trouble, and he saved them out of their distress."—Psa. 107:13.

Our present lesson treats of the virtual enslavement of the nation of Israel and their tribulations connected therewith. Our preceding lesson showed Joseph the governor of all Egypt, and the coming of his father Jacob and his entire household to live in the land of Goshen, a portion of Egypt well suited to herdsmen. This, we are informed, was with the full knowledge and consent of the reigning monarch. The entire family of Jacob, surnamed Israel, at this time consisted of seventy souls, persons, but since these are all said to have come out of the loins of Jacob, we are to understand that the actual number exceeded seventy perhaps considerably, the additional persons being probably wives and servants.

The record (v. 6) that Joseph died, and all his brethren, and all that generation, seems to cover a lapse of considerable time, since Joseph himself lived seventy-three years after the coming of his father and brethren to dwell in Egypt, and apparently until his death Joseph was the governor—next to the king. Meantime the Israelites under special divine providence multiplied greatly. The number of adjectives used to express this increase intimates that the writer recognized the multiplication as abnormal, miraculous. He declares (1) they were "fruitful," that is prolific; (2) they "increased abundantly;" (3) they "multiplied;" (4) "waxed exceeding mighty;" (5) "the land [Goshen] was filled with them."

ANOTHER KING WHO KNEW NOT JOSEPH

From the time Jacob entered Egypt until the exodus was two hundred and fifteen years, and the wonderful increase is shown by the statement of Numbers 1:45, 46 that the Israelites, exclusive of the tribe of Levi, numbered 603,550 of twenty years old and upward, capable of military duty. These figures imply a total number, including women and children, of some two or three million persons. This was at a time when there arose a new king which knew not Joseph. Excavations made in Egypt show that it was about this time that the government of Egypt was revolutionized. In Joseph's time, and for quite a while before, it had been governed by what were known as the Hyksos or shepherd kings—supposed to have been invaders and not of pure Egyptian stock. The revolution brought in a change of dynasty, supposed to have been commenced with Rameses I. It is quite generally claimed amongst scholars that Rameses II. was the Pharaoh who specially harried the Israelites in the endeavor to prevent their increase in numbers and influence, and his son Menephtah I. is supposed to have been the Pharaoh reigning at the time of the exodus of the Israelites.

The change of dynasty brought the change of ambitions and methods, and Rameses II. is credited with having been the most wonderful builder of great edifices of his time. It is doubtless in connection with these expensive public improvements that the Israelites were so rigorously treated. The method employed was not that of chattel slavery, as was practised in the United States and elsewhere until recently, but a slavery of a different kind: Solomon similarly oppressed the Israelites, though not with the same degree of severity and rigor, in conjunction with the building of his palace, the public roads, temple, etc. The method was to demand a certain percentage of the younger, stronger, vigorous males to serve without pay and on very scanty rations in the work on the public buildings, cities, etc. The same method is today employed in some parts of Africa, particularly by the Portuguese, who taking possession of certain portions of the dark continent, demand a certain amount of service from the natives, who are marched off in bands as slaves and hired out for a period of time to the gold and diamond industries without pay except the plainest food. The sum paid by the miners to the Portuguese government for the use of these poor creatures is credited up as taxes for defraying the expenses of their oppressors.

ISRAEL PERSECUTED YET PROSPERED

King Rameses II. was evidently a very ambitious man who feared and prepared for wars with his neighbors, to the north and east especially. Hence he built fortified cities, "store cities," where food and implements, chariots, etc., were held in readiness for use on emergency for repelling foes expected from that quarter. The land of Goshen inhabited by the Israelites, was in the same general direction, and this presented a double cause for fear. The Israelites held aloof from the Egyptians, not intermarrying or otherwise amalgamating. They were animated by certain hopes of their own future greatness, of which, no doubt, they sometimes boasted. What should be done with this people? was the query of Rameses II. Although the Egyptians were more numerous, the king is repre-

sented as saying, "They be mightier than we." Dwelling largely with their flocks and herds in the open air they were probably a stronger, more rugged race than the Egyptians. Even to the present time the natural seed of Abraham seem to have the Lord's blessing upon them physically in good degree. The king did not meditate driving the Israelites out of Goshen—no! that might prove a troublesome and expensive operation. Besides, he was shrewd enough to realize that if he could use that people as his slaves they would do much for the enrichment of the Egyptians by furnishing labor at the mere nominal cost of the commonest sustenance.

The first step was to take the most rugged from their homes and families for service in the Egyptian public works under taskmasters who were directed to work them so hard as to make their lives burdensome—to wear them out or drive them to suicide. In Central Africa quite a great many of the natives impressed into public service after this manner have been known to commit suicide rather than continue their toil unrewarded. But the increase of the Israelites continued more and more, and Rameses II., fearful of trouble with them, commanded the midwives to murder all the male children at birth. Not succeeding in this, he displayed far more cruelty than the notorious Herod, who slaughtered the babes of Bethlehem, for Rameses II. commanded every parent to slaughter his own male children, and held responsible all who failed so to do. It was under these trying conditions, we remember, that Moses was born, and it was this rigorous law that prevented his parents from rearing him at home, as their own lives would have paid the penalty of the preservation of his. Apparently, in spite of everything that the king did, the Israelites flourished, and this persecution, we remember, continued until Moses was eighty years of age, and as God's representative delivered the people.

CORROBORATIONS OF THE BIBLE NARRATIVE

In confirmation of the Bible record, in recent times the ruins of the city of Pithom have been discovered and it corresponds exactly to what should be expected. It evidently was a large warehouse, and apparently its only openings were at the top. Scholars describe the city thus:—

"Pithom was discovered in 1883—4 by M. Naville, near the Suez canal, and about twelve miles west of Ismalia. The town is altogether square, enclosed by a great wall 22 feet high and measuring 600 feet around each side. The area contained within the wall is estimated at about ten acres. Nearly the whole of its space is occupied by solidly built square chambers divided one from the other by brick walls from eight to ten feet thick unpierced by window or door or opening of any kind. The access to these chambers was from the top. Granite statues were found representing Rameses II. Amongst the inscriptions occurred the name of the city, Pi-Tum (Pithum) meaning 'the house of Tum,' the Egyptian god of the setting sun. An unfinished temple of Tum was also found. Specimens of the brick can be found in the British Museum and the Metropolitan Museum in New York. They are usually four to eight inches square and one and a half to two inches thick, unbaked, but very hard. An especial confirmation of the Bible story, and proof that this is one of the very cities that the Hebrews built, is the fact that the lower courses of these walls and for some distance up are of well-made brick with chopped straw in them; but higher up the courses of brick are not so good the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes and water plants baked in the mud."—Exodus 5;6-18.

THE VALUE OF THESE EXPERIENCES

Whoever regards these experiences of Abraham's posterity as amongst the ordinary vicissitudes of life to which all mankind are subject, makes a mistake. To rightly understand the history of Israel we must remember that the divine purposes as represented in the Oath-Bound Covenant made with Abraham were behind and intermingled with all of Israel's experiences. And more than this, the natural seed of Abraham were to furnish a type, illustration, picture, of the experiences of spiritual Israel on a higher plane. Looking first at the effect of the bondage and tribulation upon natural Israel we can readily surmise that they served to make that people of much stronger character than they otherwise would have been. To be a subject race would undoubtedly help to develop, in many at least, a humility of mind which was markedly illustrated in the person of Moses, who is declared to have been the meekest man in all the earth.

Furthermore, their tribulations would tend to bind them in sympathy more closely together as one nation, one people. Additionally their rigorous treatment as slaves would impress upon them more than ever their Abrahamic heritage in the promise of the Lord that they should be a great people and ultimately be used of him in the blessing of all the nations of the earth. This properly enough led them, as we read, to cry unto the Lord in their sore distress. Who can estimate the value of these lessons given to this nation at the very beginning of its existence—a nation from which the Lord designed to develop some of his chosen servants, amongst whom would be the Messiah himself and his chosen apostles, the foundation of the new dispensation, spiritual Israel. Well has the poet said that behind a frowning providence God hides a smiling face. The Israelites had an experience of this kind: for a time divine favor was hidden from them, but the Lord was merely waiting for the appropriate time to be gracious to them, in a time and in a manner that would be most favorable to them and most in accord with his own arrangements for the blessing of themselves and all mankind.

The Psalmist in the golden text touched the vital point of Israel's experiences. Before being used of the Lord and prepared for further great things at his hand Israel needed to learn dependence upon him. And not only they but all of us have learned that trouble is a great teacher: that it appeals to the heart far more than does prosperity; that it points us to the Lord as the great care-taker. The Prophet has declared that before he was afflicted he went astray; and similarly Israel evidently would have been far more astray if deprived of the tribulations which led them to call on the Lord, and which brought to them his deliverance out of their distresses at the hands of Moses, the mediator of the Law covenant.

LESSONS FOR SPIRITUAL ISRAELITES

Very similar are the lessons which the spiritual Israelites are day by day receiving individually in the great school of experience. How often does the Lord allow Egypt, the world, to oppress those who are his. This oppression sometimes comes along financial lines and sometimes socially. It is sometimes severest in the home, at other times in the shop. The great oppressor typified by Pharaoh is Satan. He is the great taskmaster. To what an extent he has gained a power over the flesh of those who are trusting in the Lord alone for deliverance! And who will doubt that the great adversary's special attacks are not upon the world and the wicked, but upon those who are the Lord's peculiar people, upon those who are his jewels, who have made a covenant with him by sacrifice, and whose deliverance at the hands of the antitypical Moses, Christ, he has promised. Hearken to the Master's words, which assure us that in all of our tribulations we may reckon on his sympathy and loving interest and his power to make all things work together for our good. Let us give attention, too, to the prayer he taught us, "Abandon us not in temptation, but deliver us from the evil one." And again the Apostle's assurance that he will not suffer us to be tempted above that we are able, but with every temptation will provide a way of escape.

As the effect of Israel's tribulation was to turn their hearts toward the Lord and to lead them to cry out for his promised assistance, so all of our trying experiences with the world, the flesh and the adversary and the bondage of sin and death—all these appeal to the new creatures in Christ who have the Father's promise. All this leads us more and more to look unto the Lord from whom cometh our help, and to wait for his Son from heaven, and to expect the deliverance of the groaning creation at his second advent. Is it not true, then, that present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby? And if as true Israelites we have confidence in the Abrahamic promise, we have it, as the Apostle describes, as an anchor to our souls both sure and steadfast, entering into that which is beyond the veil, whither our forerunner is entered for us—and made atonement for us —and from whence he provides us the blessed deliverance which we hope soon to experience in the resurrection change, when in a moment, the twinkling of an eye, we shall be made like him, see him as he is and share his glory.

Soon shall restitution glory
Bring to earth a blessed rest;
And the poor and faint and weary
Shall be lifted up and blest.

Just beyond the coming trouble
See the reigning Prince of Peace!
Lo! God's kingdom now is coming,
And oppression soon must cease.

VIEWS FROM THE WATCH TOWER

STATE CHURCHES IN DISRUPTION

The State Churches—religious institutions supported by the general government—owed their beginning to the theories of antichrist, when Satan, the great deceiver who beguiled mother Eve, in the third century beguiled the majority of those who believed in Christ. The deceptive theory by which he accomplished this was that the church had misunderstood the teachings of the Lord and of the apostles respecting the second coming of Christ and the establishment of the kingdom of God at that time. Satan's new theory was that God had laid this responsible work upon the shoulders of the church now—not waiting for the second coming of Jesus; that it was the duty of the church to convert the world, and that then Christ would come and approve the work. The theory further was that this conversion of the world at the hands of the church was to be accomplished by a vice-gerent of Christ—that is to say, that the Lord would select from amongst the clergy one who would represent Jesus and reign in his stead; and others (cardinals, bishops, etc.) would represent the apostles and faithful of the "little flock," who were promised a share in the kingdom. The theory gradually developed, and in the fourth century the Bishop of Rome was recognized as the head of the church and Christ's vicegerent or reigning representative in the world, and to himself about that time he gathered the "Sacred College," or "little flock," composed of cardinals.

From that time on, quietly, the people were instructed to regard the Pope as the king of the world, God's representative, Christ's vicegerent, and the head over all kings and princes. As this idea prevailed amongst the people they were taught to look to the popes for their approval of kings and princes and laws, until finally a wonderful power was built up, and any king or prince out of accord with the Papacy could very easily be dispossessed of all authority. Another, having the papal sanction, would make war upon him; and the people, believing that the papal sanction meant the divine sanction, would support the papal decree. It was under these conditions that the public government was required to set aside from the public revenues money for the support of Roman Catholic churches and ministers throughout their domains.

This custom, once universal throughout Europe, received a severe shock, a set-back, in Reformation times. But the kings and princes supporting the Reformation movement, wishing to have some religious or spiritual approval to sanction their authority in the minds of the people, voluntarily accepted the Reformers and their approval as instead of the papal sanction. Thus it was that Reformed churches in Great Britain, Sweden, Norway, Denmark, Germany and Switzerland were organized and became Protestant state churches as thoroughly as they had previously been Roman Catholic state churches. The principle was the same—it was merely a different church which was now supported. Roman Catholic dominion still prevails in Italy, Hungary, Spain, Portugal and, until very recently, in France. These governments, authorized by the Papacy, supporting the Papacy financially, have been known as Christian governments, and they in turn have inscribed upon their coins and in their official documents that they reign over the people by the grace of God (indicated to them through the Papacy). Similarly the Protestant countries above named, carrying the state church idea with them, are known as kingdoms of God, and they also on their coins and in their official documents declare that their kings and princes reign by the grace of God, as indicated through their recognition by the Reformers and by their support of the church.

In some countries, particularly in Germany, all religions are recognized by the State, and a provision made for salaries to pastors and teachers, whether Lutheran, Roman Catholic, Presbyterian, Methodist, Jews, or what not—so long as a congregation of German people, recognized by the government as a denomination, desire such ministers.

Now, however, we are coming to a time of general disruption along these lines. The people are getting awake to the fact that the kings and princes are reigning under a law of selfishness instead of under a divine code and authorization. They are learning, too, gradually, that a majority of ministers are preaching and teaching as a matter of business, and with a view to getting as much as possible of the butter of honor of men and salary along with their daily bread. Popular government is consequently tending more to the thought that those who believe certain doctrines should pay for them, and that the public should not be taxed for its religion, which should be free and should be provided by those in accord with the promulgated tenets. This is the program followed in the United States, and the progress of this country in every way has been a wonderful lesson to the people of other countries, who in various ways are seeking to copy our methods, thus corroborating the thought set forth by Bartholdi's Statue of Liberty, that personified in this nation Liberty is enlightening the world.

Word comes from various quarters of Europe to the effect that church and state union is threatened with dissolution. In Great Britain, in Sweden, in Switzerland, in Spain, the matter is being actively discussed, and the indication is that the accomplishment will not be far off, while in France there is a great turmoil through the dissolution of the Roman Catholic Concordat or agreement with the French government by which now the French are free from all State support so far as Roman Catholic and all other religious systems are concerned.

THE SITUATION IN FRANCE

At the time of the French Revolution all the church property of France was confiscated, but in 1801 Napoleon Bonaparte entered into an agreement with Pope Pius VII., long known as the Concordat. It is this Concordat or agreement that has just been dissolved in France, and which returns to the care of the people all of the church property, which is presumed to be theirs because it was built at their expense.

Under the terms of the Concordat the French government became responsible for the maintenance of the clergy and the churches, and the clergy were recognized as civil servants of the French nation. French bishops and others of the Roman Catholic clergy could be appointed only by the approval of the government. Thus the Catholic Church was completely under state control. The Papacy, naturally enough, did not very highly appreciate this arrangement, which placed her interests so much in the hands of the French government, and consequently there was continual friction, the clergy striving in various ways to ignore their responsibility to the government, and the Papacy seeking more and more to maintain the control of the clergy and to oppose any and every interest and matter in the French government that seemed to be inimical to Roman Catholic interests. The light of our day upon every subject strained this relationship more and more, and the intriguing on the part of the Jesuits against the Republic and in favor of a monarchy—esteemed to be more desirable for the Papacy's interests—had the effect of leading the government in 1881 to endeavor to expel the Jesuits and to control other Roman Catholic orders, with a view to the protection of the interests of the Republic, the foes of which they were realized to be. The movement was only partly successful because of the blindness of the people to the real situation. Not until the beginning of the present century did the government have a sufficient support from the people to take its stand—to resent papal influence in its affairs.

On December 11, 1905, the French Congress passed a bill which provided for the separation of church and state, but giving one year during which the churches could make their arrangements for conforming to the law. Meantime inventories of all the church paraphernalia were made, and everything was prepared for the proper taking over of the property for the state on December 11, 1906. The essence of this law set forth that the state should no longer provide for the salaries of the clergy nor for the expenses of religious services, and that thenceforth the use of the church edifices and equipments would be for the people—that no foreign religious power such as the Papacy would be recognized. On these terms all who desired to use the church buildings were invited to organize congregations, whose representatives or trustees would be dealt with by the government, and receive the right or permission to use the buildings for religious purposes. These trustees would be answerable to the government for the proper use of the buildings. Thus the churches of France would have been put practically on the same basis or footing as the churches in the United States, except that here the title-deeds may be in the name of the Pope, while a congregation not in harmony with the Pope or head or the holder of the title could be legally expelled; whereas under the new laws of France each congregation is independent and cannot be expelled from the church edifice or by order of presbyteries or synods or bishops or the Pope, since the title deed is in the government, by which the possession is guaranteed to the congregation. This feature of the law really places religion in France upon the most independent plane imaginable, permitting the con-

gregation to formulate its own creed, and if desirable to change the same from time to time.

The law provided that if its terms were not met by December 11, 1906, the churches should be closed and the property confiscated to the state. After this law was framed, about a year ago, the Pope condemned it, but gave no positive instructions as to procedure; and matters standing thus, the French government, just before the law went into effect, to avoid a conflict with the Papacy, announced that regular services might be continued another year if the congregations would comply with the law of 1881, which required application to the police department for the privilege of holding services, and a declaration of loyalty to the government. But just before the law was to go into effect the Pope precipitated matters by issuing an encyclical instructing all the priests and church-wardens to abstain from any declaration or application to the authorities.

This was esteemed by the French government an attempt on the Pope's part to intermeddle with its affairs and an endeavor to black the laws of France—an incitement of the French people to rebellion against the laws of their country. Consequently the government took prompt steps, and in resentment of the interference deported the papal representative at Paris, and gave orders that bishops or priests or others who attempted either by word or act to interfere with the execution of the law should be placed under arrest. Thus the dissolution of church and state arrangements in France was effected without special disorder, though the Pope and his representatives in a quiet way, so as not to become amenable to the law, are seeking still to arouse the people to resentment against the government by refusing to perform various acts and functions which Catholics are led to believe are all important and to be performed only by the clergy, viz., baptism, rites for the dead, etc., etc. Evidently the time when the Pope could overthrow governments by giving a hint to the people through the clergy is about past.

It is high time that these unscriptural unions of church and state come to an end. They were built upon fraud to begin with, and have prospered through frauds continually. As God never authorized the Pope to be the vicegerent of Jesus, never authorized his reign upon earth over kingdoms and peoples, never authorized him to set prince against prince and to cause awful bloodshed for the maintenance of papal influence, and never authorized the governments recognized by Papacy to call themselves Christendom (Christ's kingdom), and as the Protestant unions of church and state had no more authority than the papal, it is well that all of these human institutions go down, that the shackles of superstition should be broken, and the people should be the better prepared to learn that all the kingdoms of this world are man-made and selfish in origin and practice, and that the kingdom of God's dear Son, the Millennial kingdom, which will shortly be inaugurated, will be the only rightful spiritual empire to have control of all the affairs of the world of mankind. Its control of human destinies will be to the advantage of every creature—to lift them up, to set them free from superstition and by restitution processes to bring back into harmony with God and into the divine likeness all who will obey the great King of that day. O Lord, thy kingdom come; thy will be done on earth as it is in heaven.

OPPORTUNITIES FOR THE TRUTH IN FRANCE

At this distance it would appear that the present crisis in religious affairs in France would be a most favorable opportunity for the presentation of the truth amongst the people of that land. While Protestants there are very few, undoubtedly there are many Catholics who are generally enlightened and now being set free from their superstitious reverence for Romanism. These as well as the Protestants should be ready for the glorious message of the Millennial kingdom and the better government, spiritual and temporal, which the Lord is providing and which shortly will be established. We would like to encourage the dear friends of the truth under such conditions to be vigilant for the use of every opportunity—to go forward in the name and strength of the Lord with holy courage, to lift high the light and the royal banner. Similarly conditions are growing more favorable in Italy and Austria and Hungary. He that reapeth receiveth wages, and each one desiring to reap should first see what lies nearest to his hand and in which department of the service he could most effectively and most economically enlist his talents. "He that reapeth receiveth wages and gathereth fruit unto life eternal." —John 4:36.

FILTHINESS OF FLESH AND SPIRIT

"Having therefore this promise, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—2 Cor. 7:1.

We are not to understand the Apostle here to mean that we are to cleanse ourselves from the condemnation of original sin. Time and again the Apostle Paul and all the writers of the New Testament reiterate in various forms the declaration that by the deeds of the law no flesh can be justified in God's sight. This signifies that nothing that we can do can enable us to live perfectly, even if original sin were cancelled for us; hence it would be a still greater impossibility for us not only to live perfectly now but to accumulate a merit which would cancel for us our share in the original transgression. On the contrary, the Scriptures with united voice declare that only by the shedding of blood could there come a remission of original sin—that only "by his stripes are we healed:" that the "Lord laid on him [Jesus] the iniquity of us all," "He died the just for the unjust that he might bring us to God," and that by virtue of his sacrifice for our sins we are made acceptable with God, and the condemnation against us as members of Adam's race is set aside that we may have a new start. (Heb. 9:22; Isa. 53:5, 6; 1 Pet. 3:18.) Not only so, but knowing that in our fallen flesh dwelleth no perfection, the Lord has graciously arranged to cover all our blemishes that are of heredity and not of intention, not of our willing. Thus we have what is Scripturally known as justification by or through faith in the great atonement which God has effected through the death of his Son.

It is this class, already justified "through faith in his blood" (Rom. 3:25), that the Apostle addresses in the words of our text—urging them to cleanse themselves from all filthiness of the flesh and the spirit. What does he mean? If we were cleansed by faith in Christ why address us thus along the line of works of our own for our own cleansing? We reply that our justification by faith was granted to us as the basis for our consecration to God as disciples of Jesus, as "followers of the Lamb." None were thus accepted unless in their hearts they turned from sin, desiring to be in harmony with God and his righteousness. Their consecration to God on the basis of their justification signified that they had not only turned from sin but that they had united their hearts and lives with Jesus—that they had enlisted under him as the Captain of their salvation, to fight the good fight against sin in its every form, within and without, under his guidance and direction. Should these now after enlisting rest content and do no fighting against sin, either in their own mortal bodies or in their surroundings, it would be an indication that they had not the spirit of Christ, which calls to mind the declaration of the Apostle, "If any man have not the spirit of Christ he is none of his."—Rom. 8:9.

"FIGHTING THE GOOD FIGHT"

We see then that it is God's will concerning us that we should do more than renounce sin in our minds—we are to give our hearts to the Lord, desiring fellowship with him: we are to be imbued with his spirit of opposition to sin, so that as new creatures we will fight the good fight of faith against the adversary and the world's spirit of selfishness, and against the weaknesses and blemishes and sinwardness of our own mortal bodies. These were the conditions of our enlistment, the conditions under which we were accepted of the Lord, and we must fight this fight of faith, as the Apostle says, if we would lay hold upon eternal life—if we would ever get the great reward of glory, honor and immortality with our Captain. Our text does not relate to our resistance of the adversary and the world, but confines itself to our dealings with ourselves, which certainly is our chief concern, our chief battle—he who rules his own spirit, his own mind, is a greater soldier, a greater hero, than he that captures a city in literal warfare. This is the Lord's estimation of the matter, and hence should be ours.—Prov. 16:32.

The Lord requires such a demonstration on our part—of activity against the motions of sin in our flesh, in our minds, as a demonstration that the new creature is alive to the responsibilities of its conduct as a soldier of the cross, and additionally because he has decreed that none shall be of the little flock of joint-heirs with his Son who do not in these respects of loyalty to the Father and to righteousness and opposition to sin demonstrate their heart-likeness to Jesus. The Apostle affirms this, saying that we are "predestinated to be conformed to the image of his Son." (Rom. 8:29.) Whoever refuses or neglects the development of such a character-

likeness or copy of Christ's mind, disposition, is refusing or neglecting the only terms and conditions on which he may hope to make his calling and election sure to a place in the kingdom class. In view of this how zealously we should strive to fulfill the urgent admonition of the Apostle—to demonstrate and to increase to fervency our love for righteousness, for truth, for all the ways of the Lord, by opposition to sin, especially in our own bodies, cleansing ourselves of all filthiness of the flesh and of the spirit (mind).

FILTHINESS OF THE MIND

The cleansing of our minds is far more important than the cleansing of our flesh, because we might succeed measurably in cleansing the flesh while the mind might still be impure. In such a case we would remember the Pharisees whom the Lord rebuked, saying, Ye make clean the outside of the cup or platter, but within are full of all manner of uncleanness, impurity. (Matt. 23:25.) Out of the mind proceedeth evil thoughts, as the Apostle declares, and these evil thoughts, these wrong conceptions, have to do with all the filthiness of the flesh. It is mainly, therefore, to the mind that the Lord appeals throughout his Word during this Gospel age. He invites us first of all to set our hearts right, our wills, and then having done this to allow the new will to rule our minds, and thus the new will through the cleansed mind institutes a rule and order and purification of the flesh.

Were we perfect there would be little difficulty in ruling our minds and our bodies as soon as the will had been fixed for righteousness; but six thousand years of falling from the image and likeness of God have wrought great havoc in us all. Hence, as the Apostle declares, "In my flesh dwelleth no perfection;" and again, "We cannot do the things that we would;" and again, "The spirit [here the new creature, the will] indeed is willing, but the flesh [the old nature, mental and physical] is weak." (Rom. 7:18; Gal. 5:17; Matt. 26:41.) This discrepancy between the new will, the new mind, and the mind of the flesh and the flesh itself, both reckoned as dead but really quite alive, requiring continual vigilance to restrain them and keep them in line with the new creature's intentions, means quite a fight, and success in this fight means a victory, and victory in this fight is what the Lord proposes to reward with the special honors and blessings proffered during this Gospel age. It is quite unnecessary here to detail the various forms which this filthiness of the mind may assume—all of them selfish, all of them more or less degraded, all of them tending downward, and hence in opposition to the resolutions and covenants of the new mind, the new creature. A part of this filthiness of the mind is selfishness, which frequently is so mean as to be ashamed of itself, to seek to hide itself under various pretexts of generosity, etc., and by outward ostentation, gifts, etc. Other features of the filthiness of the mind are jealousy, covetousness, ambition. These various forms of selfishness are all to be recognized, as the Apostle declares, as of evil origin, works of the flesh and of the devil. Lasciviousness or sensuality is a further part of this filthiness —another form of selfishness or love of self-indulgence. With all of these conditions of the mind, the new creature should be in opposition to the extent of despising them, fighting against them, destroying them.

"FILTHINESS OF THE FLESH"

Although, as our Lord's words intimate, an outward cleansing of the flesh and making clean of the outside of the cup would not prove a purity within of the mind, of the heart, the proposition is reversely true that outward filthiness does indicate a filthiness of the mind, because the mind controls, and if it were purified the result would be a cleaning up of the outside. Indeed we may be pretty sure that the love for the approval of others would lead almost everyone to keep his externals, seen by men, fully up to the standard of his mind if not above it. It is easier to cleanse the flesh than to cleanse the spirit, the mind. The Apostle's urgent exhortation is that all who are the Lord's people should cleanse themselves of all filthiness of the flesh and of the spirit.

A brother once said to us, "How does it come that the reading of MILLENNIAL DAWN affected my outward life as nothing else ever did? I used to drink in moderation, I used to smoke immoderately, occasionally I played a game of cards with the rector of the Episcopal Church to which I was attached, I chewed tobacco, and occasionally used strong language, of which I am now ashamed. My friends gave me tracts and booklets on smoking and on the use of intoxicating liquors, but they had no weight with me. I replied, in substance, 'Mind your own business, I am able to take care of myself.' But after reading MILLENNIAL DAWN a change took place. I gave up all those things of which before I had not been ashamed. They all appeared in a new light— as unworthy of me as a son of God and follower of the Lamb. Now the strange thing to me is this: I looked all through the DAWNS to see what I had read there that had influenced me thus, and to my surprise I could find no condemnation of the things I had renounced. Now my question is, How does it come that the book which says nothing on this subject has had such a powerful influence over me, while the other books which said much on the subject had no influence?"

We replied, "Brother, the DAWN is merely a restatement of the Bible itself and puts matters in the Bible way. Hence it did not ask you as a new creature to lop off some of the unsightly branches of your fallen disposition, but it did hand you the axe of truth and suggest to you that you cut down the whole tree, branches and all, pointing out to you that the new creature would live and flourish and finally be perfected only as it would master the old nature and thus become "more than conqueror," and be counted worthy of a share in the kingdom, because of its character-likeness to our Lord.—Luke 3:9.

THE CLEANSING POWER

Does some one say that it requires great strength of character, great power of the will, to cleanse our minds and our flesh? We answer, Yes, and that is exactly what the Lord seeks to develop in us. All of his joint-heirs in the kingdom will be found to be strong characters, and that because of the development of character in the present time in the conflicts with the flesh. Does some one else suggest that with the cravings of the flesh such a victory is impossible? We reply that the Apostle's words do not indicate that the flesh will be made absolutely pure and perfect. His suggestion is that it may be cleansed of its filthiness—so that everything coarse, rude, slovenly, dirty, filthy in thought or in deed, in mind or in person, would be reprehensible to us, offensive. Moreover, we gain this desirable and glorious condition not suddenly but gradually. The cleansing process must begin at once, but it will continue until our latest breath, for although we can and do quickly become pure in heart, pure in intention, pure in our wills, it certainly does require time to accomplish the purification of the mind and the flesh. The power which begins this cleansing, which continues it acceptably in the Lord's sight, is the new will; and this very fight against sin and uncleanness strengthens the will so that each victory makes it more ready and more capable for the next conflict. By use our wills grow stronger. Hence the necessity not only of a thorough consecration at the beginning, but the necessity also for keeping this in memory, that the will may always be firm, prompt, unflinching as respects loyalty to God, righteousness, truth, holiness, love.

"GOD WORKETH IN YOU"

The Apostle elsewhere declares along this line, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." (Phil. 2:12, 13.) We have just been considering how we should work out our salvation, that the new will must hold its dominating influence over the fleshly mind and body (reckoned dead) in order to gain our ultimate victory. But now we inquire, How does God work in us to will and do his good pleasure? We answer that he strengthens our new minds, our consecrated wills, by revealing to us more and more clearly the significance of the exceeding great and precious promises of his Word. Thus is the power of God exercised toward all those who are his through his Word, through his providences, through the brethren in whom he has already worked, and a part of whose business it is as his representatives to build one another up in the most holy faith, and to assist one another in the cleansing of the flesh and the spirit.

This thought is brought out in the context. We quote, "What part hath a believer with an unbeliever, and what agreement hath a temple of God with idols? For we are the temple of the living God, even as God said, 'I will dwell in them and work in them: and I will be their God and they shall be my people.' Wherefore come ye out from among them [the untrue, the unbelieving, the unclean] and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be to you a father. And ye shall be to me sons and daughters, saith the Lord Almighty."—2 Cor. 6:15-18.

Now notice the Apostle's argument—"Having, therefore, this hope, dearly beloved, let us cleanse ourselves." Ah, yes! there is a promise in these words, "the power of God unto salvation to everyone that believeth"—the power of God that, in proportion as it is received into good and honest hearts, will work in them not only to will aright but also to do aright, thus leading to the cleansing both of the mind and of the flesh. Whoever can comprehend what it is to be a member

of God's holy temple class, must realize the holiness, sacredness, purity that would properly attach to any and everything connected with it. As the Apostle again says, referring to these gracious hopes and promises, whoever has such a hope in him will purify himself even as he is pure. (1 John 3:3.) The thought of being accepted as the sons and daughters of the Lord Almighty must be impressive to every heart in proportion as it is appreciated. Few are so gross as to suppose that God would have any fellowship with that which is unclean and impure. And when we see that the divine arrangement through Jesus' sacrifice covers all of our unintentional blemishes and weaknesses, surely we cannot ask for more—that it should cover from the divine sight intentional weaknesses, intentional blemishes or even slackness on our part in putting away all filthiness of the flesh and of the spirit.

PERFECTING OUR HOLINESS

While we are reckoned of the Lord as perfect, as holy from the moment we are accepted as members of his family, covered by the precious robe of Christ's righteousness, he expects of us, as we have seen before, a manifestation of energy in the vanquishing of the motions of sin in the flesh, and in the perfecting of holiness in our lives. God has but one standard, and that standard is perfection of holiness. His direction to us is, "Be ye perfect, even as your father in heaven is perfect." (Matt. 5:48.) At the same time our Lord knew well that in the present life, under present conditions, and acting through our present mortal bodies, it would be an absolute impossibility for any one of his followers to ever attain perfection in the sense or degree that the Father is perfect. Nevertheless it was proper that our Lord should give the perfect standard or pattern just as the school-book sets before the child a copper-plate engraving showing the perfect, the desirable standard of writing, not with the expectation that the child will ever succeed in exactly copying the engraving, but with the desire that the child shall improve itself by attempts at copying. So the Lord wishes us to be continually attempting to copy his perfection and to recognize no inferior standard. Hence our text's declaration respecting our perfecting holiness can mean no more than that we shall do our best to reach the standard of perfection in holiness to the Lord—come as near to the standard as is possible, a little nearer every day we live.

Our text declares that this perfecting of holiness is to be attained through a reverence for the Lord—an appreciation of his greatness, his perfection. The Christian who according to the flesh is deficient in veneration will have greater difficulty along this line of perfecting holiness than one who has naturally large veneration. A great deal of reverence for God and holy things is surely a great aid in our appreciation of the Lord's wonderful greatness and wisdom, power, justice, love; and the greater our appreciation of him, the higher our esteem of the pattern set before us, the better undoubtedly will be our success in the copying of it. A person who has naturally little of reverence for God and holy things, and who is naturally coarser and more self-centered and self-satisfied, has correspondingly a harder work before him if he would make his calling and election sure. He will the more need to remember his deficiency, and to cultivate reverence for the Lord and to humble himself—"He that humbleth himself shall be exalted; he that exalteth himself shall be abased."—Matt. 23:12.

In view of these things we urge upon all of the Lord's consecrated people a fresh determination to follow the counsel of the Apostle, and to allow the divine promises and prospects to work in our hearts to the cleansing of our minds and our flesh from all filthiness, to the perfecting of our new natures in holiness, in the reverence of the Lord.

A LESSON ON DIVINE PROVIDENCE

Exodus 2:1-15.—MAY 26.

Golden Text—"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts 7:22.

Of the greatness of Moses the renowned Gladstone said:—

"We have in the history of Moses a great and powerful genius, an organizing, constructing mind. Moses belongs to the great class of nation-makers; to a class of men who have a place by themselves in the history of politics, and who are among the rarest and highest of the phenomena of our race."

Another says:—

"He was great as a lawmaker and organizer, a general, a historian, a poet, an orator, and a saint who walked with God. It is not too much to say that our modern civilization is built upon his work. And his greatness is enhanced enormously when we remember that his only material was a disorganized horde of emancipated slaves, encamped in a desert. Probably the majority of thinkers would rate Moses as the greatest man of earliest history."

FOREORDAINED OF GOD A LEADER

The proper view of Moses' career must surely take into account that he was a special servant of God and under special divine providence. While this view may not commend itself to the world, it surely does increase the interest of all who are in heart accord with the teachings of the divine Word. We shall see that all of the Lord's providences regulated the affairs of this wonderful man from his earliest infancy; and some of us may see still further that there was an interposition of divine providence in respect to the development of the babe even before its birth. Saint Paul, who was another of those remarkable characters whose interests were superintended by divine power, said of himself that the Lord "called me from my mother's womb." The inference we draw from this statement is that the Apostle recognized that certain traits of character and disposition were his from the moment of his birth—traits and dispositions which specially prepared him for his subsequent work as a minister of the Gospel. Applying this principle to Moses, we may well attribute much of the fineness and breadth of character and the extreme humility of this "meekest man in all the earth" to prenatal influences.

He was born so: God had him in mind as a suitable one for his purposes, and equipped him with those qualities so necessary to one whom he would so largely use in so great a work as the deliverance of his people from the bondage of Egypt. Nothing in this implies a divine interference with free moral agency. As it was possible for the Apostle Paul to have declined to preach the Gospel, and even to have repudiated the Lord and be a "castaway," so also it was possible for Moses to have repudiated his mission and to have chosen the pleasures of sin for a season. Had either of these men taken the wrong course we may be sure that the divine plan would not have been interfered with, so diverse is the wisdom and power of God. Another could have been raised up to do the work of the Apostle or the work of Moses, and divine providence could have so arranged for their instruction and development that the divine plan would have suffered no loss. Nevertheless, so complete, we may be sure, were the arrangements of God in respect to Saint Paul and Moses, that it was more natural for them to take the course which they chose than to have taken the opposite one.

HIDDEN IN THE BULRUSHES

As we begin to look for divine providence in the affairs of Moses we find them standing out at every juncture. He was born at that particular time when Pharaoh Rameses II. had laid commands upon all the Hebrew parents that their male children should be promptly strangled at the time of birth, under dire penalties upon themselves and the child they would permit to live. We know not how long this law remained in effect, but it served in this particular juncture to introduce Moses into the royal family by a most remarkable chain of circumstances. Miriam, his sister, was born about nine years before, and Aaron, his brother, in time to escape this law; and when Moses was born his mother "saw that he was a goodly child, and hid him three months." Apparently there was something extraordinary in the appearance of the child, not only in the eyes of its own parents but also in those of the princess who subsequently adopted him. Stephen says of him, "He was exceedingly fair,"—margin, "fair to God," (Acts 7:20)—and Josephus recounts that as a man he was so handsome that passers-by would turn to gaze after him, and even laborers forgot their tasks in the spell of his rare beauty.

To hide the child for three months must have been quite a task, especially when the law respecting infants was known and probably a reward offered for the detection of those evading it. At last it was necessary for the mother to part with the babe, and the ark or basket made of bulrushes was prepared and overspread on the outside with pitch to keep it dry. With the babe therein it was placed near the bank of the river amongst the rushes, which would prevent it from floating down the stream and hide it from the curious. The spot was selected, too, somewhere near the royal palace, and near that portion of the river set apart for bathing for the use of the royal family, and at a time when the princess was

known to take her daily bath. The location was on the river Nile. Rawlinson says:—

"The capital of Egypt, the abode of the royal family at that time, was most probably Memphis, occupying nearly the site on which now stands the great city of Cairo. The household of Amram dwelt under the shadow of the three great pyramids, those 'artificial mountains,' the most impressive monuments that have ever been raised by human hands."

BROUGHT FORTH—FROM THE WATER

In harmony with the expectation Pharaoh's daughter took her usual bath on the day in which Moses was placed in the ark amongst the rushes, and at an opportune moment the babe cried. The princess is said to have been a married woman but childless, and we may well imagine the interest and curiosity aroused in her heart and the hearts of her maidens in attendance when the cry of the babe was heard. An attendant brought the ark and opened it before the princess, and the weeping babe excited the compassion of the womanly heart. At once she guessed the truth, that this must be a Hebrew child, whose parents, unwilling to strangle it, had disposed of it in this manner, perhaps in hope.

Watching at a distance, little Miriam, Moses' sister, then about nine years of age, following her instructions, ran to see the find and to promptly propose to the princess that she might get one of the Hebrew women to act as a nurse for the child. This was approved, and of course Miriam called the mother. The princess gave direction that the nurse should take full charge of him and receive pay for so doing. Thus the family fortunes were helped, and at the same time full protection assured, for the child was recognized as the adopted son of the princess. It is supposed that about seven years elapsed before Moses was brought to the princess, and that meantime he enjoyed the care and instruction of a godly mother. Meantime, we know not just when, the princess gave the child the name Moses, which signifies, "delivered from the water." Some translate the word to mean, "born from the water," supposing that the princess probably meant by this to signify that she had borne Moses as her son, borne him from the water.

To those who have eyes of faith to see it, there is a great chain of providential circumstances here; to others, who have no such eyes, these were merely accidents and happen-sos. Each one of course will be strongly convinced of the correctness of his own view, but in this case as in many others truth is stranger than fiction, and all these things were, under divine providence, working together for the accomplishment of the divine purpose in connection with that child, with that man, and with the nation which God intended he should subsequently lead out of bondage as the typical people of God. Dean Alford expresses this thought beautifully in the words,—

"The bark is wafted to the strand by breath divine,
And on the helm there rests another hand than mine."

"MIGHTY IN WORD AND DEED"

Our golden text from Stephen's discourse reminds us that "Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds." What a wonderful preparation that wonderful boy needed in order to make of him the great Captain of the Lord's hosts. Egypt at that time had two great universities, one at Heliopolis, the other at Hermopolis. Moses is said to have been instructed in the former, situated about twenty miles north of Memphis. Geike describing it says: "Shady cloisters opened into lecture rooms for the students and quiet houses for the professors and priests, in their many grades and offices." Another writer says: "A splendid library was at his disposal. The library of the Rameseum at Thebes—a structure built by Rameses II. —contained 20,000 books."

It seems almost a miracle that the boy Moses could pass through such experiences as he had in the palace and in the school without being seriously injured by the vain philosophies prevailing and honored in these places. Evidently, however, he was not only well born as respected his religious instincts, but the influence of his mother, his nurse, undoubtedly had much to do with shaping his child mind and holding him firm in the faith of the Hebrew—the faith in the Oath-Bound Abrahamic Covenant, to the effect that his race at some time would be blessed by the Lord and made very great, influential in the world, and thus be the divine channel for the blessing of all the families of the earth. At all events we have every indication that Moses was not only not spoiled by his education, in the sense of having his faith overthrown, but that his natural modesty, humility, meekness, continued with him to manhood's estate.

WHEN MOSES WAS GROWN

This date according to the Scriptures was his fortieth year, for the life of Moses was divided into three distinct parts of forty years each. An eminent writer says, "According to Josephus, the Ethiopians made an incursion into Egypt and routed the army that was sent to resist them. Panic spread over the country, and Pharaoh trembled at the approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command be entrusted to Moses. He immediately took the field, surprised the enemy, defeated them with heavy slaughter, drove them back into their own territory and followed them up so hard, capturing one city after another, that they found no asylum until they reached the swamp-girdled city of Meroe. Moses is said to have returned from this campaign the most popular man in the kingdom, having also learned thoroughly the weakness and strength of the people and of Pharaoh."

MOSES THE PATRIOT

The favor enjoyed as the adopted son of the princess in the palace and throughout the land did not quench the sympathy and patriotism of Moses' heart. He perceived the injustice heaped upon his brethren, and in his sympathy for one of them he smote a taskmaster so that he killed him. He buried him in the sand, thinking that nothing further would come of this, that his brethren the Hebrews would be helped to that extent, and that they would surely keep the secret of his favor and defence. In this, however, he found himself mistaken, for when endeavoring to correct a dispute between two Hebrews the fact that he was the murderer of an Egyptian was flung in his face by the one who was at fault. Soon the word reached everywhere, even to the king, who began quietly, as the Hebrew word signifies, to seek an opportunity for slaying Moses—not so easy a matter, however, as the latter was very popular; but in fear Moses, beginning the second fortieth year of his life, fled into the land of Midian, where he remained for forty years, returning for the deliverance of his people when he was eighty years of age.

We cannot say as some might that each child, each youth, each man, by giving attention to the divine guidance, might become a Moses. Very few are prepared by nature and providence for so exalted a position, and generally there are comparatively few opportunities for them. Israel did not need more than one Moses. We can, however, say that divine providence has a general charge of all the affairs of his people. If it is not in our province to be a Moses, it is a part of the Lord's providence to be one of his people, to be cared for by the Lord through a Moses, through a Deliverer. We cannot all be reared in palaces and educated in great institutions of learning nor become mighty in word and deed, but we should each look for the leadings of divine providence in our own experiences and be glad to fill any position marked out to us therein, assured that,—

"God's providence is kind and large;
Both man and beast his bounty share.
The whole creation is his charge,
But saints are his peculiar care."

But while we cannot occupy so prominent a place in earthly affairs as did Moses, let us look to the divine providences in the affairs of our lives, and let us note that still greater privileges, opportunities and honors are ours through Christ.

If the adoption of Moses by Pharaoh's daughter was a remarkable matter, much more wonderful is our own experience in that God first of all redeemed us by the precious blood of Christ, and then without our consent and upon our consecration adopted us into his family as the bride of his son, to be "heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." (Rom. 8:17.) There is nothing in all the novels and romances in the world that in any degree compares with the marvels of this glorious grace of God bestowed upon consecrated believers of this Gospel age. Do we really believe it? So surely as we do the effect will be manifested in our words and thoughts and doings. Imagine a young peasant woman invited to become the bride of a king of a prominent earthly throne: would not the thought of her espousal and the coming honors and blessings and privileges fill her heart almost to the exclusion of every other subject? Would not the preparation for the wedding day be to her and to her friends the all-absorbing topic of interest, engaging time, talent, influence, attention, in every sense of the word? And yet all this would be to a view of an earthly honor that might be very fleeting, with a prospect of earthly happiness; or it might prove bitterly disappointing, and at the very most, and considered from the most advantageous standpoint, could only be a blessing for a few years.

Compare this with the glorious prospects that are set before

the Lord's espoused virgin church—glory, honor, immortality, eternal life with him who loved us and bought us with his precious blood and with the Father. Truly those who really believe this message, who recognize of a truth that they have been begotten to the new nature and have received the spirit of espousal—surely these could have no greater power and influence operate in their lives to sanctify them and separate them from the world, and to bring them into close fellowship of spirit with their Redeemer. Another thought: As Moses was learned in all the wisdom of the Egyptians and proved himself mighty in words and deeds, so those whom the Lord is now selecting for joint-heirship in the kingdom of his dear Son are required to learn lessons in the great school of experience, in the school of Christ, and they are required to manifest character and be overcomers—strong in the Lord and in the power of his might—mighty in words and in deeds for the Lord and for the truth. And thank God, however humble our speech, or insignificant our station, he is reckoning these matters to us according to our attitude of heart; and the smallest word or act done through loyalty to him and to principles of righteousness is counted as mighty through God to the pulling down of the strongholds of error, and to the establishment ultimately of the kingdom of God under the whole heaven.

ASSUREDLY GOD WAS WITH HIM

Exodus 3:1-14.—JUNE 2.

Golden Text—"And he said, Certainly I will be with thee."—V. 12.

Undoubtedly God's providences had to do with the general character of Moses, even before his birth, as well as with his educational training for the great work he was intended to perform. Nevertheless we see it would be quite contrary to all divine usages for the Almighty to have coerced his free moral agency. The natural trend of character being developed, it was necessary for Moses himself to decide respecting its use. The central feature of this lesson is that, with all the preparation and all the fitness of the man Moses for the great work of delivering Israel from Egypt, the secret of his success lay in the fact that God was with him—God was the Deliverer of Israel; Moses was merely his servant and representative in connection with the work, as the Lord himself declared—"I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other gods before me."

LONG YEARS IN PREPARATION

When we consider the eighty years of Moses' life, in which he was in preparation for the great work of the Lord, it helps us to appreciate better the fact that our God is never in haste—"Known unto the Lord are all his works from the foundation of the world." He has no need for haste; he knows the end from the beginning, and every feature of the divine plan is properly timed. Thus 4,000 years and more passed before Jesus was born, and yet the Scriptures assure us that it was in due time that God sent forth his son, born of a woman. (Gal. 4:4.) This thought should give us great confidence in the certainty of the development of the Lord's plans at the proper time. He is not a man that he should err in judgment; he is working all things according to the counsel of his own will. In this thought all his true people may rest in confidence; whether matters seem to culminate rapidly or slowly, each feature will be in its "due time." Although so much time was consumed in preparation for the deliverance of Israel, yet when the appropriate hour was come, in that one morning the whole nation started to move. Let us all learn the lesson more and more to wait on the Lord, and then to be ready to move promptly when he indicates that his appointed time has arrived.

EIGHTY YEARS OF SCHOOLING

The life of Moses is divided into three parts of equal length. The first forty years brought him to ripe manhood and made him familiar with all the learning of the Egyptians. The second forty years began when he fled after killing the Egyptian and had found that his brethren were not prepared for deliverance nor willing to accept his assistance as their friend and brother, and ended when he returned to Israel, under the divine direction, and successfully led them forth from Egypt. The third forty-year period of his life, beginning with the exodus, terminated with his death at the end of the forty years in the wilderness, just as the people of Israel were about to cross over into Canaan. The period of Moses' life from forty to eighty years of age was spent as a shepherd in the service of his father-in-law Jethro, otherwise called Ruel. We may be sure that in that long period of time this meek man, who was ready to do with his might whatever his hands found to do, had large opportunities for learning lessons of patience.

Doubtless like David, the shepherd, Moses learned to think of the sheep and his care over them, and to consider God the great Shepherd of his flock, and probably often wondered why, after giving the gracious promise to Abraham, God had left his flock, the children of Abraham, in apparently hopeless bondage. Doutbless, too, he thought of his own endeavor to help the people, and how they had shown such a spirit of discord as made it impossible for him to aid them as he would. Doubtless he had thought many times of how it would have advantaged his own earthly interests had he followed the course marked out for him by his fostermother, Pharaoh's daughter, and remained a member of the royal family of Egypt and a sharer in the honor and dignity of those who oppressed his people. Doubtless he thought of how he had apparently blighted his entire life and spoiled all of his earthly prospects by his desire to do good to his brethren—his desire to serve their best interests. Doubtless he thought of their ingratitude and failure to appreciate him, their resentment of his kindly-meant assistance, saying, "Who made thee a ruler or judge over us?"

Probably in the mind of Moses the matter resolved itself in the thought that he had done his duty, the best he knew how to do, although the entire matter had resulted in failure; and it is probable he was more or less despondent respecting the future, as a meek, humble-minded man would be apt to feel. Meantime under the Lord's providence he went hither and thither with his flocks and herds to the very land in which later on he was to lead the people of Israel. In those forty years he must have become very familiar with the vicinity of Sinai and lower Palestine. Little did he know the value of the teachings he was then learning. The lesson in all this for us is faithfulness to God and to duty as he gives us to see it, leaving all the results with him. Another lesson is that present experiences, trials and difficulties may be fitting and preparing us for a future useful service for the Lord and his people, even though at the time we see no relationship or connection between the two.

THE BURNING BUSH

Here our lesson opens, showing Moses at eighty years of age shepherding his flock on the rearward side of Mount Horeb, called Mount Sinai, where subsequently the law was given. As Moses looked, behold a bush burned near him, supposedly a thorn-bush, which sometimes grows to quite a height and quite a thickness in that country, and is known as shittim wood—the kind of wood used in the construction of the Tabernacle. As Moses looked at the flame he perceived that the bush was not consumed, and considering this a most remarkable phenomenon he turned aside and drew near to it to observe the matter. It was then that the Lord spoke to him from the midst of the burning bush, and Moses at once knew that what he had witnessed was a miracle by which the Lord would attract his attention with a view to communicating some important lesson.

God usually has a symbolical meaning in every miracle, and in this one the representation is supposed to be Israel in the midst of tribulation, yet not consumed. Later on, in Reformation times, the Church of Scotland appropriated this burning bush as its emblem on its banner, because its experience had been similar in that it had passed through severe afflictions and distresses and trials, yet had not been consumed. And is not the burning bush a good illustration of the experience of Christ and all of his members? Are they not indeed surrounded by fiery trials? and do they not emerge from these unscathed, uninjured?—on the contrary, blessed, developed, strengthened, made meet for the inheritance of the saints in light?

Well do the Scriptures declare that the fear, reverence, of the Lord is the beginning of wisdom. We greatly deplore the growth of irreverence in our day, and urge upon all of our readers for themselves and for their families the cultivation of this proper attitude of mind, so helpful to our preparation for the life that now is and that which is to come. Liberty and independence, while excellent qualities, are always to be valued and conserved and protected, are never to become license, never to lead in any degree to irreverence. This is the more necessary to us for two reasons: (1) Because of the growing irreverence of the world about us, born of a declining faith in God and everything supernatural; (2) be-

cause of our growing enlightenment in the truth, by which we see that the fears of an eternity of torture were groundless, there is a danger of losing that proper reverence for God which belongs to and is an integral part of love.

The Prophet David writes, "Keep thy foot when thou goest into the house of God"—take heed to your standing, take heed to your walk, take heed to your conduct. Whether the house of God be a great temple, as in past times, under divine direction, or whether it be the temple of God, which is the church of Christ in the flesh, we should realize that reverence is befitting to us in connection with everything that is holy and consecrated. We should realize that whoever neglects the cultivation of reverence in respect to these matters is making his own pathway slippery and dangerous. He who reverences little and is careless is much more likely to stumble, to fall, and be utterly cast down. If even Moses, the "meekest man in all the earth," needed from the Lord as his first instruction a lesson of humility, shall we not suppose that such a lesson is necessary to us? Yea, verily!

Let us honor the Lord in our hearts, in our outward demeanor. Whether we bow to give thanks for our daily bread, whether we bow our knee night and morning in acknowledgment of divine care and providence, or whether we meet with those of like precious faith, let us see to it that reverence marks our conduct and our words as well as rules in our hearts. Let us, too, take off our shoes, let us lay aside the ordinary conduct of life by which we are in contact with the world, and in all our ways acknowledge him, especially when we hearken to his voice in the study of his Word as his people.

"SEEN THEIR AFFLICTION"—"HEARD THEIR CRY"—"KNOW THEIR SORROWS"

With these words the Lord informed Moses briefly that he had not been negligent of the interests of Israel. By these words he allows him to understand that not until this time had the appropriate moment come for interference on behalf of Israel. And this thought of the divine knowledge, sympathy and care, and waiting for a due time, would give Moses all the more confidence in the Lord's ability to do according to his own good purposes when his time had come. And so it is with us: If we look back over the 1800 years and more of this Gospel dispensation, and perceive how the Lord's cause has been permitted to be overwhelmed by the forces of evil during the "dark ages" and even yet, we stand amazed, and might be inclined to say, "Does God not know? does God not care? that he allows his own name to be dishonored and his truth to be trampled under foot and his faithful people to suffer?"

The Lord assures us, too, that he knows all about these matters and is very sympathetic, far more so than we, and he is both able and willing to grant the deliverance needed at the appropriate time. What confidence it gives us now when we look back and behold that spiritual Israel has been preserved through all these centuries! that notwithstanding the fiery affliction and adversity that burned against them, they have not been consumed! How it comforts and cheers us now to hear the Lord's voice telling us of the deliverance that is just at hand, and sending by us his messages of love and power to all those who have and are to hear, and who are desirous of having liberty from the power of the world, the flesh and the adversary. O, yes! we occupy holy ground, we hear the holy voice, our eyes are opened to see the wonderful things. The Lord be praised! Let us give heed to his Word.

"THOU MAYEST BRING FORTH MY PEOPLE"

First of all the Lord informed Moses, "I am come down to deliver them out of the hand of the Egyptians," etc.; then he adds, "Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring my people, the children of Israel, out of Egypt." It is to be noted that God expressly declares himself to be the Deliverer, and had Moses been then disposed to boast of his own powers and doings we presume that the Lord would not have used him, but would have found some one else for the work. Whenever the Lord sends us on any special mission, we may be sure that he does not wish us to undertake it as our own mission, nor to claim the honor of the success attending it. He merely deigns to use us as his instrumentalities, whereas he could do the entire work much easier, we might say, without us. How wonderful it seems that God throughout all his dealings, past and present, has been willing to use his consecrated people. Telling them on the one hand that they are unworthy, he assures them on the other hand of his willingness to use their imperfections and to overrule and guide in respect to their services for him and his cause.

The prime essentials evidently in the faithful performance of such a commission would be reverence for the Lord and humility as respects our own talents and abilities. It was so with Moses, the "meekest man in all the earth." Not stopping even to tell the Lord of his appreciation of the facts that he had been chosen for and had undertaken this great work, Moses was overwhelmed with the thought that the Lord would deign to use him as a messenger, and he promptly disclaimed any special qualifications therefor. Indeed, he evidently felt, as well as said, that there were others much more capable of the work than himself. But was it not this very appreciation of his own unworthiness that helped to make him suitable for the Lord's business? And so with us: we may be sure that when we feel strong then we are weak, and when we feel weak in our own strength then we are best prepared to be strong in the Lord and in the power of his might and to be used of him as his instruments. It was so with the great Apostle; it must be so, we believe, with all whom the Lord will deign to use and acknowledge in any part of his service.

Overwhelmed with a realization of the responsibilities of the work suggested, Moses protested to the Lord that he had not the qualifications, and the Lord's answer was that this was true, but that his weakness would be perfected in the Lord's strength—"Certainly I will be with thee." And this being true, how could the mission be a failure? It is equally true with us today: if the Lord be for us and with us, who could be against us? How could the work fail? Many of the Lord's people are being called out of Babylon and its confusion and darkness, its oppressions and its bondage, to creeds of the "dark ages," and its social boycotts, etc., to worship the Lord in spirit and in truth, to give their hearts, all that they have, to him and his service.

And all the members of the body of Christ, the antitypical body of Moses, are permitted to have a share, as the Lord's representatives, in this work of declaring the fall of Babylon, the presence of the king, and the gathering together unto him of all who have made a covenant with him by sacrifice. While feeling our unworthiness of so great an honor, and our inability as respects so great a work, let us remember that the Lord himself is with us, and that since it is his work it will go onward and accomplish the designs intended, and gather out eventually all who are truly the Lord's, whether we are faithful or whether we are unfaithful. But let us be faithful, and thus maintain the relationship to the great antitype of Moses, and ultimately be associated with him in the glories of the kingdom, in the dispensing of the blessings and judgments of the future age.—Acts 3:23.

Not only did the Lord assure Moses of his presence and power and coöperation in the mission, but also that it would result successfully—that he would bring the people out of the land of Egypt and into this very mountain, and to the very place where the Lord was then communing with him. The matter began to take tangible shape before Moses' mind: as God said it would be so, undoubtedly his word would be fulfilled. So the Lord's assurances to us, that the results will come anyway, are an encouragement to us to go forward and to do our parts. The Lord will do the work, and the whole question is whether or not we will have a glorious share in it as his members and representatives.

"I AM THAT I AM"—HE WHO IS—JEHOVAH

Whatever confidence Moses had in his brethren, and their readiness to believe the promises of God and to accept deliverance from Egypt, he seems to have lost. Even while God was telling him of the success of the mission upon which he was being sent, Moses' mind was reverting to the attempt he had made forty years before, and so he objects: "Lord, when I come unto the children of Israel and shall say unto them, The God of your fathers sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?" The people of Israel, long in association with the Egyptians, had doubtless lost much of their faith in the one God of their fathers. Their heathen neighbors and masters of the Egyptian nation recognized various gods, and seemed to be greatly prospered, and it is altogether probable that the Israelites had by this time come to wonder which god they should count as theirs and what his name might be. Moses' question seems to imply that his thoughts ran in this channel. God's reply was the giving of his name, Jehovah, for the words, "I am that I am," signify the same as the name Jehovah—the self-existent one, the one who always exists.

Perceiving that the question only covered a part of Moses' meaning, the Lord proceeded to prove to his servant that this name would not be an empty sound in his mouth, but that he would be with him and exercise powers which would exemplify his greatness, his dignity, his ability to deliver the

people. Taking advantage of the common things, the Lord referred to the shepherd's staff which Moses carried and bade him throw it to the ground; it at once became a serpent. Moses' faith was again tested, and the Lord bade him take it up again, and it became a staff in his hand as at first. The assurance that he would be able to give the people this demonstration and other demonstrations that God had sent him to them strengthened Moses' confidence in God and made up for his lack of confidence in himself. And this should be the case with all of us; we are not to have confidence in ourselves, but if we go forth strong in the Lord and in the power of his might, confident and rejoicing because he is with us, we are not only safe as respects ourselves but in the proper condition for the Lord to more and more use us in his service —"He that humbleth himself shall be exalted; he that exalteth himself shall be abased," is the divine method of procedure.

Moses urged further that he could find some one much more capable of telling the good tidings than himself. He said, "I am slow of speech," I never was an orator that could answer, reason out, this matter with Pharaoh. I should feel so abashed upon coming into his presence, and so feel my insignificance, that even though I were your representative I fear that I would not be able to present your message in a proper manner. Meeting this objection, the Lord told Moses that he would give him his brother Aaron as a mouthpiece. Thus strengthened and encouraged, the meekest man in all the earth set out upon his mission to meet the greatest king of earth at that time, Pharaoh Menephtah.

Let each of us then, dear readers, impress upon our hearts the essence of this lesson, that if God be with us and for us, however humble and weak of ourselves, we may be mighty through him to the pulling down of the strongholds of error and for the building up of his people in the most holy faith, and for their deliverance from the bondage of error. Let us in the name of the Lord do with our might what our hands find to do, but always with the thought that we serve the Lord. Let his words, "Certainly I will be with thee," be the strength in our every endeavor in his name and cause.

SOME INTERESTING LETTERS

Dear Brother Russell:—

The last three months of 1906 were quite trying to me. My occupation brought me too much in contact with the world, so much so that I am not at all satisfied with myself; but I am starting in the new year with much experience and a full resolve to profit thereby. I am going to seek the Lord more diligently through his Word, and through association with his people. I intend giving up my present employment to seek a position elsewhere, where I can have more time to give to active service for him who bought me with the great price. Here I am completely penned up. I do not have even nights or Sundays in which to meet with the Lord's people, so I must get out where I can keep the rust from collecting on my armor. I shall put at least one-half of my time in spreading the glad news of the great rest day just at hand for all who are weary and heavy laden. Remember me at the heavenly court, that I may have that grace that is all-sufficient. Trusting in him, I am

Your brother and fellow-servant,

J. W. B.,—*Wash.*

Following is a letter written by a business customer to one of our friends:—

"I want to thank you for the little pamphlet you sent me last year when you answered my letter saying you could not fill my order. It was one of those 'Old Theology' tracts you sent. I do not know you or your faith, but that little paper has done more for me than money could buy. Whoever you are I hope it has done even more for you. So I heartily thank you for sending it. It was bread cast upon the water and a hungry soul found it. I have now, from that pamphlet, the MILLENNIAL DAWN series and am reading the fourth volume, having read the first, second and third and liked them very much.

I feel I owe it all to you, for I never knew of that kind of literature. I said *all* to you, but I will take that back; I owe it all to God, but believe that you or whoever sent it to be the instrument he used in answer to my prayers. I hope many other hungry souls may be fed by the same means. Our efforts in scattering the precious truths will be a blessing to us as well as to those they reach.

I thought I was a Christian for a good many years, but I have only found out what a true Christian is, and know the mass of people will not accept that doctrine. But I hope there are still more truth-hungry souls who may find it, and that it will prove a blessing to them as it has to me.

I might say more, but as I do not know the sender will only say in conclusion, may the Lord bless you and keep you faithful for that high calling he has in store for the faithful.

Yours in the blessed hope, J. H. S.,—*Neb.*

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LAYING UP HEAVENLY TREASURE

The present is the time for laying up heavenly treasures which cannot be stolen from us and which cannot corrupt. We fully agree that our Lord and the gracious things which he has in reservation for them that love him—the elect—are our treasures and that the store of them becomes larger and larger as we seek to set our affections on things above and not on the things of earth. But just now we wish to think of these heavenly things in respect to our earthly life, and to note the importance of laying up some heavenly treasure on earth.

According to our understanding of the Scriptures the Lord is now permitting a very tranquil period, which probably will not last long. In this time the winds are being held, the storm is not allowed to break *until the servants of God are sealed in their foreheads.* The thought is that just as soon as the sealing process has been accomplished the restraints will be released and the storm will sweep down upon us—upon the whole world to some extent, but especially upon the sealed ones, to try them, to prove them, and to test them. Not a pleasant prospect, some may say; but we answer that all of our heavenly Father's provisions for us are agreeable when we are rightly in harmony with him and his precious Word. We are symbolically represented as being enabled during that time of trouble to stand upon the sea of glass and to sing the song of Moses and the Lamb, the meanwhile harping upon our harps—making melody from the Word of God and greatly rejoicing therein. This time of trouble, when the winds of persecution shall be loosed, will be the time of fiery trial which shall try us; and since the Lord's people are not to think strange of it, it is proper that it should be called to their attention repeatedly, and that they be helped in their preparation for it. He shall give his messengers charge concerning thee [the Christ], and in their hands they shall bear thee up [the feet members] lest ye stumble against stones and difficulties in this evil day.—Psa. 91:11, 12.

SEALED IN HEART AND FOREHEAD

The Scriptures refer to the sealing of the holy Spirit as necessarily essential to membership in the Lord's family at all. Whoever does not receive the seal, the impress of the holy Spirit, will not be a copy of God's dear Son in heart, in character, and cannot be associated with him in the kingdom. The sealing process is a gradual one, the impression becoming more permanent daily. We are not to understand sealing in the forehead to be identical with this sealing in the heart, although the two are closely related. Many of the Lord's dear people throughout the past have had the seal of the Lord upon their hearts and characters but not upon their foreheads—they did not have that intellectual knowledge of God and his glorious plan which he has provided for all of his faithful of the present time, and which now becomes a test, a proof, an evidence to us that we are in the Lord's favor and that he is showing us his deep things.

The question with each one of us should be, How am I prospering? How am I profiting by these provisions which the Lord has made for my preparation for the coming trials and tests? Am I living carelessly, thoughtlessly? Am I improving or am I wasting the precious moments, the blessed hours, the golden opportunities presented to me by God's favor? Surely the Lord has been faithful in all of his engagements; surely he is doing for us exceedingly more abundantly than we could ask or think; surely if we fail to make our calling and election sure the fault will not be his, for he is faithful who has called us, he also will do it. If, therefore, he has done all that he has promised and all that is

necessary and all that is proper for our aid, if there be any failure in the matter it will surely be our own fault. It is well that we should see how the Lord has placed the responsibility upon us, as is implied in his direction that we work out our salvation with fear and trembling, remembering that it is God that worketh in us to will and to do of his good pleasure. All our blessings come from God, and come to us as gifts; but these gifts, to be of value to us in the end, must be received, must be used, must be appropriated, must be worked out in mind and heart, and so far as possible in our mortal bodies. The inspiration of God's promise first worked in us to will and to do his will, to lay down our all at his feet; and secondly, as we followed on, these promises continued to work in us to the point of doing service, putting into practice our good wills, good intentions—but only those who do put them into practice will get the eventual blessing of the kingdom.

"O, FOR A THOUSAND TONGUES TO SING MY GREAT REDEEMER'S PRAISE"

It is well that we have the sentiment here expressed, and the desire to praise the Lord a thousand-fold more than we have ability; but we do well to remember that the Lord looks for something more than songs and thankfulness: he looks for evidences of appreciation of his grace and his promises, he looks for evidences of our appropriation of these, in harmony with his design in giving them. If, then, he has fulfilled his promise that at his second presence he will gird himself as a servant and come forth to serve those who hear his knock and open their hearts to receive him, we may properly infer that the strengthening food he is now providing for his people is in some sense of the word necessary to them. It is so necessary that if they receive it not, if they feed not upon it, if they are not made thereby strong in the Lord and in the power of his might, it will ultimately be greatly to their disadvantage.

We write this because we observe that some who rejoice greatly in the bountiful supply provided by the Lord and who love to sing of his blessings, mercies, etc., seem not to be giving sufficiency of attention to the repast itself. They remind one of the man who purchased an encyclopedia and never used it, but often praised it and took great pleasure in it, with the thought that the information was there if ever he should need it. Some of the Lord's dear people seem disposed to do after this manner with the precious things of divine truth which are now in their hands. They would keep the volumes in their libraries, they would praise them, they would talk about them to their friends, but many of them neglect to read—many permit the cares of this life, the deceitfulness of riches, etc., to consume their time, the precious moments, the precious hours, the golden opportunities, so that they do not feast upon the viands provided by the Lord. The time is surely coming when the rejoicings of this class will be less—when the winds of persecution and opposition shall be let loose and play upon them. We fear that many will not have the sufficiency of foundation for their faith and love to stand the crucial tests of that time.

WHEN THE DOOR SHALL BE SHUT

The shutting of the door mentioned in one of our Lord's parables seems to imply something quite in harmony with the loosing of the winds when the sealing in the forehead shall have been accomplished. We cannot surmise just how this trouble will be precipitated and the door for further fellowship and promulgation of the truth be closed. It would not surprise us, however, if in some manner it should be accomplished through the Post Office Department. We cannot now think of what plea or pretext could be used to interfere with our legal rights and privileges under the law, but we are to expect that in a very few years the federation of the various Christian denominations will give them a political influence they have never before had, and we are to expect that politicians will be ready at that time to obey the united voice of the people, if not the voice of God, and that, however illegal or unjust the procedure, they would be prepared to put a stop to our work. When that time shall come we will consider it to be our duty to use all reasonable energy to maintain our legal rights and privileges and to keep the door open. When it shall close, in spite of our every endeavor, we will accept the result as being of divine providence and apply the Master's words, "Thou couldst have no power at all over me except it were given thee from above."—John 19:11.

AN ILLUSTRATION—A HINT

Such proceedings in any other nation under the sun might be more reasonably expected than in this land. Nevertheless our attention has recently been drawn to an illustration of such a power in this country as we would not have imagined. The publishers of the *Woman's Magazine* of St. Louis started a banking arrangement amongst their subscribers, permitting banking and checking by mail. So far as we are able to understand the matter the entire arrangement was entirely honest and aboveboard. But about the time that the banking institution was ready to open, the Post Office Department prohibited it, declaring it to be fraudulent, and the publisher was cut off from all communication with the outside world because no mail was permitted to be delivered to him. Subsequently his journal, the *Woman's Magazine*, monthly, 10c per year, was prohibited from the mails as second-class matter under the claim that it was sold below cost. The publisher, apparently quite a wealthy man, seems to have spared no expense in his endeavor to obtain a hearing in the courts and a public examination of everything pertaining to his bank and to his magazine. He claims that he has thus far been unable to do this, and that he is practically helpless so far as any court of justice is concerned.

Without going into the merits of this case, of which we acknowledge we have little information aside from the publisher's plea, we nevertheless see in this feature of the law—so different from anything we could have anticipated in this land—something which could readily, we believe, be made applicable to this journal and the work of our Society in general when the time would come that it would be demanded by a large, influential party—when the time would come for the letting loose of the winds, the storms.

HEAVENLY TREASURES SAFE

If these conditions should come about speedily, how would they find you and me, dear brother and sister? Could we look up to the Lord and say that we had been faithful over the few things committed to our care and had done what we could to advance the honor of the Lord's name and to bring his truth, his gracious plan, to the attention of his followers? And could we thankfully acknowledge that we had received into good and honest hearts the precious message of the truth, and that there we had the things in our minds which we would not only be able to appreciate ourselves but be able to communicate to others if the time had passed when we could give them tracts or books? This is a very important question, dear friends, for it takes time to lay up this spiritual food in reserve, so that we could not only have it for the immediate present, but also enough for the coming emergencies.

Let us remember that it is not sufficient that we have the Bible, the DAWN STUDIES, upon our shelves or upon our tables. We need to use them, we need to partake of this bread, this meat in due season, this refreshment which our present Lord has supplied to us. In this connection we commend to all the dear friends afresh the suggestion thrown out by a dear sister about a year ago and commented upon in these columns. She remarked that herself and daughter had concluded to read over again the entire series of DAWN STUDIES, and that they found that the entire six volumes could be read through in a year by reading twelve pages each day. How much blessing would surely come to all by such a re-hungering, re-investigation, re-assimilation of the meat in due season. We call to your attention the fact that, so far as we are aware, no one has ever come fully, clearly, thoroughly into the light of present truth from the hearing of it preached orally—that all who have attained to a high development of knowledge and appreciation of the plan have done so by reading, studying. We suggest that this should govern us in respect to our endeavors to serve the flock and to strengthen ourselves.

ADDITIONAL BIBLE STUDY HELPS

Some not far advanced in the truth may get the thought that the DAWN STUDIES, Berean Studies, etc., are not Bible studies. But all those who have made progress in the truth are able to set them straight upon the matter, and to point out to them that this is Bible study of the most profitable kind they have ever engaged in: indeed that all of their previous study of the Bible amounted to nothing in comparison. Those familiar with the subject can readily show that the DAWN STUDIES merely give the Bible in arranged order which simplifies our comprehension of the divine plan and the divine book, and that the reference to the Scriptures continually keep before the mind of the students the fact that all stress, all authority, is laid upon the Word of God and not upon any human opinions.

We have a bit of news to communicate which we know will cause great rejoicing amongst the Bereans. It was apparently the Lord who put it into the heart of Brother C. J. Woodworth to go through his Bible from Genesis to Revelation and through all the volumes of the DAWN series and to make note of every sentence of Scripture treated or explained in

the DAWNS. He started this work for his own benefit, beginning with the book of Ephesians. He writes us that he was astonished to find how very much of the text had been discussed in the various volumes of DAWN. He assures us that he never got so much blessing from anything in his life as he got in that preparation. He then determined to go through the entire Bible in the same manner. He suggested the desirability of putting this in the hands of all the dear friends, so far as possible. We acquiesced in the suggestion and inquired how long time would be needed for the preparation. The dear brother bent his energies to the labor of love and sent us the whole of the manuscript about the first of this month. He is a rapid workman, and in the Lord's providence was able to devote seven hours of each day from the last of November to the first of April to this work. So far as we have had time to examine it will prove a most valuable aid to the dear household of faith. One can turn to this and find in its columns first the words of Scripture, secondly a condensed interpretation taken from the DAWNS, and thirdly the reference is given, so that one can turn to the DAWN and have the argument in detail. This brief Bible Commentary is already in the hands of the typesetters.

With it we propose to republish the Topical Index which appeared in the back of the special WATCH TOWER BIBLE published some years ago, the entire edition of which, five thousand, was promptly taken by the friends. Additionally we have had prepared an "Instructor's Assistant," which groups under various heads brief quotations of appropriate proof-texts, citing the references in the Bible and also in the DAWN STUDIES. With this little compilation in his hand every WATCH TOWER reader may be an able and efficient teacher of the Word, qualified to give to him that asketh not only a reason for the hope within him but the proof-texts, and, beyond this, an ability to call to his assistance in expounding the subject the help in the DAWNS. With every reader thus an Evangelist we may hope that the progress of the truth may be greatly enhanced. The two last-mentioned compilations have been made by Sisters Seibert and Sherman.

It is proposed that all three of these helps in the study of the Word and in the location of the DAWN references thereto, shall be published under one cover in a limp binding of a suitable size to carry under the cover of an ordinary portable Bible. The price will be such as to bring it within the means of all, and any WATCH TOWER readers too poor to purchase will be supplied with a copy free.

A NEW WATCH TOWER BIBLE

Instead of getting out another edition of the WATCH TOWER BIBLE published in 1902, it is proposed that we shall have another, very different in style, and in some respects a great improvement upon the former edition. The new WATCH TOWER BIBLE will be quite small, 4⅝x7 inches, large pocket edition. It will be printed on India paper, be about ¾ of an inch thick and very light in weight, and in addition to maps will have our own special helps above mentioned bound in at the back, namely: (1) The DAWN Study Commentary, with references; (2) The Topical Index, with Scriptural and DAWN Study references; (3) The Instructor's Assistant with references. These will all be bound with round corners, red under gold edges, divinity circuit. The binding will be of three grades, namely, the so-called French Seal will be the cheapest: including postage it will cost our subscribers $1.25 per copy—any quantity. The second grade will be the same, except that it will have linen linings, price $1.38. We will have no intermediate grades, our third being the very best Genuine Sealskin, calf-lined, silk-sewed. The price of this grade, including postage, will be $2.85—any quantity.

The patent index can be supplied on any of these Bibles at an additional cost of 25c per copy, but we do not recommend the index on so small a book. It is easy to place the fingers at the upper corners and run through the leaves so as to find any book desired.

The above prices are very special, obtained by reason of our ability to place a very large order. We have ordered 10,000 copies in these assorted bindings, and this is probably the largest order ever placed for India paper Bibles of one style. We feel confident that the book will be exactly what every WATCH TOWER reader will want, and have fixed the price at absolute cost. Six thousand of these Bibles are promised us this year and the remainder next year, but their preparation will require time. Do not expect them before next September. We are merely giving you timely announcement. Send in no orders until notified later on the second page of this journal.

LITTLE OPPORTUNITIES

"We all might do good where we often do ill;
There is always a way, if we have but the will:
For even a word, kindly breathed or suppressed,
May guard off some pain, or give peace to some breast.

"We all might do good in a thousand small ways;
Forbearing to flatter, yet giving due praise:
In spurning ill rumor, reproving wrong done,
And treating but kindly the heart we have won.

"We all might do good whether lowly or great—
A deed is not judged by the purse or estate;
If only a cup of cold water is giv'n,
Like the mite of the widow 'tis something for heav'n."

SOME PLAGUED—SOME PASSED OVER

Exodus 12:21-30.—JUNE 9.

Golden Text—"When I see the blood, I will pass over you."—V. 13.

Moses, accompanied by Aaron, his brother and appointed mouthpiece, appeared before Pharaoh and informed him of his mission in part. He made no reference to the complete departure of the Israelites never to return, though Pharaoh evidently understood this to be the program. The request was to go a day's journey into the wilderness and to offer sacrifices to the Lord, no reference being made as to what would be done thereafter. To Pharaoh it seemed preposterous that the Egyptians should let go from them a skillful people, who had been serving them now for a good while as bond-servants, and helping along amazingly in their general prosperity and wealth. Pharaoh determined that he would not encourage such a thought by the slightest sign of timidity, but on the contrary he would discourage it and cause, if possible, that the people should feel that Moses and Aaron, their representatives and delegates, had done them an injury by the agitation. Accordingly Pharaoh not only refused their request, but imposed additional burdens upon the people as a penalty for making it. All this might be termed human nature—the natural thing for any person in power to do.

It was the natural thing, however, only because of man's depravity; it would have been a very unnatural thing for any perfect man to have done. A man more nearly perfect in the image and likeness of God would, on the contrary, have had a spirit of fairness, a spirit of equity, which would have said, We have not been treating these people right; we have not been treating them according to the golden rule, as we would that they should have dealt with us. We have been taking advantage of their situation and of our power as a dominating race, and have been taking their labor by browbeating and by force. We will seek to make amends, not only by giving them their liberty, to which they have a right, but by pressing upon them as their rightful due a certain proportion of the wealth we have secured through their energies. We will then say to them,—Now, whether you go to another land or whether you stay here is a matter for yourselves to decide; but we will be glad to have you for neighbors and for friends, and to deal with you as fellowmembers of one race, according to the golden rule.

But the depraved heart never has such suggestions, or, if it has them, promptly stifles them as foolish, unbusinesslike. The Lord's people, begotten again of the holy Spirit, enlightened through the Word of truth and taught in the school of Christ, are not to take the worldly view on any such question, but in all their affairs to act in harmony with the golden rule. If any reader of this article has not been in the habit of so doing in the past, it is time that he should begin at once. Time is short in which to cultivate this proper

view and to learn to use this golden rule. If our hearts do not attain to this standard of love for our neighbors as for ourselves, the Apostle assures us that we may seriously doubt that we have any love for God that would be acceptable to him. (1 John 4:20.) True, not many are in the position of Pharaoh, and even Pharaoh might have been unable to carry out the golden rule in connection with his dealings with the Israelites by reason of a contrary spirit amongst his counsellors and others of influence in the nation. Similarly we may not be able to do all that we could do and would like to do in harmony with the golden rule in our dealings with neighbors, employes, etc., but we are to cultivate this spirit in our hearts, in our minds, and to live as nearly in accord with this rule as present conditions permit. Our hearts must be up to this mark, whether we are able to conform all of our affairs of life to this standard or not. Otherwise we may be sure that we shall come short of the required standard, and unless we correct the matter we will have no part in the kingdom, and would be totally unfit to be of that glorious class of kings and priests and judges who, according to the Lord's foreordination, are shortly to bless all the families of the earth in conjunction with their Lord and Head.—1 Cor. 6:2, 3.

"LET MY PEOPLE GO THAT THEY MAY WORSHIP"

One after another ten different plagues came upon Egypt to compel them to let the Israelites go. We can readily see how God could have made the matter much easier for them even in their wrong condition of heart. He could have raised up to the throne of Egypt a weaker man, who would have more readily yielded; but, on the contrary, the Scriptures inform us that God raised up to the throne a man of that particular character which would be strong in resistance, dogged. We read, "For this very purpose have I raised thee up, that thou might show forth my power." The means by which the Lord raised up that Pharaoh to the throne is not particularly stated, but we have illustrations of similar exaltations under divine providence. For instance, the present Emperor of Germany was raised up to power by reason of his father's death, which the Lord could easily have hindered. The Czar of Russia was raised up to his position by reason of his brother's incapacity for the office. Theodore Roosevelt was raised up to the presidency by reason of President McKinley's assassination.

Thus God has it in his own hand to set up or pull down rulers, and he orders the matter evidently to a considerable extent with a view to the impressing of the lessons which he desires to impart; and these lessons and providences have to do with other peoples than those apparently most particularly interested. For instance, the present Czar has had much to do in the matter of bringing forward the Japanese to notice; and so the Pharaoh of the Exodus, supposed to have been Menephtah, was raised up particularly on account of the Israelites and the divine intention respecting their deliverance, and the punishment of the Egyptians for the injustices that were done them. With a weaker man on the throne the Lord's power would have been less displayed and the Egyptians would have received far less chastisement.

THE TEN GREAT PLAGUES

The first nine of these plagues seem to divide themselves into three groups of three each, and the entire ten are supposed to have covered a period of nine months—not that they were continually enforced in that time, but that considerable intervals occurred between them. In the first three Aaron's rod was used as a symbol of divine power; in the second three the rod was not used; in the last three Moses' rod was used. In each of the three series the first was with full warning, the second with less warning, the last with no warning. The first plague is supposed to have occurred in June and the last one in the following April.

To the ordinary reader the story of these plagues and the deliverance of the Israelites is a wonderful one, but to those who have made some progress in the knowledge of the truth and who discern in the experiences of the Israelites something typical of the experiences of the Lord's people in the end of this age, the entire lesson has a still broader, deeper and stronger significance. From this standpoint the Pharaoh on the throne and the powers of Egypt represented Satan, the prince of this world, and the powers of this world. From this standpoint the antitype of Israel would be all of God's people who desire to worship and to serve him, but who are in bondage to sin and Satan. From this standpoint the deliverance of the Israelites from Egypt typifies the deliverance in the end of this age of all who desire to come into harmony with God. And correspondingly, the plagues that came upon Egypt and which forced the deliverance of the Israelites typified the great time of trouble coming upon the world in the end of this age, by means of which ultimately the power of the oppressor will be broken, and all who desire full liberty to worship and serve the Lord will be granted the opportunity; and as Pharaoh and his hosts, in seeking to interfere with the divine program, were destroyed, so Satan and all sympathizers and colaborers with him, seeking to restrain and interfere with the labors of those who would serve the Lord, will ultimately be overwhelmed and destroyed in the second death.

Noting that these ten plagues prefigured the time of trouble in the end of this age, we are not surprised to find similarly ten plagues mentioned in connection with the time of trouble portrayed in Revelation as constituting the consummation of this present age and this "present evil world." There the first three plagues are called the woe trumpets, and following them come the "seven last trumpets." The first three apparently affect all, the last seven are restricted to those who are in opposition to the Lord. And so it was in the plagues of Egypt: the first three affected the Israelites as well as the Egyptians, but from the last seven the Israelites were exempted.

UNDERSTANDABLE YET MIRACULOUS

While these plagues were very remarkable they were less so than might occur to us, because many of them were merely intensified experiences along lines from which the Egyptians had previously suffered. The intensity of these, and the fact that they came in harmony with preannouncements, constituted the main features that would commend them to the Egyptians as miracles. For instance, the first two the Egyptian magicians were able to imitate on a small scale. The names of these magicians are given us in the New Testament, where it is stated that as Jannes and Jambres resisted Moses, so certain ones today resist the message of God at the hands of his servants and seek to produce counterfeit effects by the power of Satan.—2 Tim. 3:8.

The first plague—the waters turned to blood—caused serious inconvenience for the Egyptians, who are noted as the most cleanly of all the Orientals. They were obliged to dig wells near the river, using the soil as a purifier or strainer of the water. Of course the thought must be that the water became bloodlike. Geike offers a not unreasonable suggestion respecting the basis of this miracle—that it was "the presence and inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color. Ehrenberg, in 1823, saw the whole bay of the Red Sea at Sinai turned into the color of blood by the presence of such plants. In *Silliman's Journal* there is an account of a fountain of blood in a cave in South Africa. It grew solid and burst bottles in which it was put, and dogs ate it greedily. The cause of these wonders is a minute alga which grows so rapidly that it actually flows, and is so small that there are from 40,656,000,000 to 824,736,000,000 plants in a cubic inch."

Another writer says concerning the Nile, as he saw it one morning, "The entire mass of the waters was opaque and of a dark red, more like blood than anything else to which I could compare it."—*Monumental History of Egypt, I., p. 10.*

The fact that we can imagine the process by which divine power produced this miracle does not interfere with its miraculousness, which is fully attested by its appearing just at the time indicated by Moses, and by the fact that it affected the water everywhere, even in household vessels.

THE SECOND PLAGUE—THE FROGS

Among the numerous Egyptian deities was the froghead goddess, Heka. The supposition therefore is that this plague was a special reproach to that goddess and her worshippers, and particularly severe because it was not lawful for the Egyptians to kill their tormentors. They were so abundant as to constitute a plague in the truest sense. Frogs were everywhere, in the fields, in the streets, in the homes, in the beds, in the kneading troughs. Of the physical basis of this miracle. Geike remarks that frogs in distressing numbers frequently come from the river Nile: "In the height of inundation, the abounding moisture quickens inconceivable myriads of frogs and toads which swarm everywhere, even in ordinary years."

The third plague—lice. The revised version margin renders the word lice sandflies, or fleas, and apparently with some reason. Sir Samuel Baker says of modern North Africa that, "At certain seasons it is as if the very dust of the land were turned into lice." He then describes the sandfly as a "sort of tick, not larger than a grain of sand, which when filled with blood expands to the size of a hazel nut." This miracle the magicians were unable to duplicate, and their words are the

first historical definition of a miracle: they said, "This is the finger of God."

The fourth plague—flies or beetles. The Hebrew word used in this connection is held to signify a mixture, that is various swarms of insects. The Septuagint translators, who lived in Egypt, considered the word to mean dog-flies; others hold that it signified beetles, a peculiarly serious plague to the Egyptians, because the beetle was considered the incarnation of Kephna, the Sun god, and was forbidden to be killed. A writer says,—

"Modern Egypt is sometimes visited with enormous swarms of beetles which inflict very painful bites, gnaw and destroy clothes, household furniture and leather, and consume or render unavailable all edibles."

This plague was also removed at Pharaoh's entreaty and his false promise to permit the people to go.

The fifth plague—murrain. This is supposed to have been a kind of epizootic or contagious fever affecting all domestic animals. Rawlinson declares, "There were several murrains in the years 1842, 1863, 1866, in which last-named year nearly the whole of the herds were destroyed." It was marked as one of these plagues by its prediction for a definite day and from the exemption of the cattle of the Hebrews.

THE SIXTH PLAGUE—BOILS

This plague was started by the symbolical scattering toward heaven of ashes of a furnace—possibly in allusion to the furnace of affliction through which the Hebrews had been passing, or possibly in sarcastic imitation of the methods of the Egyptian priests, who yearly offered sacrifices of burnt human bodies, sometimes Hebrews—to Typhon, the god of evil, scattering the ashes thus in the air.

The seventh plague—hail. This also was a very unusual experience for the Egyptians, for in their country thunder and lightning, snow and hail, are very rare. All the more it would be to them a demonstration of divine power; it terribly impressed them, besides causing serious loss not only to men and beasts but to vegetation. Pharaoh, alarmed, again proposed to accede to the demands, but again hardened his heart and refused when the plague was withdrawn.

The eighth plague—locusts. A German writer says it often happens that immense swarms of locusts come to Egypt from Nubia. Wherever they appear they cover the ground for miles and sometimes to considerable depth. It is in vain to attempt to drive them away. Only when the last bit of grass and grain is devoured will they depart, leaving behind those which in the dense mass of insects were hurt and could not go further. It takes weeks to kill these remnants. A newspaper remarks that in 1881 two hundred and fifty tons of locusts were buried in Cyprus, each ton numbering over 90,000,000 of these pests. In 1873 the writer witnessed a similar visitation of locusts or grasshoppers in the western part of the United States. They came in great clouds, obscuring the light of the sun as would a snow-storm, and greatly resembling it. Wherever they alighted it meant destruction. They were so plentiful that they could have been shoveled were they not continually in motion, and railway travel was greatly delayed in those parts by reason of the slipperiness of the tracks from the large numbers that were crushed. This also would be recognized as a plague because of its announcement and because of the usual exemption of the land of the Hebrews. Again Pharaoh repented, this time his courtiers urging upon him acquiescence with the command. Pharaoh even confessed sin, and yet subsequently hardened his heart and refused the people liberty.

The ninth plague—darkness. The physical basis of this miracle is thus stated: "In April, about Easter, there begins in Egypt a period of fifty days called *Chemsim*, meaning fifty. During this period the south wind at times brings a storm of fine sand, which sometimes is terrible. Wherever the storm passes a crackling sound is heard, as of electric sparks. A nervous depression seizes mankind and domestic animals. This is the Egyptian darkness."

Gieke says, "Artificial light at such times is of little use. The streets are practically emptied and a deep silence reigns everywhere." This plague of "deep darkness" impelled Pharaoh to grant the request of Moses provided the flocks and herds of the Hebrews did not go with them—a compromise which Moses promptly rejected.

THE TENTH AND LAST PLAGUE

The tenth plague—the death of the Egyptian first-born. Ample opportunity had been given for repentance, and the record is that Pharaoh once more refused to let the children of Israel go, and subsequently it is recorded that God hardened his heart. We are not to suppose that God interfered with his free moral agency in the matter, but that this hardening of his heart was accomplished through the Lord's leniency—his prompt granting of release from one plague after another when Pharaoh repented and proposed obedience. The fact that he and his people had weathered so many of these storms and plagues doubtless encouraged the monarch to hope that eventually he would retain hold upon the Hebrews, despite all the threats and plagues. However, there was a limit to divine favor, and it was so arranged that that limit would not come until the people of Egypt had suffered a severer chastisement in punishment of their injustice toward the Hebrews. Although we are not living in a time when God is judging the world—rewarding and punishing every act of mankind, as will be done when Christ shall take to himself his great power and the Millennial reign shall begin—nevertheless we see that in the case of the church there is a judgment already enforced along spiritual lines, so that those who have made a covenant with the Lord by sacrifice, if willing and obedient, receive an hundredfold more in the present time as well as in the blessings of the future, while those who neglect their covenant receive correction and stripes, and fail to enjoy the riches of God's grace and peace. The Scriptures inform us, however, that the world will not entirely escape the wrong doings of the present time—that every misdeed will work an injury to character in proportion as it was wilful and against the light, and that all such undermining of character will require repairs and rectification under the restitution processes of the Millennial age. Thus, on the whole, has been arranged a very just and equitable system of rewards and punishments, measured according to the knowledge and perversity of each individual. It is in line with this that the Scriptures speak of the time of trouble, which is now near at hand, as being a just compensation upon Christendom for its failures to recognize the principle of equity. The collapse of the world's institutions of civilization in a period of anarchy will be the penalty of disregard for the golden rule.

WHY THE FIRST-BORN SUFFERED

The smiting of the first-born of Egypt contained two lessons: (1) It was the most severe blow because the first-born of the nation would be the more prominent persons in each family. (2) But the special object in confining the plague to the first-born was to show that only the first-born of the Hebrews were spared or passed over. The other members of the Hebrew families were in no more danger of that plague than were the other members of the Egyptian families. Only the first-born were marked, indicated as in danger, while the rest were to be saved. The Scriptures clearly show that the Lord thus intended to indicate the passing over or sparing of the church in the present time. The type therefore has nothing whatever to do with the world. Only the household of faith, known in the Scriptures as the church of the first-born, have that degree of light and knowledge that would permit them to be on trial for eternal life, with the danger of losing the same in the second death.

The world in general is not in this danger; they are still under the original condemnation, and hence not subject to the second condemnation or the second death. This type marks clearly what all the Scriptures so forcefully express, namely, that the present is the trial time of the church, as the Apostle expresses it, "If we sin wilfully after that we have received a knowledge of the truth there remaineth no more a sacrifice for sin, but a certain fearful looking forward to of judgment that would devour us as adversaries of God." Again he says, "As touching those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the holy Spirit and tasted the good Word of God and the powers of the age to come, if these fall away it is impossible again to renew them unto repentance; seeing that they crucify to themselves the Son of God afresh and put him to an open shame."—Heb. 6:4, 6; 10:26, 27.

Not only is the Gospel church scripturally termed the "church of the first-born," but it is also spoken of as the first-fruits unto God of his creatures. (Heb. 12:23; Jas. 1:18.) The two thoughts are in full accord; first-born ones imply later-born ones, first-fruits imply later-fruits. Thus does the Lord draw our attention to the fact that, while his plan has had its most gracious beginning with the elect of this Gospel age, his favor will not end with these, but ultimately proceed to all the families of the earth in accord with his great Oath-Bound Covenant to Abraham, "In thy seed shall all the families of the earth be blessed." The first-born constitute the seed class. Christ is the head or first of this first-born company, but it will not be complete until the last member of the body of Christ shall have been passed over from the earthly to the heavenly life and nature.

LIFE ONLY UNDER THE BLOOD

We have already noted that only the first three of the plagues extended to the habitations of the Hebrews, but in announcing to the people the tenth plague Moses informed the Hebrews that they also would be subject to this plague, except under the one condition—that they should remain inside their houses during this Passover night, and that the outside of the doorposts and lintels of their homes should be sprinkled with the blood of a specially sacrificed lamb, whose flesh was to be eaten during that night by those within the house. The message to them was, "The Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and the two side posts, the Lord will pass over the door and will not suffer the destroyer to come into your house to smite you."

How profoundly simple yet strong are the divine testimonies and types in their instruction of the spiritual Israelites respecting the necessities for faith in the precious blood as the only ground of acceptance with God, the only protection from the second death of those begotten of the holy Spirit. We do not think it strange that the world despises the blood, speaks lightly of the blood sacrifice of the Hebrews; but we are amazed that any of the Lord's people, after having once tasted in the sense of appreciating the merits of God's favor through the sacrifice of Christ, the Lamb of God—after once having realized that Christ died the Just for the unjust that he might bring us back to God's favor—after once having appreciated the fact that the death penalty was upon the race, that Christ died as father Adam's substitute, thus to redeem him and all who lost life in him—after all this we marvel greatly that any such could do despite to the blood of the covenant with which we are sanctified—we marvel that any such could go out from under the blood, thus repudiating it and doing despite to the divine favor thus manifested on our behalf. It is not for us to determine positively those who have been begotten of the holy Spirit and who have subsequently repudiated the merit of our Lord's atonement sacrifice on our behalf, but it is for us to recognize that all who take such a step wilfully, intelligently, deliberately, have fallen out of divine grace and have become a second time children of wrath, and that their case is a hopeless one, that they will be subject to the second death. It is respecting this form of sin that the Apostle declares, "There is a sin unto death: I do not say that you should pray for it." Prayers for those who have taken themselves deliberately out of the Lord's hands and rejected the precious sacrifice which he provided for their covering would be unavailing, useless.

We picture before our minds the scenes of that night: the Hebrews by instruction were prepared for their journey into Canaan, and merely waiting for the morning light and the preparation which the tenth plague would effect by discouraging the Egyptians and leading them really to facilitate the departure of their bond-servants. Each family group had its lamb roasted with fire and without a bone broken. Each group must feed upon the lamb with unleavened bread and bitter herbs, with sandals on and staff in hand as sojourners. All of these details represented the household of faith during this Gospel age, the bitter herbs representing the trials and difficulties of life, which will only tend to sharpen our appetite for and our appreciation of the Lamb, and of the unleavened bread, which also symbolizes the flesh of Jesus. We are still eating, still waiting, still under the blood, but the morning is now very near, when all the passed-over ones, represented thereafter in the priestly type of Levi, will be the first to pass beyond the power of the antitypical Pharaoh, the adversary—and lead forth all the remainder of mankind, willing to become Israelites indeed. Under the New Covenant arrangement typified by the Law Covenant, the royal priesthood, Christ and his church in glory, will antitype the Aaronic priesthood, while the associated great company will be the antitype of the tribe of the Levites.

A WELL-ATTESTED MIRACLE

For over 1600 years the people of Israel, by divine commandment, celebrated this passing over of their first-born on the night before they left Egypt; and our Lord, in the same night in which he was betrayed, his last night of earthly life, not only celebrated this Passover supper but gave his followers a new Memorial as a substitute for it, unleavened bread and the fruit of the vine as the symbol of our greater Passover, through faith in his blood, and as perpetuating the central thought of the original Passover we have under consideration. Here then is a celebration observed throughout the whole world today, and which we know has been in force as a Memorial for over 3,500 years! Can anyone of reasonable mind doubt the origin of this sacred Memorial, whether its significance is seen or not—whether its value is recognized or not—whether its antitypical meaning is seen or not? We hold that this Memorial is one of the strongest confirmations of the divine plan and purpose, and we much regret that many intelligent people observing the Memorial of our Lord's death fail to grasp the fact that it is a Memorial of that which was typified in Israel's Passover. If this fact were generally recognized, in how brief time all Christian people would celebrate the Memorial on its anniversary, actual or approximate, as did the Lord and his apostles and the early Church—and as we still do.

WHAT MEAN YE BY THIS SERVICE?

Most particularly did the Lord direct in respect to the observance of the type and its signification. Parents were to tell their children the story of the passing over of the first-born and of the favor of God thus manifested toward them, and of the deliverance thus effected on their behalf. And judging from the observance of the matter today amongst the Hebrews, we can well imagine that the divine injunction was never at any time overlooked. The Passover is the most important of all the Jewish festivals; corresponding in the spring of the year to the Atonement Day Memorial six months later. And if it was appropriate that the typical Israelite who knew only of the typical passing over should tell his children of the Lord's goodness and mercy, how much more should the spiritual Israelite, who discerns the antitype, and who recognizes the Lord Jesus as the antitypical Lamb, and the period of this Gospel age as the antitypical night of passing over, and the merit of Christ's sacrifice as the antitypical sprinkling of the blood, and the feeding upon Christ in our hearts, and the acceptance of his meritorious sacrifice as the antitype of Israel's going out of Egypt—how much more shall we feel it not only to be a duty but a privilege to tell our children, yea, and all who have ears to hear, respecting the grace of God in Christ, and the blessed opportunity of being passed over granted to all those who now by faith accept the divine favor, and present their bodies living sacrifices and become partakers of the holy Spirit. If any of us have been slack or remiss in respect to the telling of this great message, let us resolve that we shall be on the alert hereafter, and that we will more and more appreciate the opportunity to show forth the praises of our Lord.

Let us remember the golden text, "When I see the blood I will pass over you." Let us all see to it that the blood of Christ is ever recognized, not only within our hearts but confessed, sprinkled, manifested, and declared outwardly to others. Let us remember the Apostle's words that without the shedding of blood there is no remission, and applying this thought let us recognize that we have remission of sins only in proportion as we recognize the merit of the great sin-offering effected by our Lord, finished at Calvary.

THE SALVATION OF THE LORD

Exodus 14:13-27.—JUNE 16.

Golden Text—"Thus the Lord saved Israel that day out of the hands of the Egyptians; and Israel saw the Egyptians dead upon the seashore."—Exodus 14:30.

The tenth plague, the death of all their first-born, convinced the Egyptians of the advisability of getting rid of the Hebrews. Forthwith they were as anxious to have the people go from them as they previously had been anxious to retain them. They now helped them and urged them, and when the Israelites asked for (in the text "borrowed") mementos, such as jewels, etc., they gave to them, urging their departure, and probably feeling that with this generosity they were to some extent making good for the long years of compulsory labor they had exacted. By preconcerted arrangement, the Hebrews quickly gathered to Succoth, en route for Palestine, nearly two millions of them, with flocks and herds which must have been of quite large numbers. If it seems impossible to us that the people should depart so suddenly, it is well that we remember that they had been waiting and preparing for the auspicious moment when Pharaoh should say that they might go. It should be remembered, too, that the people of that time, and to this day the people of that land, are much less encumbered by what we would consider necessities. The fellaheen of the Egyptians and the Arabs of the desert think

nothing of lying down to sleep for the night by the roadside, wrapped in their outer garments, sometimes with a stone for a pillow as did Jacob. Stanley mentions a somewhat similar case, saying:

"In illustration of the event, a sudden retreat is recorded of a whole nomadic people—400,000 Tartars—under cover of a single night, from the confines of Russia into their native deserts, as late as the close of the last century."

Bishop C. H. Fowler offers a helpful comment, as follows:—

"In our own times, in this very century, we have witnessed an exodus from near that very land of Goshen where the Israelites dwelt. Mohammed Ali wished to manufacture silk, so he planted Jerusalem with mulberry trees and attracted Syrians from Damascus and Bedouin Arabs from Arabia, to whom he gave fertile pasture lands and freedom from taxation and military practice. They prospered and multiplied for many years. After the death of Mohammed Ali an attempt was made to tax and conscript them. Protestations were disregarded; therefore in one night the whole population, with their herds and flocks, moved away to their kinsfolk to the east of Egypt, leaving their homes empty and the valley a desolation, in which condition it was when De Lesseps dug his fresh-water canal."

The hosts of the Israelites first moved northward and eastward to Etham, then turning about went southward. This has the appearance of vacillation on the part of Moses, the leader, and on the part of God, his director. But we may be sure that known unto the Lord are all his ways, and hence that this movement was of design. The original intention probably was to follow the usual route out of Egypt to Palestine through the land of the Philistines, but the people were in no condition to battle with the latter. Another route would have been through the desert, but it would have been almost impossible because of their numbers and their flocks, and the fact that there would have been no pasturage, a deficiency of water, etc.

A BRIGHT CLOUD—A DARK CLOUD

They were guided south by the Lord directly by a cloud which was bright at night and dark in the daytime, affording them a measure of shelter from the heat of the sun. This phenomenon would probably not be noticed by the Egyptians and others, but was recognized by the Israelites because of their instructions, and because they had learned to have confidence in God as their leader. It was not, we are sure, anything like what some have pictured it—so radical a violation of nature as to be a demonstrated miracle. It was present with the people through all their wanderings in the wilderness for forty years, and was an evidence of the Lord's special care over them, and should have been a great aid to their faith. Only when they had finally crossed Jordan into Canaan was this phenomenon discontinued.

While following the narrative of Israel's deliverance and divine guidance, spiritual Israel must not overlook the fact that our deliverance from the world, symbolized by Egypt, is a still more wonderful one. As we under the Lord's providence began our escape from the power of the world, the flesh and the adversary, there are different ways of escape possible, some more and some less favorable. Left to ourselves we might choose the wrong way of the Philistines, where the battles would be too hard for us, or the way of the desert, where we would be discouraged and famished. It is for us to look for the Lord's providences in our affairs at this time, and to find them guiding us, sheltering us from the heat of persecution and tribulation and trial, and again at other times enlightening us, refreshing us in the dark seasons. And this leading of divine providence is intended to be ours so long as we are of the true Israel of God, until we pass over Jordan into heavenly Canaan and need such special providences no further. Blessed are those whose faith is awake and on the alert, and who discern the Lord's favors which the world will not discern, and which only those in the right attitude of mind can appreciate. O, Lord, help us more and more to appreciate thy leadings, thy providences, and to trust to thy wisdom in all of life's affairs, until thereby we shall be guided by thy Word and thy grace to the heavenly Canaan and its rest!

ENTANGLED IN THE LAND

The Israelites took the change of journey from northeast to south with full confidence because of their recognition of the leading of the Lord in the cloud that was dark by day and bright by night. But the Egyptians viewed the matter differently. Several days had now elapsed, their mourning for the first-born was ended, and they began to think of the loss they had sustained. The fact that the Israelites were probably efficient servants, the fact that the Egyptians had been accustomed to using them in their own interests for a long time, and that the people were without military qualifications and arms, suggested to the Egyptians that it would be an easy matter to overtake them, to turn them back again—to say, Now you have had a few days as you desired, turn back again into the old lines. As they perceived the changed course of the Israelites, first northeast and then south, they concluded that they were entangled in the land—that is to say, that they were lost, did not know where they were going Indeed this would be the natural conclusion, for as we look upon the map we find that they were marching to the Egyptian side of the Red Sea, whereas they wished really to go to the opposite side, to enter Palestine. We can imagine the Egyptians saying, "Poor, foolish people! they were far better with us even at hard bondage than free; they know not what to do; they will scatter by and by, and the majority doubtless will come back to us anyway." Selfishness may even have suggested that it was their duty to hold them in restraint—to turn them back again to be the bond-servants of the Egyptians. The Egyptians had not yet learned the lesson that it was the God of Israel they had to contend with. Neither, perhaps, had the Israelites sufficiently learned that it was God who was bringing them forth and not themselves and not Moses.

The hosts of the Israelites had by this time gotten well to the westward of the Bitter Lakes, which lengthen out the northernmost tongue of the Red Sea, when the word reached them that Pharaoh's six hundred chariots were coming. Terror spread throughout the mixed multitude: children cried, mothers wrung their hands and wept, and the strongest hearts of the Israelites were sore perplexed. As children to a father they came to Moses, saying, Is it because there was no graveroom in Egypt that you brought us away to die in the wilderness? Why did you thus—to bring us out of Egypt? Why did you not hearken to us when in Egypt we said, Let us alone that we may serve the Egyptians? Would it not have been better for us to serve them than that we should die in the wilderness?

SPIRITUAL ISRAELITES ENTANGLED TOO

It is the same with many spiritual Israelites: having started to leave the world they are of insufficient faith, and when beset by temptations and difficulties they are inclined to wish they had never started in the better way and toward the freedom wherewith Christ makes free, and toward the Canaan rest and blessing which he has promised but which to them seems so far off—so utterly impossible to be reached. But Moses was of better faith and courage, as well he might be, because of his superior advantages every way. He represented our leader, under whose direction and encouragement we have left the world behind. And so our Leader says to us, as Moses said to them, "Fear ye not! stand still, and see the salvation of the Lord which he will accomplish for you this day. And as for your enemies the Egyptians, whom ye fear, ye shall see them no more again forever." Evidently Moses was in very close touch with Jehovah when he could prophesy such an outcome in the face of such disastrous appearances. Similarly we may have confidence in our Lord Jesus when he assures us that the power of the adversary is limited, that it shall not go beyond the limitations of this present evil world; that tomorrow, in the Millennial age, we shall witness the overthrow of all the powers of evil. Moses added, "The Lord shall fight for you and ye shall hold your peace." This is the promise to the spiritual Israelites—"Greater is he that is on our part than all they that be with them," however mighty they may appear: "If God be for us who can be against us?"—to ultimate success; therefore "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

THE ISRAELITES COMMANDED TO GO FORWARD

Before the Israelites was the tongue of the Red Sea, the chain of the Bitter Lakes; behind them the land of Egypt, and immediately in their rear Pharaoh's chariots and charioteers. The Israelites had not yet approached the water's edge. The command was that they should go forward, and no explanation was made of how the path would be opened for them through the waters. Not only was the faith of Moses demonstrated in the command, but the faith of the Israelites was also tested in their obediently going in the direction of the water. Is it not thus with spiritual Israelites? Does not the Lord sometimes allow adversity, difficulties, oppositions, to hedge us in? Does he not sometimes lead us by a way from which there seems to be no escape from some impending evil? This is the time to hearken to his voice and in faith to go forward, nothing doubting—trusting that he who has begun the good work in us will complete it unto the day of Jesus Christ—in the Millennial morning.

By divine direction Moses lifted up his rod and stretched out his hand over the sea, with the assurance that it would divide and furnish the necessary exit from their impending difficulties. Those who read this narrative and in their minds imagine the Israelites at one side of the Red Sea, and an intervening fifty miles or so across to the other shore, and who further imagine that the waters of the sea opened and stood upright hundreds of feet in perpendicular walls on either side, while the Israelites first went downward to its bottom and then upward along its shores on the other side, are taxing their faith unnecessarily. Not that we are to doubt that if necessity arose God could wipe out the Red Sea entirely, but that it is not necessary to so suppose when circumstances and conditions are rightly understood. We may well suppose that God does not make his miracles more stupendous than necessary. Let us look at this miracle as it really occurred, and then see its reasonableness. The fact that we can understand the procedure should not make the matter any less a miracle in our estimation.

Let us have in mind the fact that the Red Sea at its upper end connects with a stretch of low country in which are a number of lakes, called Bitter Lakes, the water being brackish. At this time the Red Sea, which is merely a large lake, must have been very nearly connected with the Mediterranean Sea. At its upper end, the junction point with marshy lands and the Bitter Lakes, the water is at no great depth, so that at times when the tide is low cavalry have forded it—for instance, Napoleon and an escort, the former nearly losing his life on the occasion. When the tide comes in the condition of things is very different indeed, for the tide-rise at this point seems very high.

THE PHILOSOPHY OF A MIRACLE

The entire narrative of the lesson is in accord with what we have seen. A strong wind blew to the northward, and, coöperating with the tide, exposed a wide sandbar across which the Israelites passed in safety toward morning, aided by the light from the cloud, which at this time was to their northward and served as a cloud of darkness to the Egyptians and of light to the Israelites, so that the pursuers had difficulty in the chase and probably were guided more by the sound of the confusion and flight of the Israelites than by anything else. It is entirely probable that the Egyptians were not aware that the tide and the wind had formed the sandbar, and that they were on it pursuing the Israelites. By the time the latter had reached the further bank of the sea, possibly two miles across, Moses again stretched forth his hand with his rod, and the wind's course again changed, the waters began to return, aided by the turning of the tide. Meantime the Egyptians in the midst of the sea found their chariot wheels choked by the soft sand, their horses sinking and struggling broke the wheels, there was general confusion, which held them until the tide was upon them and many if not all of them were drowned.

"An east or southeast wind arose and moved the upper water of the shallow bay toward the northwest, while probably a strong ebb tide set in at the same time and drew the lower water southwards, so that the bed of the sea was for a considerable space laid bare."—Rawlinson.

"This was soon after the full moon of the vernal equinox, when there would be a very low ebb and a very high flood. The tide rises from five to seven feet opposite Suez, and from eight to nine feet when aided by strong winds, returning with unusual suddenness and power after the ebb."—Newhall.

"M. DeLesseps mentioned to me the extraordinary facts of this kind which he had witnessed in storms which occurred at intervals of fifteen or twenty years. He had seen the northern end of the sea in places blown almost dry, and again had seen the waters driven far over the land toward the Bitter Lakes."—President Bartlett.

"It is God's usual method to make the most of natural causes, to make the supernatural begin only where the natural ends."—Blakie.

"The coming of the wind at once, in connection with the symbolical act of Moses, is as much a miracle as the immediate division of the waters without the intervention of any secondary cause would have been."—Taylor.

"The waters were a wall unto them on the right hand and on their left": this need not imply a perpendicular wall, but rather a protection, a shield on either side. The Israelites could go forward, knowing that their only danger was in the rear because the waters protected their flanks.

THE EGYPTIANS OVERTHROWN

If we still entertain the thought we once had that all mankind are on trial for eternal life in the present existence, and that all failure to gain eternal life means eternal torment, we would be inclined to wonder why Moses and the Israelites did not face about and begin to preach to the Egyptians. Indeed we might wonder why they left Egypt at all—why they did not become missionaries amongst them—why God delivered them from such a glorious opportunity for mission work. Then we would wonder, too, how Moses and the Israelites could rejoice in the thought that thousands of their enemies had gone to eternal torment. We thank God that in his providence he has enabled us to see the teachings of his Word more clearly. We see that the time had not yet come for the preaching of the Gospel, because the time had not yet come for the atonement for sin. Hence there could not be any offer of eternal life to the Egyptians, for Christ did not come to die for man's sins for more than sixteen centuries later; and even after he came his work was not for the world, even as he prayed not for the world—"I pray not for the world, but for those whom thou hast given me." (John 17:9.) The work of gathering the elect is the first item on the divine program: with its consummation the present age will end, and then will begin the work for the world. Then those Egyptians and the Sodomites, with all the families of the earth, shall be blessed through Abraham's seed—Christ and the church, the spiritual seed, and the natural Israelites, the earthly seed.

We see then, that as the Sodomites went down into death, so those hosts of the Egyptians went down into death, and all mankind go down into the great prison-house, the tomb, *sheol, hades*. We rejoice, too, that the Master says that surely "all that are in their graves shall come forth" (John 5:28, 29)—the few, the faithful, into the perfection of life, the masses unto a time of trial and testing and opportunity in connection with judgments and disciplines, so that if obedient they may ultimately also attain everlasting life through the knowledge of God's dear Son and obedience to him. Remembering our Master's words, that it will be more tolerable for Sodom and Gomorrah in that day of the world's judgment than for many who had greater enlightenment, we may wonder if it will not also be true that some of these Egyptian charioteers, who in blindness and selfishness pursued the Israelites, will not be found more excusable than some of the natural seed of Abraham whom Moses led out, but who, because of lack of faith, died in the wilderness. The overthrow of the Egyptian hosts at the hand of Moses prefigured the ultimate overthrow of the powers of evil and sin and bondage at the hands of Christ.

"THE SONG OF MOSES AND THE LAMB"

If evidence were necessary to disprove the claim of evolution—that the people of early times were one remove from monkeys—that proof would be found in the way the Israelites accepted the victory the Lord had given them in their own passage of the sea in safety and of the destruction therein of their pursuers and enemies. Did they riot in a carnival of vice? Did they have a war-dance with tomtoms? Quite to the contrary. Overflowing with religious sentiment, they gave thanks unto the Lord God, recognizing him as their Deliverer. Moses composed a hymn of praise in which the people joined, while Moses' sister Miriam and the singing women prepared a response to the various parts of the hymn of praise. Hebrew scholars have remarked on the evidence of the antiquity of the song of Moses, recorded in Exodus 15:1-20, some even noting the fact that a few of the words showed an intermingling of the Egyptian language. It is further authenticated by the reference made to it in the book of Psalms, where the entire matter of the deliverance of the people and the overthrow of their enemies in the sea is graphically described by the sweet singer of Israel. (Psa. 106:7-12.) The incident and the Song of Moses are further corroborated by our Lord in his last message to the church, in which he represents in symbol a certain class of his followers experiencing a great deliverance in the end of this age and singing, "The song of Moses, the servant of God, and of the Lamb."—Rev. 15:2, 3.

If it was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and the thraldom of sin, accomplished for us through the blood of the Lamb of God who died for our sins. If the illiterate people who had been in a measure of slavery for a long period and who had not the advantages of this Gospel age were prompted to give thanks to the Lord, how much more should we, who have tasted of his grace and goodness, show forth the praises of him who hath called us out of darkness into his marvellous light." (1 Pet. 2:9.) What wonder, then, that the Scriptures everywhere refer to the Lord's people as being ministers, servants,

of the truth, and declare that the Lord has not only lifted our feet from the horrible pit and miry clay of sin and death, but has additionally "put into our mouths a new song, even the loving-kindness of our God."—Psa. 40:2, 3.

This song can now be sung by us who can exercise faith in the Lord, in his Word, in his providence, but it is not its complete fulfilment: that will be attained when all the people of God shall have been found—when the Lord's mercy during the Millennial age shall have opened the blind eyes of the world, unstopped the deaf ears, caused the knowledge of the Lord to fill the whole earth, and gathered all who are truly the Lord's to himself, and during the Millennial age shall have lifted them out of the bondage of sin and death and brought them into full harmony with the divine standard by the processes of restitution, according as it is written—There shall "be times of restitution of all things which God hath promised by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) Then will be the great fulfilment of this passage of the Red Sea, and the overthrow of the enemies of the Lord and his people. It will be then, at the end of the Millennial age, that Satan and all who are on his side, enemies of righteousness, will be forever destroyed, and at the same time all who love righteousness and hate iniquity and avail themselves of the Lord's favors, privileges, will then be saved to the powers of an eternal life, under the leadership of the great antitypical Moses, as it is written—"A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me [Moses]; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."—Acts 3:22, 23.

BELATED REPORTS FROM FOREIGN BRANCHES

FOR THE YEAR 1906

Melbourne, Australia.

Dear Brother Russell:—

Once more it is my duty and privilege to send the Annual Report from this Branch.

The past year has been one of progress in some directions, particularly so in the number of DAWNS sold and new interest in the truth developed. The increase in the circulation of DAWNS has been more than 100 copies per week above the rate for the previous twelve months. Most of these have been circulated through the faithful efforts of the Colporteurs, who have been very successful in these colonies.

Although a good deal has been accomplished in this direction, much more remains to be done; and it is still appropriate for us to ask the Lord of the harvest to send more laborers into his vineyard. Many of our friends who have become interested in these things in the past year have reason to thank God for the Colporteur. And this fact should encourage not only those who are now devoting their energies to this work, but also any who may be considering the feasibility of giving up all earthly hopes and ambitions for the privileges (sometimes laborious) of this service of the truth. We shall be glad to hear from such, and to encourage and assist them in any way we can. The greatest number of orders secured by any one of our Colporteurs in one day in the past twelve months was for 126 volumes.

The Volunteer work of tract distribution has also had attention in the past year, albeit the total number of pages circulated is under the record for the previous twelve months. Probably some of our new friends do not clearly understand the opportunities, or are diffident about asking for the tracts free—enough to put them into every house in their districts. Let such hesitate no longer; the tracts are available, and the Lord's blessing has been so markedly upon this form of service in past years, that we may feel confident he will acknowledge it again.

Pilgrim service has been somewhat hindered in the past twelve months. No extended tour has been made, but several series of Chart talks have been given in the vicinity of Melbourne. God willing, we hope to travel some in 1907, and we now request the friends in all parts of Australia and New Zealand, who would be able and willing to arrange for two or three days public or cottage meetings, to send their answers to the "Pilgrim Questions," as published in ZION'S WATCH TOWER, to the Melbourne office, so that the dates may be fixed. Promptness in this matter will be appreciated, as we may not be able to alter a route, once it is arranged.

The tale of the Australasian Branch Tract Fund is still rather a melancholy one. Conforming to the principles governing the Society's work since its inception, we have never solicited a donation, all that we report being entirely voluntary on the part of the donors, as the spirit has prompted them. Up to now, we have to acknowledge the favor of God as expressed, in this particular direction, through the head office, which has enabled us to go so far as we have done with the work of circulating free literature, Pilgrim service, etc., etc., the expenses of which are charged to this fund.

As we observe the progress of events in this peculiar time, we see that some are drinking in the truth as it were the "new wine" of the kingdom joys; and are being refreshed thereby. Others are drinking the "mixed wine" (confused doctrine of Babylon) and are being stupefied thereby. So drunk are these last becoming that they will presently have quite lost their senses. (Obadiah 16.) But the sight of these is a good token for those who are of the day, for such can realize that the deliverance is even now on Mount Zion. Let us, then, feel encouraged to lift up our heads, always remembering that one more year behind means one less in front, between us and the goal, at which having arrived we shall not have to think of one less, but always more and more.

Soliciting a continued interest in your prayers and in those of all saints, on behalf of the Australasian work and harvest workers, I remain, dear brother,

Your brother and Christ's, E. C. HENNINGES.

AUSTRALASIAN BRANCH SUMMARY

Publications Circulated

Copies of "Millennial Dawn"	21,389
Copies of "Tower Dawn"	1,560
Copies of Booklets	2,010
Total	24,959
Copies of Tracts and Z. W. T. sent free	249,700
These represent tract pages	3,935,800
Letters and cards received	1,699
Letters and cards sent out	2,367
Total	4,066

Expenditures

	£	s.	d.
Deficit from last year	438	3	5
Printing, paper, postage, freight (in and out), rent, gas, Tracts, etc	306	11	8
Pilgrim work, meeting expenses, etc	38	6	11
Total	783	2	0

Receipts

Receipts from Australasia	176	4	11
Deficit, owing to head office at Allegheny, Pa., U. S. A.	606	18	1

Stockholm, Sweden.

Dear Brother Russell:—

When I in the last issues of the TOWER read with great pleasure and thankfulness to God, the reports of the WATCH TOWER BIBLE & TRACT SOCIETY'S work the last year by its different branches, then I have also at the same time felt a little ashamed, or sorry, because of my lack of opportunity to make and send a report from this branch to you in due time—this so much more as I never during the eight years since the work here was started, have been able to give you as detailed reports from this place as could have been desirable.

We are, of course, not so many in present truth here, nor is the work so advanced amongst us as in the more important parts of the great harvest field, but we feel sure that it is the Lord that has guided us hitherto in grasping the truth and in keeping us active in the service, and we trust that he will enable us to still better appreciate, with all the saints, the privilege in having opportunities to be his co-laborers and also to use the same still better in the future. I think we are now at least one thousand in this country which rejoice in the Lord and in his great plan of salvation, as it has been revealed to us by the MILLENNIAL DAWN and other publications of you, his servant, and I have herewith the privilege to bring you our deep and thankful greetings and Christian love. We remember you continually in our prayers and we rejoice in the thought that by and by you will see better how much your service has profited us.

Nevertheless, I will now state some few facts of the work done through this branch during the past year, 1906. We have yet some reasons for believing that we in some lines at least will be able to do two times so much in this new year 1907 as in the past year. Indeed the "fields are white to the harvest" here, and we are zealous to be used of the great King in his reaping work, as he will grant us opportunities before the closing of "the door." Besides the wide territory yet untouched in this country, we have the whole of Finland, where we hope to find a good number of our Lord's jewels. My dear wife has lately tried to do some colporteur work there and the results were very encouraging. God willing, she will soon go to Finland again to pursue the work there, and besides we have now five other good colporteurs engaged here in Sweden and hope for still more.

During the year we had one General Convention in Stockholm, attended by 200 interested friends, and besides this some smaller conventions in other parts of the country. The Pilgrim work by Brother Edberg and other dear brethren has been very much appreciated amongst the friends, and has given good results. The mileage covered in preaching tours was 11,501, and about 400 meetings were held.

The Swedish *Zion's Vakt-Torn* (now 16 pages monthly) has had 1,184 subscribers during the year, and we know by a great multitude of letters that it has been useful and helpful for many (I would hope for all) of them. We have printed 3,000, as minimum, of each issue, which allows a good deal for sample copies, answers of special questions to new friends, etc. We have had the privilege to publish the fifth volume of MILLENNIAL DAWN in a Swedish edition (7,000 copies), and we feel that this solid and precious book has an important mission to fill amongst the Lord's Swedish people.

Praying divine grace and guidance for yourself continually and for all the dear brethren everywhere (whom we hope to meet before long "on the other side") and asking your prayers for us here in this part of the harvest field, I am,

Your thankful and happy brother and co-laborer,

AUG. LUNDBORG.

WORK ACCOMPLISHED THROUGH THE SWEDISH BRANCH, 1906

"Dawns," various bindings, sold	5,129
Various booklets, "About Hell," "Tabernacle Shadows," etc., sold	2,184
Annual sets Swedish "Tower," cloth-bound and unbound	261
Sample "Towers" and tract numbers of *Zion's Vakt-Torn* free	60,719
Expressed in usual form of tract pages	2,026,816
Letters and cards sent out from this office	845

FINANCIAL SUMMARY

Expenditures

Pilgrim, Convention and other meetings,	kr. 1,544.71	$ 411.92
For translation, printing, etc	kr. 6,647.07	1,772.55
Freight and postage	kr. 889.57	237.22
Office expenses, rent, inventory, light, heat, telephone, etc.	kr. 3,596.12	958.70
From Allegheny		802.75
		$4,183.14

Receipts

Voluntary Donations to the Tract Fund	kr. 3,227.16	$ 860.58
Swedish "Tower" subscriptions	kr. 1,312.17	349.91
Sold books and other incomes	kr. 5,437.14	1,449.90
		$2,660.39
Deficit, 1906		$1,522.75

BRITISH PILGRIMAGE OF BRO. A. E. WILLIAMSON

Barnoldswick,	Eng.,	May 31	Motherwell,	Scot.,	Jun. 10
Glasgow,	Scot.,	Jun. 1-3	Dundee,	Scot.,	Jun. 11, 12
Paisley,	Scot.,	Jun. 4	Perth,	Scot.,	Jun. 13
Greenock,	Scot.,	Jun. 5	Hawick,	Scot.,	Jun. 14, 15
Rothesay,	Scot.,	Jun. 6	Edinburgh,	Scot.,	Jun. 16, 17
Gourock,	Scot.,	Jun. 7	Bedlington,	Eng.,	Jun. 19, 20
Uddingston,	Scot.,	Jun. 8	New Castle,	Eng.,	June 21
Glasgow,	Scot.,	Jun. 9	Eston,	Eng.,	June 22, 23

VOL. XXVIII ALLEGHENY, PA., JUNE 1, 1907 No. 11

"GO YE ALSO INTO THE VINEYARD

"Sow beside all waters; thou knowest not which shall prosper, this or that."—Isa. 32:20; Eccl. 11:6.

If the sowing has been a general one with a view to the gathering of the Lord's little flock from every nation, people, kindred and tongue, we must expect the harvest work to be similarly broad, widely extended. In reply to inquiries respecting the African mission: Returns from Brother Booth are meager as yet. He arrived at Cape Town and at once proceeded to bring the good tidings to the attention of the English-speaking whites and blacks in that city. He has met with some success in the sense that a few are hearing gladly. We hope that some of them will be convinced. Some are inquiring whether or not reaping work could be done in India, Japan and China. We reply that we have a few WATCH TOWER subscribers in those far-off lands, who doubtless are doing everything in their power, and they will, we feel assured, be prompt to tell us if there are openings there for the services of the truth and for the harvest message.

Meantime let us not forget that our own land is the gathering-place for people from every nation under heaven, and is therefore a fruitful field in a larger sense than any other. The Lord seemingly held back the discovery of this continent until the due time, when it would become the gathering-place for the oppressed of all nations; for the oppressed are specially amenable to the truth, as our Master's words indicate, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls." As an illustration of the advantages of the freedom of conscience secured by many who come to this favored land, we mention two instances which came under our personal observation. Meeting an Italian workman casually and finding him to speak broken English we had a conversation with him, as follows:—

"Are you an Italian?"

"Yes, me Italian."

"Are you a Christian?"

"Yes, me Christian."

"Are you a Catholic Christian?"

"No, me Protestant Christian."

"How does that come? I thought that nearly everybody in your land was Catholic. How does it come you are a Protestant now?"

"Me friend comee here, join Baptist Church; me comee here, he takee me. Now me no pray to Mary, me pray to Jesus."

Another case was that of a Greek who kept a confectionery store in Virginia, and was reached with the truth by one of the brethren of his city. His own story to us was:—

"I never knew anything about other religions until I came to the United States some years ago. I was then surprised to find various denominations of Protestants, and that the Roman Catholics here were in the minority. I noticed that many of the Protestants were quite intelligent, and some of them apparently good people. I visited various churches, saying to myself, I want to find the truth, whatever it is. A Methodist minister had a talk with me and urged me to join his congregation. I told him that I would do so if I could be convinced that it was the right one—that I was looking for the truth. It was not long after this that one of the brethren handed me a tract, and subsequently I got into conversation with him and his presentations were more satisfactory than anything I had ever heard. He brought me the DAWN in English, and with patient perseverance I was able to read it and to understand it, and so the other volumes."

This brother promptly made some donations to the Tract fund, sold out his business in Virginia and returned to Greece, where he has gotten out a translation of several of the tracts and the first volume of DAWN. His latest letter says that the translators are working on the second volume, which he hopes will be ready this year. The dear brother is throwing his entire heart into the matter, desiring to help the brethren of his own nationality. Meantime also he visits the ships that enter his port, and canvasses the passengers and seamen for English, French, Italian and Greek DAWNS.

Surely, as the Master said at the first advent—The fields are ripe for the harvest, and he that reapeth receiveth wages. (John 4:35, 36.) What wonderful opportunities lie right at our hand! Let us be wise in the use of these, not only pray-

ing but laboring. We must not think of the immigrants ungenerously; they come from countries poorer than ours, but many of them are bright, and some of them apparently honest-hearted, and quite likely some of them are at heart true Christians—the Lord's brethren and hence our brethren. Let us be on the alert to do them all the good in our power—to serve them with that which will do them more good than anything else we know of.

We earnestly commend the course followed by some of refusing better situations that would pay larger salaries, because the labor involved would be more taxing and leave less opportunity for the service of the truth. We recommend that situations that pay well and absorb every moment of time except that requisite for providing the things that perish be sacrificed in favor of situations paying less wages but affording greater opportunity for volunteer work, colporteur work, etc. We are glad to say this spirit prevails more and more amongst those who have received the truth in the love of it.

VOLUNTEERS, SHARP-SHOOTERS, COLPORTEURS, PILGRIMS

Try, dear friends, if possible, to secure a blessing by laboring in one of these departments of the harvest work. All cannot be Pilgrims, all are not qualified for the work, neither will the funds of the Society permit the engagement of large numbers, nor are many necessary, as each little class should have amongst its own number some possessed of talents which should be consecrated and actively used in the service of the brethren. All cannot be Colporteurs, though there is a much wider door of opportunity here. This service can only be engaged in by those who are comparatively free from earthly responsibilities and ties, or who can make themselves free by shaping their affairs to this end. They must be strong enough to eudure a considerable amount of walking and the carrying of the books: they must be neither too young nor too old. Nevertheless this is a branch of the work which has been greatly blessed of the Lord, and laborers in this department are usually greatly blessed spiritually as they seek daily to lay down their lives for the truth and for the brethren.

HOW CALLED TO COLPORTEURING

Mistaken ideas respecting calls to the ministry have troubled the Lord's people for centuries. Many seem to think that a mental impression is a call to preach, and insist that they must preach whether they have a natural ability or not, and whether they have opportunity or not, and whether people desire them to preach or not. A call to the Lord's service comes through the truth and our acceptance of it. Whoever has the Lord's spirit must feel interested in all of the Lord's work, and feel called upon to do anything and everything in his power to forward the same. Who needs more of a call to the use of his talents in the Lord's service than is given in our Lord's message, "Go ye, therefore, and disciple amongst all nations . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway: even unto the end of the age."

God's message is so good, so grand, that whoever receives it into a good and honest heart receives a blessing which so rejoices him that he must desire to live it, to tell it to others. That desire is a spirit of the truth. He should follow that desire, that leading, that love of the truth, that desire to lay down his life in its service just so far as possible—his limitations being according to his talent and according to the incumbrances and responsibilities which are properly his. A call to the Colporteur work implies that the person called has already turned from sin and is endeavoring to live reasonably, soberly. It involves more, that he has presented himself a living sacrifice to God. It involves further that he is so situated in life that it is possible for him to arrange his affairs without injustice to his own family or to his neighbors, so that he can be free to take up this work. The call to it consists of the desire to serve God, to serve the brethren, to serve the truth. This holy spirit or holy desire should be gratified to the extent of ability, and should be restrained only by the necessities above mentioned. If all could realize this privilege and opportunity how many there would be to promptly enter this field of service.

Sharpshooters are those who have no particular time that they could devote to the Colporteur service, but who, nevertheless, make it their business to sell a considerable number of DAWNS to their friends and immediate neighbors. They differ from the Colporteurs in that they do not cover the territory. Any one who regularly and systematically canvasses territory spoils it as such for another for some years. All such are rated as Colporteurs, and need to have an assignment, that we may know what has and what has not been thoroughly worked. Nearly all of the Lord's dear people should be Sharpshooters, and we hope that they are.

"Volunteers" is a name applied to those who systematically undertake the distribution of the WATCH TOWER tracts free, in their own city or town, etc. Many of the dear friends do their volunteer work on Sunday mornings, going from house to house, perhaps having a son or a daughter assist by taking the opposite side of the street, placing the tracts carefully under the doors and ringing the door-bells. Very many indeed have been reached in this manner—and the tracts are free and the freight paid for you. We recommend that the dear friends in each city and town coöperate in this work so that it may be systematically done everywhere. The present rulings of the post-office department prevent us from sending tracts by mail at the usual newspaper rates as heretofore; hence we are more than ever dependent upon the dear friends for the scattering of the "hail" everywhere. "Do with your might

"WHAT YOUR HANDS FIND TO DO"

An illustration of the blessed influence of this work comes to our mind as told by a brother who is now deeply interested in the truth. At the time mentioned he was a railroad accountant, and an attendant of one of the principal churches of Washington City. He was born in China, where his parents were missionaries, and had become accustomed to the religion of formalism. One Sunday as he came from church he was handed a tract by one of the brethren, whom he recognized as a merchant, owner of several stores in the city. He said to himself, That man is not doing that work for pay, he must be sincere; I will read the tract. Slightly interested from the reading of the tract he obtained further reading matter, the DAWNS. Now a bookkeeper in one of Washington's principal banks, he is one of the most aggressive of the volunteer force there, as well as an elder of the church.

We are not to hold back from the service of the truth because we are well known by our neighbors nor because the majority of those who distribute tracts and handbills are illiterate or forced to the service by poverty. Rather we are to remember that we have given our all to the Lord, not only our lives but our physical strength, our mental strength, our reputation and influence and our money. If we made a full consecration to him we gave our all, and we must judge of our Lord's estimation of our attitude by his words, "He that is ashamed of me and my Word, . . . of him also shall the Son of man be ashamed" (Mark 8:38); and again, we remember the declaration, "Them that honor me I will honor." It is not surprising then that we find that those who are most active in serving the truth and who thus indicate their special love for it and its authority, the Lord, should have special evidence of his love to them in their spiritual health and progress and keeping by his power.

"I'm not ashamed to own my Lord,
Or to defend his cause;
Maintain the honor of his Word,
The glory of his cross."

The volunteer ammunition (tracts) is now being shipped—two million tracts. How many of them can and will you use judiciously, carefully. Let the dear brethren and sisters of each place, who have not already made application, consider together and send in a united order as quickly as possible, now that the fine weather is at hand. We know not how many more such opportunities will be ours. All around us we see evidences that the shackles of error are breaking, the darkness of superstition fading away, and that new delusions are being brought forward by the adversary to captivate those who are now awakening and beginning to see a little light. Let us be faithful, us to whom the Lord has been so gracious in the bestowment of such clear knowledge of his own character and of the harmony of his blessed Word in the "Plan of the Ages."

LABORING AMONGST THE COLORED PEOPLE

A short time ago, when first mentioning the African mission, we called attention to the opportunities that are still nearer at hand and in which many may engage in the interests of our black brethren. The more we think of this the more it appeals to us. In nearly every city of our land there are colored people whose parents were brought from Africa as slaves, and who in the Lord's providence are now free and able to speak and read the English language. Many of them give evidence of deep religious sentiment and fervency of spirit. Why is not the truth for these? Perhaps the Lord allowed us to overlook them to some extent in the past; why may we not now make a general movement all along the line for their aid? In many of the little gatherings of those in the truth there is a surplus of talent and ability to present the plan of God. Why should not this surplus be turned to the help of the colored brethren? This may be done by the congregation systematically or may be done individually. But in either case we would like to be in touch with the laborers, and be kept informed as to just what is being done. We suggest that the following plan would perhaps work to advantage everywhere:

Let those who have the time at their disposal and who have some ability for public address make a thorough study of the Chart of the Ages, with a view to giving several discourses therefrom. To those desirous of proficiency in this service we now offer free a little pamphlet giving outlines of discourses on the Chart that will be helpful to many. In writing for these please give a very brief statement of your qualifications, the time at your disposal, and the number of colored churches in your vicinity.

As soon as we are able to judge as to who would be proficient in this service we will send the outlines of a little plan of procedure which we believe will operate favorably.

IS THE FATE OF A SOUL FIXED AT DEATH?

From the Buffalo Express, March 25, 1907

A REMARKABLE SERMON BY REV. DR. HOLMES

Westminster Presbyterian Church was filled Sunday afternoon when the pastor, Samuel Van Vranken Holmes, D. D., delivered a sermon on Eternal Hope. This was the fifth and last in a series of Lenten addresses by Dr. Holmes on Life's Last Realities. Dr. Holmes said:

"In concluding our course of studies in Life's Last Realities, we come to a problem which, difficult as it is, must not be shirked. It is a problem to which allusion has heretofore been made, but which I have purposely postponed for discussion until the end: What is to be the final destiny of those who die in their sins?

"You will remember that, in our study of judgment after death, we reached the two-fold conviction that retribution in the life to come is inevitable because grounded in a general moral necessity, and that such retribution must necessarily entail moral separation from goodness and from God. Now, in the face of these facts, is there any hope of better things for sinful men hereafter? Or are we shut up to the belief that such men must spend an eternity in pain and punishment and without hope of moral and spiritual recovery? And this problem has an importance and interest far greater than any general speculative concern as to human destiny. I told you the other afternoon, in our discussion of heaven, that one of its most blessed realities would be the reunion with those whom we have loved and lost. And I am sure that, in almost every heart, there is love and longing for some one who has passed out of this life, caring little or nothing for Christ or the things of the Spirit, and whose last days, it may be, were clouded by sin and shame. What, then, of such? Must we give up all hope of seeing them again, of meeting them by and by, knowing, as we do, that inevitable desolation separates the good and the evil when the secrets of all hearts are disclosed?

DESTINY FIXED AT DEATH?

"Of course, you know what the teaching of the Church on this question has been for centuries, and what it continues to be in certain quarters today. But one must be blind indeed to movements in the modern religious world who is not aware that a great change has come over the minds of thinking people in regard to this matter. For a mighty and ever-growing doubt has arisen within a generation as to the irrevocability of destiny at death. The conviction has come to be very common today among educated men that there is every possibility of moral change for a human soul in the future life; and this conviction, too, is based, not on mere human speculation, but on the unmistakable implications of the Master's own teachings.

"Personally, I do not believe that Jesus taught the doctrine that human destiny is fixed at death, that after the dissolution of the body the chance of moral change is withheld from men, and that those who die in their sins are condemned to everlasting torment. I believed it once, but I thank God that I believe it no longer; and the implied threat in that doctrine is no more to multitudes of men today than 'the rattling of a medicine man's gourd.' Instead, the world of thought is rapidly coming to believe that, for every man who survives the death of the body, there is opportunity given to be united to God in Christ, and for so long as there is the slightest survival of individual spiritual life. Moreover, this belief rests upon solid foundations.

UNDEVELOPMENT HERE

"In the first place, it is a purely arbitrary assumption to affirm that moral finality is reached at death. Such a doctrine is not taught explicitly anywhere in the Scriptures, and the several passages sometimes cited in its support are capable of very different interpretations—interpretations more completely in harmony with Jesus' teachings elsewhere. No more is there anything in the nature of death itself to put an end to the possibility of change. Apart from the awe and mystery attaching to death, there is no reason for assuming that at its crisis man's destiny is irrevocably fixed. The entire position of the Augustinian theology at this point is pure and gratuitous assumption.

"On the other hand, a wider observation of this life and a deeper knowledge of men have conspired to reveal the incomplete and undeveloped state in which a vast majority of souls leave the world at death. They do not make sufficient moral progress here to settle the moral issue involved for all time. Most of those who die have by no means reached that stage of character where moral change is impossible. They are only on the threshold of development. They have just begun to recognize the importance of moral choices. And, as one of our modern theologians has well put it, 'It would be very strange if so solemn an experience as death were withdrawn from among the experiences that might influence the final decision of the soul.'

"Moreover, as I tried to point out in a previous address in this series, no conceivable life in the future can possibly deprive men of moral and spiritual accountability. The doctrine that 'moral strain' is only for this life, that in heaven man is free from moral activity and that in hell his moral responsibility is ended and he is compelled to suffer only for the sins committed in the flesh—this doctrine is intolerable and impossible. The moment a man ceases to be an active moral agent, he becomes less than a man, he sinks to the level of an automaton. And if, as is clear, the future life is as morally active and responsible and as full of solemn ethical meaning as the present, then a free moral agent will be capable of choosing good even if he is in hell. Wherever living spirits are, the law of growth and progress, with all the corresponding possibilities of degeneration and death, must be carried with them and must hold for eternity.

CHANCE FOR LOST SOULS

"Now, if all that has thus far been said is true, if the final destiny of man is not fixed at death, and if moral and spiritual choices are open to him in the future life, then is it conceivable that God can fail of winning gracious victories of love over countless souls whom the world has reckoned lost? Over against the dogma of a hard and unrelenting theology at this point, I prefer to place the teaching of my Master in the parable of the lost sheep, wherein he tells us that the Good Shepherd will not cease to search for the one that is strayed and is lost 'until he find it.' For God will surely never falter in his quest for the sinning and unrepentant, so long as opportunity is left to recover them. Just because God is good and loving and sovereign, just because of that wondrous divine compassion which we witness on Calvary, we may have confidence that multitudes of souls without number shall finally be restored to holiness and happiness and heaven.

"Only let it be remembered that such a restoration will come about, not through any forensic process or legal fiction, but through the only salvation that can ever really avail here or hereafter—the salvation wherein God helps man to make an end of sin in his own soul, and wherein he imparts to him the life of the Spirit. No man will ever be saved hereafter in any way, other than that in which he is saved here. No redemption is ever possible that does not involve a departure from sin and a humble, resolute quest after holiness. Therefore, let no man think that this is an easy doctrine, that he can keep on sinning and living in selfishness until by and by an indulgent God will rescue him from punishment by judicial fiat. This universe of ours is a universe of inexorable moral laws, and the hope of a final restoration does not mean that a single one of those laws will ever be broken. So long as men continue in wilful sin, no salvation could possibly be accomplished. Moreover, delay only renders redemption the more difficult. Hence it is well that here and now we turn to the Christ, and begin to find life in him, and through him likewise to know God; for the Master has told us that this is life eternal, to know God and Jesus Christ whom he has sent.

"And now a single and solemn question remains to be answered. What if there be any who shall persistently refuse to be recovered, who, in a future life as in this, shall spurn the love divine and sink deeper and deeper in selfishness and sin? What is to be said of their final destiny? It is certain, as has been seen, that persistence in sin makes heaven impossible, so long as that persistence endures. But, on the other hand, to posit an endless hell for wickedness is to posit an endless

dualism, continuing through the endless reign of sin in certain hearts. Such dualism would spell defeat for a sovereign God

"There is, however, a simple alternative, and one that I believe is implicit in the teachings of both Jesus and Paul—that when a soul, through its persistence in sin, comes to the point where it is morally irrecoverable, it comes also to its final death. Paul distinctly tells us that immortality is an achievement, and the inference is plain that some souls may finally fail of immortality. Moreover, throughout the New Testament, immortality is correlated with goodness, 'possible where goodness is, impossible where goodness is not.' With Jesus the issues of the future are presented, not in terms of pleasure and pain, but in terms of life and death. 'For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have æonian life.' 'For what shall it profit a man if he gain the whole world and lose his psychical life?' These and other utterances of Jesus seem to indicate that eternal life is a possibility only, and is the alternative of death and extinction. The only really indestructible elements of personality seem to be the moral and the spiritual. In the processes of organic evolution, 'the living creature at no stage remains alive so long, and only so long, as it conforms to the conditions of living.' Shall we think otherwise of the human soul? When a soul has reached the stage of moral and spiritual development which Paul describes in the phrase 'being in Christ Jesus,' it is the possessor of eternal life. But when a man has continued in sin, has gone on dwarfing his moral and spiritual nature until every appeal of God is in vain, is it not in accordance with the analogies of life that extinction is the certain outcome?"

THE FAITHFUL APPROVED AND TESTED

Review.—JUNE 23.

Golden Text—"When thou passest through the waters I will bewith thee; and through the rivers they shall not overflow thee." —Isa. 43:2.

Reviewing the lessons of the quarter we find that they indicate that God was seeking for and approving and encouraging and testing those of his people who exercised special faith in him—to the extent of obedience, to the extent of their ability. Nor should this surprise us: what other quality could God seek in any member of the fallen race? Surely he could not seek for perfection, for his own Word declares explicitly that "There is none righteous, no not one." (Rom. 3:10.) As he sought not the perfect in mind or morals or features, we ask ourselves what quality would especially commend any member of the race to the Lord, and our answer is, in harmony with the evidences of the quarter, that "God seeketh such to worship him as worship him in spirit and in truth"—in honesty, in sincerity. Such worship would be impossible except as it had a basis of faith: as it is written, "He that cometh unto God must believe that he is, and that he is the rewarder of those who diligently seek him;" and again, "Without faith it is impossible to please God." (Heb. 11:6.) True, the Apostle writes that love is the principal thing, but the Apostle is writing to those who already have been approved in their faith. In another sense of the word faith is the principal thing, because it is the basis and only condition upon which any other of God's favors are now obtainable.

Abraham—what did he do? What great exploits? How is it written? "Abraham believed God and it was counted unto him for righteousness." (Rom. 4:3.) According to this, faith will hide a multitude of defects? Indeed, according to the Word, it is only by the exercise of faith in our Redeemer that we are reckoned as covered with the robe of righteousness, and made acceptable to the Father, and permitted to stand complete in him.

What was there in Isaac's experiences in life to mark him as one of the Lord's. Isaac did nothing great, nothing wonderful. He founded no colleges, he built no churches, he organized no great relief funds, etc., etc., praiseworthy as those things may be; but he had the approval of God because he also believed God.

What wonderful things did Jacob do to give him a place of such prominence in the history of God's people, and to make him worthy to be the father of the nation of Israel? There is no record of any very wonderful works on the part of Jacob, aside from the fact that he had a wonderful faith in God. He believed in the Oath-bound Covenant made to his grandfather Abraham—it saturated and filled his entire life. Everything in his entire course from first to last was shaped in accordance with that faith. God counted his faith to him also for righteousness, and his name has come down to us amongst others who had the grand testimony that they pleased God and are ultimately to have a share in the great work of God as a reward.

JOSEPH, THE FAITHFUL

Joseph accomplished more than his forbears as respects great and useful work in the world: in the line of God's providences he not only saved the nation of Israel, his father's house, but also the nation of Egypt from the famine which otherwise might have destroyed them all. But Joseph is not brought specially to our attention in the Scriptures because of this great deed. Rather the Scriptures lay as much emphasis upon some of the smaller transactions of his life, and recite all of his affairs as evidences of his faith in God. Without that faith Joseph would not have been anything. It was his faith that kept him in good courage and of restful heart even in the midst of trying circumstances and conditions; it was his faith and loyalty to the one in whom he believed that kept him from the hour of temptation while a member of Potiphar's household; it was his faith that triumphed in the prison and gave him opportunities for comforting and assisting others, and learning himself to sympathize with those in distress. It was his faith which prompted him to have that relationship with God which brought to him the interpretation of dreams and the exaltation to power and influence. It was his faith still that enabled him to use those opportunities without losing his head, that showed him to have the spirit of a sound mind.

MOSES, THE MEEKEST MAN

Moses, perhaps more than all the characters of this lesson, was a mighty man both in word and deed; but while his greatness as a leader and a lawgiver shines out and marks him as a wonderful character, his faith is the most remarkable feature of his history. Not that in his case or in any of these cases the matter of faith is specially paraded and held up to our admiration—rather it is told in that simple manner which carries with it powerful conviction. We see the faith in its operation without being told about it. Moses without the Lord would have been nothing; Moses with the Lord, without faith, would have accomplished nothing, for God would not have used him, but would have found another instrument for his service. It was the combination—God, Moses, Moses' faith and obedience—that prompted the grand exhibit which we find in his life, and constituted him in the eyes of the whole world one of the most gigantic figures of history. So great was Moses that he could in simplicity and without bombast write, "A prophet shall the Lord your God raise up of your brethren like unto me"—in reference to the great Messiah, King of kings and Lord of lords.

These things being true teach us that the most important thing for us, that we may have the divine favor and approval and blessing, is first of all that we have implicit faith in God. And this faith we find both from the Scriptures and from experience is a matter of development, growth. Our faith should grow stronger with every day, month and year that we live, so that our closing days in life would be the fullest of trust. But here we must note a danger and difficulty amongst those who seek to cultivate faith: the adversary would present faith in man and in the words of man and in the theories of man as instead of faith in God and his Word.

How many have been hindered, turned aside from the right path, by a misplaced faith! How many today are worshipping the creeds and theories of men and neglecting the Word of the Lord! How necessary to us that, while recognizing the fact that God has always used mouthpieces and leaders amongst his people, we should also recognize the fact that Satan has many mouthpieces and provides many leaders, and that our method of discrimination as between the true and the false prophets must be by their faithfulness to the Word of God, as it is written—"If they speak not according to this Word it is because there is no light in them." (Isa. 8:20.) Let us then not only resolve to cultivate faith, but that we make sure that it will have foundation in the Word of the Lord. And to thus make sure will imply such a love for truth, such an appreciation of the divine Word, as will lead us to spend time and energy, money, everything, that we may know the truth and be made free by it. Whoever, therefore, loves money, praise of men, honors of men, etc., more than he loves God or his Word, is not likely to obtain or to hold the proper

knowledge of God, upon which alone the proper faith and obedience can be built.

IN THE SCHOOL OF DISCIPLINE

It was not sufficient that Abraham had faith to begin with, so that he was ready to follow the invitation of the Lord to leave his own country for another upon which as yet he had no claim except the divine promise. It was because Abraham had such a faith and was able to exercise it that God counted him worthy to receive promises at all. Then came the test as to how strongly he would hold to the promises—for instance, the test respecting his son, whose birth was the very center of all the divine promises. Twenty-five years did God test the faith of Abraham on this point until he was growing old, and Isaac was born when he was a hundred years old. Notice again how God kept Abraham in the school of discipline, testing his faith; not testing it with a view to breaking it and destroying it, but on the contrary applying the tests so as to increase the faith, to make it stronger and every way better. Note, for instance, that Isaac was allowed to grow up to be a young man, and Abraham to pass the time of life when he might hope to have another son, when God commanded the slaying of Isaac as a sacrifice. How grand was the faith that never faltered, that still believed that in his seed all the families of the earth should be blessed! What evidence we have here that Abraham was well taught and had learned well the various lessons under the divine instruction! He was able to offer up his son, and counted that God was able to raise him from the dead and thus to fulfil the promise—never doubting! How such a character must have pleased God! and it shines out the more because of the darkness and idolatry of his time.

Consider how Isaac and Jacob were also schooled in advance, and learned well the lesson of confidence in God and his Oath-bound Covenant. See the same in the case of Joseph, whose life was full of adversity and was grandly rounded out by these trying experiences, his faith becoming stronger, apparently, at every step of the journey of life. Note the same in Moses' case from first to last. He who was so humble minded respecting his own talents that he insisted he was quite unfit to be the leader of the people, after being assured that God would lead him and use him as his representative and channel merely—then Moses was willing and ready and able to do all things through his faith in the Almighty God. The lesson clearly is that the trials and difficulties, tests and disciplines of faith were specially provided of the Lord for the development of the character of the ancient worthies chiefly along the lines of faith; that they not only had faith prominent to begin with, but that God saw to it that this characteristic was more and more a pronounced one in them.

THE TRIAL OF YOUR FAITH

We are glad to have the testimony of the Apostle that these grand characters of the past met with the divine approval, and fell asleep in death to await at the resurrection a grand reward—their trial and testing having been successfully finished. But in the same connection the Apostle tells us that in the divine plan the "little flock" of this Gospel age has been called to a still higher station and privilege and blessing than the ancient worthies. The Apostle's words are, "These died in faith, not having received the thing promised; God having provided some better thing for us [the Gospel church], that they without us should not be made perfect." Their perfection will be to the human nature; ours, if we are of the very elect, will be to the divine nature, far above angels, principalities and powers.

What then shall we suppose respecting God's approval in the Gospel church, and the tests that he will apply? Can we think that he would make faith a test in the past and ignore it as respects the present election? Nay, verily! Faith is still the test of all who would please God. So then, as God in the past selected for the channels of his promises and blessings only those who could exercise faith, we may expect that in the present time the Lord has nothing whatever to offer except to those who can exercise faith in him and in his promises. We know that this must of necessity signify that the called of this Gospel age would be a very much smaller number than the whole population of the world; and then again we have the further declaration that of the called few will be chosen. What does this signify except that few will prove themselves to have the requisite faith and obedience to please God, to be counted worthy a share in the kingdom with his dear Son, our Lord.

And if only those who have faith have been called throughout this Gospel age, what shall we say of the testings of faith for these? The Apostle's intimation is that their faith will need a great testing. He says, "The trial of your faith is much more precious than that of gold which perisheth." (1 Pet. 1:7.) Gold has a special value at the present time by reason of its scarcity—a value that will perish when with the new order of things it will be as easy to have gold as to have clay or iron; but the "little flock," which the Lord is selecting during this Gospel age, is always to be specially precious in that to this class alone of humanity, so far as the divine revelation shows, will be granted the divine nature, with its glory, honor and immortality. Hence the trial of the faith of this class is very precious, a very important matter. None shall be admitted to that glorious immortality without first being tested and proven by the Lord. But here again let us remember that our testing is not as respects the flesh, to see whether or not we are perfect in the flesh, but on the contrary we are assured that God knoweth our condition—that all things are open and naked before his sight, and that he declares that we are all imperfect.

What then is God seeking in us? The development and perfection of faith! The first element in it is to believe in him as a faithful, wise, true God; and secondly to believe in his revelation of Jesus as his son, and the one through whom he has provided a covering for our imperfections, our blemishes, past, present and future. This is the essential phase which must be held on to, and which he will therefore test in order to prove our loyalty. This is the faith that must grow stronger as the days and months and years roll by. This is the faith through which will be reckoned to us the merit of Christ's atonement, and through which we will have reconciliation. This is the faith that must be proven to have such tenacity and strength that it will trust the Lord even where it cannot trace him, as did Abraham when he believed that God was able and willing to fulfil his promise, even though it should imply the resurrection of Isaac from the dead. We must learn, we must develop, at least that much faith also, so that we will believe in God and the fulfilment of his promises even though the fulfilment of them signifies not only our own resurrection from the dead to glory, honor and immortality, but signifies also an awakening of all the families of the earth from the prison-house of the tomb, that they may have fulfilled toward them the gracious promise made to Abraham —"In thy seed shall all the families of the earth be blessed." Without such faith in God and in his promises it will be impossible to please him and to become of the elect class which he is now selecting.

"IF GOD BE FOR US"

Nor are we to worry ourselves to make tests for our own faith—rather we are to leave the matter in our Lord's hands. The tests will probably not come to us along the lines of our expectancy, but, on the contrary, from unexpected quarters. That many such tests are before us in the "evil day" in which we are living, the Apostle assures us. He tells us that we will require the whole armor of God in order to be able to withstand the assaults upon our faith in this time. So subtle will be these assaults that our Redeemer tells us that if it were possible the "very elect" would be deceived. But, thank God, it is not possible for these to be deceived. The Lord has become their refuge and their habitation; he has accepted the supervision of their affairs; he will not suffer them to be tempted above that they are able, but will with the temptation provide a way of escape. (1 Cor. 10:13.) While we are not to think it strange concerning these fiery trials, our faith in the Lord's testimony respecting them will have much to do with our preparation for withstanding them: if we believe his Word we will improve every opportunity for putting on the helmet, the breastplate, the sandals, and for the learning to use the sword of the spirit, the Word of God, and the shield of faith, whereby we may quench the fiery darts of unbelief. Whoever does not take heed to the Word and thus put on the armor of God is thereby showing his lack of faith, his unbelief, being disobedient to the word of the Commander. When he assures us that every man's work shall be tried of what sort it is, and that only the gold and silver and precious stones of divine truth will constitute such faith as will stand the tests of this day, we may be sure that our Lord understood the matter thoroughly; and in proportion as we have this faith we will be energetic in getting rid of any wood, hay or stubble of our theology, and replacing the same with the precious things of the divine Word, that we may be able to stand in the "evil day," that we may be counted worthy to be helped of the Lord as those who are truly his. According to our faith it will be unto us.

"FAITH CAN FIRMLY TRUST HIM, COME WHAT MAY"

Our golden text is a very encouraging one. In view of the fact that all of the called, chosen and faithful must be required to pass through the school of experience, discipline and testing with a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble, that he sympathizes with us in all of our trials, adversities, afflictions, perplexities, etc., and that "behind a frowning providence he hides a smiling face." The waters of affliction, disappointment, perplexity, trouble, will be about us, and we are not to float with the current either, but are to endure hardness as good soldiers. But our source of strength in battling with the current of life is never to be forgotten—"When thou passest through the waters I will be with thee." Blessed thought! "I can do all things through Christ who strengtheneth me," and he assures us, "My strength is made perfect in weakness." (Phil. 4:13; 2 Cor. 12:9.) Our golden text implies rivers of trouble, but assures us that when we pass through the rivers they shall not overflow us, they shall not extinguish us; on the contrary the Lord will pull us safely over to the other side, where we shall have life, and that more abundantly, with the glory, honor and immortality which he will provide for his bride—his elect.

THINGS LAWFUL NOT EXPEDIENT

1 Corinthians 10:23-33.—JUNE 30.

Golden Text—"It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth."—Romans 14:21.

Our lesson relates to personal liberty, and is interjected into the regular course as a temperance lesson. It is a fact that no other religious system teaches personal liberty in the sense and to the degree that it is taught in the Bible—by Jesus and his apostles. Even the Jews under the Law were taught a higher degree of personal liberty than were others in their day—by the Law itself. The essence of all human religion and philosophy seems to be the bondage of the individual to the customs, the usages, of his forefathers, bound by ignorance, superstition and priestcraft. It may be argued that amongst Christians, too, priestcraft, ignorance and superstition are quite prominent and weighty. We assent to this, but point out that such bondage is quite contrary to the teachings of the Scriptures. It is written, "Whom the Son makes free is free indeed" (John 8:36); and everywhere the teaching of the New Testament is that "Where the Spirit of Christ is there is liberty."—2 Cor. 3:17.

MENTAL POISE OR BALANCE

If so great personal liberty is accorded under the Gospel, the question arises, Why should there be any difficulty along this line? We reply that the difficulty lies in the fact that the Lord's people, who are given this large liberty as new creatures, find difficulties to its exercise in their own flesh—because of inherited weaknesses, mental and physical; and they find perplexities and difficulties also because of the general undone, fallen condition of humanity, and because human weaknesses take so many different forms, all of which need more or less restraint in some form or other. The difficulty is in knowing how to balance our liberties as new creatures with these blemishes of the old nature—the natural man. Nor is it possible to make this question entirely clear to the natural man because, as the Apostle says, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

Even to those whom the Scriptures recognize as "new creatures," begotten again of the holy Spirit, the elucidation of this question is difficult, because so many "new creatures" fail to recognize the difference between the new (I) and the old (I). The newly begotten spirit is represented by the new will, and the old flesh is reckoned dead when we are begotten again. The new creature, having no proper body until it shall experience its resurrection "change," is permitted to use the fleshly body as its servant, which is reckoned alive for that purpose. This body is subsequently reckoned as having passed from death unto life to be the body and servant of the new creature until the latter shall have eventually experienced its perfecting in the resurrection "change," in a moment, in the twinkling of an eye. The Apostle explains this new relationship between the spirit-begotten mind or will and the body reckoned dead and reckoned as awakened again, saying, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you." The power of God which was sufficient to raise Jesus from the dead a quickening spirit is surely powerful enough to operate in our mortal bodies so as to permit us (new creatures) to use them in God's service.

LIBERTY OF THE SONS OF GOD

Let us get the proper thought: The holy Spirit is a spirit of liberty—God "seeketh such to worship him as worship him in spirit and in truth:" he seeks not the worship and service of slaves under bondage and restraints. Hence amongst the angels we may be sure there is no compulsion to divine service—they all serve willingly, gladly, joyfully. We may be sure that it is the ultimate design of God that every creature throughout the universe which has not and will not come into absolute harmony with the Creator—no other restraint but of joyful willingness—shall ultimately be destroyed as unworthy of further divine favors unto life eternal. But mankind is not in this free condition. The liberty of the sons of God was lost to our race through the disobedience of our first parents: we were alienated from God, and came under his sentence of death as unfit for eternal life.

The Scriptures tell us that we were "sold under sin"—sold into bondage, servitude, into sin, by the disobedience of our first parents. The world is still in this bondage, and hence is not free in any sense of the word, and should not be. As bond-slaves of sin, the world must wait for the deliverance which God has willed and will fully provide, and of which the Apostle writes, saying, "The whole creation groaneth and travaileth in pain together until now," "waiting for the manifestation of the sons of God." "For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." (Rom. 8:19-22.) Here the Apostle tells us that the world's liberty awaits the dawning of the Millennial morning, when the sons of God, Christ the bridegroom and the elect church his bride, shall be manifest in power and great glory as the divinely appointed royal priesthood, judges for the world—to lift them out of bondage to sin and death, and by restitution processes to give back to them, by the close of the Millennium, the full perfection of their human nature and a perfect home, and divine favor and blessing unto everlasting life—all the unwilling and disobedient being destroyed in the second death.

"NOW ARE WE THE SONS OF GOD"

With one voice Jesus and his apostles assure us that those of the human family who have had the ear to hear and the heart to appreciate the message of God's grace in Christ, God has been willing to accept as sons of God, and to accord to them the liberty of the sons of God without their waiting for the times of restitution to secure these favors. Those who by faith have the eyes of their understanding opened and who evidently hear, are reckoned as justified—as made right in God's sight—because their minds are right, their wills are right, however imperfect their flesh may be. Those of this class who consecrated themselves irrevocably to the Lord and were begotten of the spirit were counted new creatures, of a new nature, to whom old things had passed away and all things had become new—who henceforth walked not after the desires of the flesh but after the desires of the spirit. These are the new creation, begotten by the Lord's spirit.

It is to these new creatures that God has accorded liberty—not to the world nor even to the flesh of the new creation. The new creature, because in full accord with the Lord, may be granted full liberty; and hence it is that the church, the body of Christ, is left without bondage to any law except that they shall love the Lord with all their heart, soul, mind and strength, and their neighbor as themselves. They are entirely free within these limitations, which are the very most that could be granted under the divine arrangement, which recognizes only those who have the spirit of God as being sons of God and having any liberty whatever as such.

CONFLICT BETWEEN THE FLESH AND SPIRIT

Here arises the conflict: the spirit indeed is willing to use its liberty only to the glory of God, but the flesh is artful, cunning, strong. Although condemned to death, "crucified with Christ" and "dying daily," as the new creature grows "strong in the Lord and in the power of his might," nevertheless the flesh—always contrary to the spirit on these subjects—argues for its rights, its privileges, its liberties, in a manner which the new creature, the new mind, the new will, must frequently disregard, deny. It is a trick of the condemned flesh to appeal to the new creature along the line of

personal liberty, pointing out in the words of our lesson that all things are lawful to it—that is, that there is no law restraining its liberty, and that therefore it should grant to the flesh larger concessions in some respects, at least, than the world would enjoy.

Our lesson is the Apostle's answer to such an appeal: he declares that while nothing is forbidden the new creature under direct divine law, it is also true that there are many things that would be inexpedient, ill-advised, contrary to its best interests, its strengthening, its development: hence such inexpedient things should be noted, and the interests of the new creation should always decide the question, although the new creature, begotten of the spirit of God, loving God supremely and his neighbor as himself, is forbidden nothing. It is to be remembered, says the Apostle, that not all things edify, profit, strengthen, build up, encourage. And whatever is not to edification is not profitable, and is not to be entertained or practised regardless of law on the subject.

"AM I MY BROTHER'S KEEPER?"

Continuing his argument along this line, the Apostle shows that the new creature, while not restrained by law, is restrained from many things by his own nature. Begotten of the spirit of love, and loving his neighbor as himself, he is bound to think not only of what would be harmless to himself but also to consider what would be helpful or injurious to his neighbor: hence, as the Apostle says, none of us should seek his own welfare merely, but each also his neighbor's welfare. In a word, the Apostle shows that the new creature is his brother's keeper in the sense that he must consider his brother's interests as well as his own. Not that he should interfere with his brother's rights, privileges and interests, and be a busybody in other men's matters, but that he should allow the spirit of the Lord, the spirit of love, to so thoroughly fill his own heart that he would be a helper and not a stumbling-block to the brethren and to the world.

These new creatures to whom the Apostle ministered resided in the midst of civilized heathendom, and hence were exposed to trials along lines very different from those affecting the converts from Judaism residing in Palestine, where the surroundings would be godly at least. Not that the Christians of Palestine had no difficulties, for we know that they had their special trials in respect to the demands of the Law, the usages of the synagogues and the Temple, etc., but the Apostle was now discussing the special trials of Christians in foreign lands. The custom of that time was to offer animals as sacrifices to idols, and then to give the carcasses of the animals to the priests, who in turn sold these through butchers in the public markets. Hence those who would eat meat at all would find it almost impossible to avoid eating meat that had been offered to idols. This was a serious point and a very perplexing question: what should they do? Some were stronger of mind than others, and could understand that an idol was nothing, and that therefore the offering of meat before nothing could do it no injury. However, all were not thus minded: some brethren and sisters were weaker—unable to draw such a distinction, and for these new creatures to live conscientiously would mean that they must deny themselves frequently the use of such meat. The case would be particularly difficult where some of the members of the families were Christians and others were not. No wonder the Apostle referred to this question in more than one of his epistles and indicated its importance.

There were two sides to the question: The idol being nothing, the offering of the food to it being nothing, the personal liberty question alone would be in dispute, for there was no law given on this matter except the law of love. The other side of the argument would be that the brother who could not conscientiously partake of such meat might have too much pride or an insufficiency of courage to follow his convictions, and might thus violate his conscience in trying to keep pace with another whose eyes of understanding open more widely or more quickly. The Apostle's exhortation is that these should be remembered, and that the one of broader comprehension should be willing to consider his brother and not to stumble his conscience—be willing to refrain from eating such meat rather than run the risk of injuring his brother, whom Christ so loved that he died for him.

"EAT, ASKING NO QUESTIONS"

In the verses preceding our lesson the Apostle urges great care on the part of believers, pointing out to them that God delivered the nation of Israel, but that subsequently, because of their lack of loyalty, he permitted them to die, some for one offence and some for another. His suggestion is that we, having been set free from the bondage of Satan, should be careful how we use our liberty, lest it become to us a snare, a stumbling-stone. In view of the prevalence of idolatry at that time he felt it expedient to urge the church, saying, "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. 10:14.) He then proceeds to contrast the feast which marks us as Christians—the Memorial of our Lord's death—with the heathen feasts to which many of the Lord's people would undoubtedly be invited, and in which they would be exposed to various misleading influences which might prove injurious to them as new creatures in Christ, tending to relax their vigilance over the flesh and to hinder them from progress in growth as new creatures. He points out that there is a fellowship, a communion, implied in our partaking of our Lord's loaf and the Lord's cup—that we thus indicate that all of the new creation are members of the body of Christ, participants in the same joys, blessings, hopes, promises and sufferings. Then he declares that in the feasts of the heathen not God but devils were worshipped, and he asks what communion or fellowship could there be between the table of the Lord and the table of devils, and between those who feast at the Lord's table on the heavenly spiritual things and those who were more or less identified with the heathendom of the time. The implication is that there is no fellowship, no communion.

Although in our day conditions are in many respects much more favorable, nevertheless there is some similarity. Many of our dear friends and relatives fail to worship the true God, the God of love and wisdom and power, but the declaration is that Christ has been provided as a "ransom for all, to be testified in due time." Many on the contrary, while thinking that they worship God, really worship "doctrines of devils," of which they are ashamed, and by which they are hindered and restrained from progress in the Lord's good way. While we should sympathize with these and with all mankind in their blindness and superstition, yet what communion, what fellowship could there be between ideas so diametrically opposite? What fellowship of worship and teaching could there be between such and those who recognize God as the loving, merciful One who willeth not the death of him that dieth, but who would that all should turn unto him and live, and who has made a full provision that the knowledge of Christ shall reach every member of Adam's race either in the present age or in the coming Millennial age by an awakening from the tomb. Surely there can be little harmony between us and those who believe and teach that God, before he created mankind, deliberately planned the eternal torment of the great majority of them and determined a plan by which only a mere handful, a little flock, should ever hear of or enjoy a knowledge of the truth and an opportunity for salvation.

The food upon these two different tables is so very different as to make a breach. Not that we will be out of accord with our brethren and neighbors, but that to the Lord and his Word we must be true. We cannot but show forth the things which we have seen and heard: we love to tell the story, and to refrain from so doing would be woe to us, "Woe to me if I declare not the gospel" (1 Cor. 9:16); and again the Apostle says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth"—and we know that all will be granted an opportunity of knowing and believing.—Rom. 1:16.

The Apostle points out the reasonable, proper course to be followed under such circumstances. If a Christian of that time were invited to a feast he was not bound to suppose that the meat had been offered to idols, and therefore not bound to refuse it. On the contrary, he might give thanks and eat it without injury to his conscience if able to see the matter in its true, proper light. But if some brother said to him, The meat provided here has been offered to idols, and I fear that it would be wrong for us to eat it, then, says the Apostle, it should not be eaten for the sake of the brother who indicated his own knowledge and fear—for his conscience' sake—lest he should be stumbled. I am to be willing, yea, glad to deny myself what otherwise would have been my liberty, my privilege, since my conscience was not at all involved, but clearly discerned that the idol was nothing and did no injury whatever to the meat. How grand is this lesson of brotherly consideration;—yet it is strictly within the lines of the law of love, for are we not to do to our brother or neighbor as to ourselves? and would we think it right to risk our own spiritual standing for a morsel of meat? How then could we risk our brother's standing on such a consideration? The law of our liberty in Christ, love, must govern our conduct automatically on every occasion. The Lord wishes us to learn, not as children, certain fixed rules, but as philosophers the fixed principles which can be applied.

All who have been begotten of the holy Spirit of love will perceive that the principles governing the new creation are of very wide application indeed. The committee selecting this

for our lesson desired that we forget not the application of this principle to the subject of temperance in respect to alcoholic liquors. Surely so grave an evil should not be overlooked, and to it we might advantageously add the influence of other narcotics—opium, morphine, cocaine, etc. These evils which so seriously tempt the human race, which have wrecked so many lives, blighted so many prospects, destroyed so many homes, and which annually consume an amount of wealth which, applied properly, would mean so much of comfort, blessing and elevation to the race, certainly demand thought from all who have been begotten of the holy Spirit of love. Such cannot be indifferent to the interests of their brethren nor to the interests of mankind in general. True, we have neither the word nor example of our Lord and his apostles to the effect that we should leave the more important work of preaching the good tidings of the kingdom to engage in a temperance work; but we may be sure that whatever influence we have that cannot be used in the forwarding of the kingdom message could much better go to the restraint of this demoniacal influence in the interest of our fellowmen than to almost any other cause in the world.

The reason why the kingdom message is given precedence to all others is that, whatever may be done for the world under present conditions, will be merely palliative and not radical cures. The kingdom under the whole heavens, the exercise of divine power in the hands of the glorified Christ, is the only power to which we can look for the overthrow of these venomous evils. We may be sure that when the kingdom of God's dear Son is established and the will of God begins to be done on earth as it is done in heaven, it will mean the utter abolition of every ensnaring and degrading influence—the bringing of all things into subjection to the will of God in Christ. We may be equally sure that it would be pleasing to the Lord that all who would be his true followers should give no countenance to these evils, nor to any others in the present time, even though we cannot share with our fellowmen in the hope that any powers of ours would ever ultimately put down these terrible evils. We must still wait for God's Son and his mighty power to intervene, and hence we continue to pray and to labor for the kingdom that is to come.

A TERRIBLE AND TRUE INDICTMENT

A minister of God makes the following indictment against the influence of the saloon:—

"The saloon is the enemy of God. Its forces are against the forces that make for righteousness. It makes a brute of the being God created in his own image and likeness. Its very atmosphere reeks with blasphemy. It is destructive of all faith, all virtue, all love toward God, reverence for God and likeness to God. It is the organized expression of the kingdom of Satan amongst men.

"It is the enemy of man. It bloats his visage, corrupts his heart, weakens his will, sears his conscience.

"It is the enemy of the home. It puts out the fire, empties the larder, turns the protector of the family into a thing of abhorrence, clothes the wife in rags and brings the children to suffering and shame.

"It is the enemy of the State. It is the breeding-place of all the plots and conspiracies that threaten the downfall of society. It is the Gibraltar of bad politics. It is the gathering-place of thugs and repeaters, the market of the purchasable vote, the fountain-head of municipal wrong-doing.

"The devil is for it; God is against it. Vice is for it; virtue is against it. The brothel is for it; the home is against it. Falsehood is for it; truth is against it. The anarchist is for it; the statesman is against it. Poverty is for it; plenty is against it. Misery is for it; happiness is against it. Disease is for it; health is against it. Death is for it; life is against it."

The Apostle sums up his argument in favor of loving consideration for our brethren and liberty of conscience for ourselves—"Whether, therefore, ye eat or drink or whatsoever you do, do all to the glory of God." More than thirty years ago this text was so impressed upon the mind of the writer that he had it beautifully painted on glass and it still greets the eyes of visitors to the WATCH TOWER office, the Bible House parlor and the Editor's study. It is difficult to imagine a more comprehensive statement of the Christian's liberty and limitations than is expressed in these words. To whatever extent one learns to govern thoughts, words and deeds by this glorious precept he is becoming more and more filled with the spirit of the law of love, strengthened in character and meet for the inheritance of the saints in light. This limitation to what would be to "the glory of God" will enter into and affect all the affairs of life if we will only permit it. A dear brother now deceased told us on the occasion of our first meeting that for years he had been a nominal Christian, first a Congregationalist and subsequently an Episcopalian, and always fond of his personal liberty; but how, failing to see the other side of the question, he had allowed his liberty to lead him into various excesses. He felt that he was exercising his personal liberty when he drank wine and occasionally played a social game of cards with the rector of his church, and generally he felt at liberty to do whatever would not be in violation of the laws of the land.

His inquiry was, "Brother Russell, can you explain to me the change which has come over my life: I do not understand it myself. My friends used to hand me tracts in opposition to wine and tobacco, etc., but I pooh-poohed them and said in effect, 'I am as good as you; mind your own business and let me mind mine. I am violating no law, I am merely exercising my personal liberty.' But, Brother Russell, since I read MILLENNIAL DAWN, Vol. 1, a change has come over me, and those practices which I once considered my liberty I now esteem to be my snares and avoid them. The matter came about in this way: I first asked myself, Is that time spent with the rector playing cards a profitable use of my time? Are you doing it to the glory of God? And as for the wine, do you use that to the glory of God? I was obliged to answer both questions in the negative and discontinued both practices. It was not long after this that I found myself striking a match and about to light my usual cigar. The thought of doing all things to the glory of God came to my mind afresh and I said, 'Can you smoke that cigar to the glory of God?' It took a little time to decide the question, for I had been in the habit of smoking on an average ten cigars a day. That match went out and I struck another while still thinking. I finally decided that I could not smoke the cigar to God's glory and I threw it away. It was only a short time after that that I found myself feeling for my fine-cut tobacco, and about to take it as a substitute for the cigar. Again the question arose, Can you chew the tobacco to the glory of God? My judgment answered, No! and I threw away the tobacco. I have never used either since. Conscious that the thing that had influenced me to this course was the reading of the DAWN I reexamined the volume carefully, but could find in it no tirade against the practices I had just discontinued—no recommendations even along sumptuary lines. I want to ask you what it was in the DAWN that effected such a revolution in my life." We replied that the DAWN, instead of attacking the branches of evil, followed the Scriptural course of laying the ax to the root of the tree. Whoever realizes the true meaning of his consecration vow, the true significance of his begettal of the holy Spirit, the true meaning of the perfect law of liberty under which he has come, the law of love, will find it ample for the regulation of all of life's affairs, for he must seek thereafter that whether he eats or drinks or whatever he does all shall be to the glory of God.

"GIVE NONE OFFENCE"

The Apostle carries this thought of our personal responsibility in seeking God's glory to its legitimate conclusion. He shows that we will be disinclined to do anything that will stumble either Jews or Greeks or the church of God. And he declares in the last verse of the lesson that this was his own course in life—that so far as possible in line with his conscience he sought to be pleasing to all men in all things—disregarding his own advantage and considering chiefly the profit of the many that he might do all possible for their salvation. This noble spirit is the only one consistent with our law of liberty—love which is always generous, thoughtful of the interest of others, unselfish, not proud, boastful, greedy; —not ill-mannered, not careless of the interests and feelings of others, either in the great or in the small things of life—the present or the future. We are glad that the Apostle was able to call attention to his own course as an exemplification of his teaching. And this should be the rule with all of us, not merely to give precepts but to follow them with example.

The Apostle in the next verse, which should be a part of the same chapter, says, "Be ye followers of me, as I also am of Christ." It would have been strangely inconsistent of the Apostle to set himself up as an example in anything except as he had pointed out either directly or indirectly that he could be an example only because he was a follower in the footsteps of the Redeemer. Christ is the pattern of us all, though we may learn to appreciate the grandeur of his example better by our closer contact with some who are walking in his steps and with whose experiences we may be able the more closely to sympathize. O that this lesson of the import of our law of liberty in all the affairs of life might be with us with increasing force, not only in our own affairs but also in our relationship in the church, the body of Christ, that each might be the more careful as the days go by to exemplify the love of Christ, the love of God, the love of the brethren—the love even of our enemies.

ADMONITIONS FOR THE CONSECRATED

"I write unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."—1 Tim. 3:14, 15.

It is one thing to make our consecration to the Lord, to be his and to serve him even unto death, and another thing to carry out that service day by day in all the little details of life. Our Lord's words—that he that is faithful in that which is least would be faithful also in greater things—is well illustrated by the fact that it woud be comparatively easy for us to finish our sacrifice by suicide, or even by going to the stake, and a much more difficult thing to day by day hold our sacrifice on the altar in all the little affairs of life—in self-denials, in patience, in perseverance, in brotherly kindness, in gentleness—to receive reviling and revile not again, to be smitten mentally or physically and not to retaliate; this endurance of a lingering crucifixion-death is much more difficult. But we can readily see that the Lord's plan is greatly to our advantage, in the sense that while the consecration evidences a right spirit, will or intention, the gradual carrying out of that consecration tends more and more to develop the character-likeness of our Lord in us. Hence the Apostle urges that we learn to rejoice even in tribulations, knowing that they will work out in us various fruits and graces of the Lord's spirit, as we receive them in the proper attitude of heart and seek to learn the lessons they teach.

GOOD BEHAVIOR IN THE CHURCH

Recognizing that we are all defective according to the flesh, that none of us come up to the divine standard of perfection, and that our only perfection is that of the heart, the will, we must not wonder if occasionally we have trials and testings, aggravations, one from the other, though it must be the will, the desire, the intent of each to provoke one another to love and good works and not to anger, hatred and evil works. (Heb. 10:24.) For ourselves we must recognize the very highest standard of God-likeness, and as for others of the body we must be prepared to allow our love for them and for the Lord to cover a multitude of blemishes should they appear to us. And each one, in proportion as he or she follows this course, is pleasing to the Lord, is pure in heart—a copy of God's dear son—and, covered with the robe of the Redeemer's merit, is considered from God's standpoint, not according to his imperfect flesh, but according to his perfect-intentioned heart or will. To us, "in the church" does not signify in a meeting-house, but amongst the Lord's people. Neither does it mean merely when we are assembled together, but it includes all of our dealings with them, every day and all the time. And we all should desire to learn the lesson how we ought to conduct ourselves in or amongst the members of the church, the body of Christ, the tabernacle of the holy Spirit amongst men.

Everywhere in the Bible the Lord sets before us perfect love as the standard, and we must therefore suppose that all who have passed the standard of babes in Christ, and have come to some measure of knowledge of the Lord through his Word and spirit, recognize this love standard and are seeking to conform to it. We must therefore suppose that the difficulties which from time to time arise amongst such are largely because of imperfect development of knowledge and experience in applying the love standard, as well as because of imperfections of the flesh. Hence the Scriptural exhortation that we grow in grace as well as in knowledge, and that we be more and more filled with the spirit of the Lord, the spirit of love, the spirit of a sound mind, the spirit of brotherly kindness, the spirit of meekness, the spirit of patience—the holy Spirit.

ARE CONTENTIONS NECESSARY?

We reply that they are sometimes, but not nearly so often as they occur. There is just one ground of contention authorized, and we find it in the words, "Contend earnestly for the faith once delivered to the saints." (Jude 3.) But since the spirit of contention is everywhere in the Bible reprehended, we must understand the Apostle to mean that only the important points of our faith are to be contended for. We must not give place to any who deny the personality of the heavenly Father, and who would teach in the church that God is a great big nothing, merely a principle of good; and if there is anything good in the sense of useful in the piece of iron or wood or stone or in any other substance, there is that much of God in it. We must contend earnestly against such vain philosophies, as being not only foreign to the faith once delivered to the saints, but antagonistic to it to the last degree. We must contend also for the ransom, because it is the very foundation of the faith once delivered to the saints—that Christ died for our sins according to the Scriptures and that he rose for our justification. This would imply a contention against various false claims, such as that our Lord was not made flesh but remained a spirit being, to whom death was quite impossible—that he merely assumed for a time the human body, pretending that it was himself, and pretending that he died when it died.

We must hold to the faith once delivered to the saints, that our Lord left the glory which he had with the Father before the world was, that he humbled himself and was made flesh, and that he did this not as an example, but that he by the grace of God "tasted death for every man"—that he might die the just for the unjust to bring us to God. This means additionally that we must contend that his death was a real death, the just for the unjust, else our faith in him as a Savior and Redeemer would depart. Furthermore, if we did not believe that he really died, really gave himself as a corresponding price for father Adam, thus purchasing him and his race, how could we believe in his resurrection from the dead? How could anyone be resurrected from death if he had not gone into it? We must also hold to and contend earnestly for the great fact that God's work during this Gospel Age is the selection of the bride of Christ—the church of the first-born—and that this election, completed at our Lord's second coming, will have its consummation in the resurrection of the little flock to glory, honor and immortality in the kingdom, as the royal priesthood under Christ their royal Head and High Priest, that as the spiritual seed of Abraham they may fulfil the Abrahamic Covenant, "In thy Seed shall all the families of the earth be blessed." For all these fundamentals of our religion, including the declaration that sin entered into the world by Adam's transgression and that we are all partakers of his sin and of its penalty, and all need redemption—all these first principles of the faith we must stand for, contend for. To be indifferent to these and to allow error to creep in and to be promulgated, taught in the church, would be a serious sin and show unfaithfulness on the part of those who had pledged themselves as soldiers of the cross to defend it.

But aside from such fundamentals, the Lord's people should seek to exercise great moderation amongst themselves upon any point of doctrine not clearly enunciated—upon the meaning of any parable not explained in the Scripture itself. Neither should there be any dispute or division as respects Brother Russell or any other brother. Each should be allowed to exercise his own judgment in respect to things not specifically stated in the Word of God. Each should feel a delicacy or reserve about promulgating any doctrine or matter not specifically and clearly taught in the Scriptures, and above all he should be sure never to teach or attempt to teach speculations if he himself is not thoroughly convinced respecting the same. Each one has enough to contend with in the twists and kinks of his own imperfect judgment without having others add to his difficulties by the rehearsal of matters which they admit they do not clearly understand. There is so much in God's Word that is simple and plain and well substantiated that we can talk about and think about, that we are well nigh inexcusable for far-away speculations. The Scriptures declare, "The secret things belong unto God, but the things revealed belong unto us."—Deut. 29:29.

PATIENCE AND FORBEARANCE COMMENDED

If some dear brother has a peculiar theory or hobby and feels that he cannot rest until he has presented it to the church, there should be some opportunity given him to let off steam—even if it would not be advisable to hear him in the most public manner lest visitors should conclude that his fancies represented the general thought of the church. But if after he has been heard on some occasion, and it be the judgment of the church that his theories are unreasonable, unscriptural, he should be content with having given his view; and if he be not content, but desires to ride his theory continually as a hobby, to the annoyance of others and to the interference with the general spirit of worship and progress in study, it would seem to be the duty of the elders to call his attention to the fact, and to remind him that he has been heard, and therefore his urging the matter is in the nature of a contention, not for a fundamental of the truth, but for a theory, and that such contention is reproved

throughout the Scriptures as contrary to the will of the Lord and to the good of his people, themselves included, and that therefore they cannot permit the matter to continue.—Titus 3:9.

The Apostle speaks of those who are "contentious and obey not the truth." (Rom. 2:8.) The intimation is that the contentious spirit or disposition is generally to be found amongst those who are not living up to the spirit of the truth which they have already recognized. They have been attempting to grow in knowledge without growing in grace—in love, in kindness, gentleness, meekness, patience, etc.; and those who are right at heart will be pleased to note this as their difficulty, and to correct the same, because what would it profit us to contend for our theories and cause confusion in the church of God, and be ultimately reprimanded by the Lord and be unable to pass the examination for perfect love and Christ-likeness, and therefore be counted unworthy a place in the Bride class! Surely such contentions, such theorizings, are well worthy of the Apostle's reprimand, and well worthy to be heeded by us all.

The Apostle's exhortation that "nothing be done through strife or vain-glory" gives another suggestion along this line, namely, that some have naturally the spirit of strife, and therefore more to overcome along this line than have some others. Some, it is intimated, have a vain-glorious spirit, the spirit of pride and ambition, which gets themselves and others into difficulty. But are we to reject those who are naturally combative, naturally ambitious? Are we to say that they therefore are not of the body, and cut them off? By no means; rather we should seek to so exemplify the proper course in our own conduct as to impress a lesson upon them and upon all with whom we have contact. Wherever we see a wrong spirit in another our first thought should be, Have I any of that disposition myself? and our first correction should be in our own hearts and conduct. Thus casting the mote or beam out of our own eyes we would be the better prepared to approach our brother with gentleness and kindness, and unobtrusively to render him assistance in getting the better of his difficulties.

BEREANS WHO "FIGHT TO A FINISH"

Some of the Lord's dear brethren of excellent heart and noble intention seem to get the improper thought in connection with the Berean studies. They seem to say to themselves, There can be but one right thought on this subject, and that one the truth; and everyone else here should want the truth, and we should contend and dispute on this question if necessary all night and fight the matter until some one gives up and sees that he is wrong. This is an evil thought entirely, and is productive of great discomfort and disadvantage, and a hindrance to spirituality in various classes. On the one hand we are to appreciate more those who do some thinking of their own about a subject than those who do no thinking, and who merely swallow a statement set forth by others. But there is a proper limit to be observed: the Lord has had great patience with us all in our slowness to learn, and surely we should be patient with each other. He lays down line upon line, precept upon precept, and is slow to anger and plenteous of mercy, and very generous toward all those who give evidence of desiring to do his will.

We certainly are not authorized to do less than this in his name and as his representatives. Rather our realization of our own obtuseness in the past should make us very sympathetic with others who are slow to see, slow to hear, slow to understand. Each therefore should be content if he have a reasonable opportunity for presenting his view on any question, and should not attempt to enforce and crowd it in upon another. If the Editor has stated his view, and one or more do not see the matter exactly so, and the question is not fundamental, then it would be the proper course to let the matter rest there, and to allow the Lord eventually as the great Teacher, through his providences to gradually bring us to where we could the more completely see eye to eye. In this we have the opportunity for learning the lesson of patience and forbearance, brotherly kindness, meekness, gentleness—love.

"CONSIDER ONE ANOTHER TO PROVOKE"

If anyone of a contentious mind would set himself about it, he would have no difficulty in provoking in others resentment and evil works; but the Apostle urges, that having the holy Spirit of love dwelling in our hearts, we should consider one another to provoke unto love and good works. We should study one another's natural dispositions from a sympathetic standpoint, with a view to helping each other over difficulties and weaknesses. And how much of this is possible! Frequently it is possible by speaking a kind word gently, sympathetically, lovingly, to help some dear brother or sister to keep balanced—to overcome some of his or her weaknesses, the expression of which would be injurious to himself as well as to the church or others. How we should all study this spirit of helpfulness and recognize it as the spirit of love, the spirit of the Lord! Let us remember that a soft answer, a kind and gentle word, may be helpful and turn away anger, but that grievous words and strifeful words, cutting words, sarcastic words, are almost sure to stir up anger. (Prov. 15:1.) Let us therefore study more and more to be gentle toward all and kind and affectionate one toward another, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Another point upon which forbearance and consideration seem very necessary is in respect to the choosing of leaders. Some very devoted brethren seem to get the impression that they should have no part in electing as an Elder anyone they could not endorse in every particular. We agree that no immoral person should be chosen to eldership under any consideration, and that if an Elder be found to be immoral his resignation should be immediately called for. But usually this is not the ground of difference: the Lord's people would never knowingly choose an immoral person as a standard-bearer or leader in spiritual things. But suppose that in a congregation there be one person whom the majority may consider vastly superior and better qualified every way than any other of their number to be their Elder or leader, and suppose that a minority of the congregation have a liking for the presentations or manners or what not of another brother, and suppose that another minority have a preference for still another brother, or at least a desire to see him brought forward into the public service of the church, believing that he has talents that could be used of the Lord to his glory. What shall each party do?—fight it out on political lines and say, We have power, and therefore authority to elect our man, and you must either join in this or quit the company? By no means!

This might be "good politics" amongst the worldly, but it would be quite out of harmony with the spirit of love which must govern in the church. In gaining *such* a victory we might wound one or more of the Lord's brethren, might offend our Lord, and do ourselves incalculable injury in our race for the great prize. Such a "victory" would be a *defeat* of our real aims and aspirations—a victory for our great adversary. Are we not to consider one another, and seek not every man merely his own preferences, but seek to build one another up in the most holy faith? The spirit of love would therefore seem to dictate that more than one Elder should be elected in such a case—two or three or more, as the supply of material and the desires of the company could be reasonably interpreted, without violating the general directions of the Lord's Word. A fair and reasonable decision should be such as would be proportionate to the number of the brethren. Some might be found specially well adapted to the leading of one kind of meeting and others to the leading of another kind, and the Apostle points out that we have need of every member of the body, so that the eye cannot even say to the hand or the foot—I have no need of you. The thought we should have in mind is that there is plenty of room for all of the Lord's people to do service

When the Apostle points out the qualifications of an Elder he mentions the ideal, just as our Lord mentions the ideal to us all when he says, "Be ye like unto your Father which is in heaven." We cannot be like the heavenly Father fully, completely, but we can have him as our standard or pattern to which we are striving to attain. Similarly, few elders may come up to the standard of qualification mentioned by the Apostle, but these qualifications should not be overlooked by any in their expression of a choice, or rather in their expression of what they believe to be the Lord's choice in the matter. "Forbearing one another in love," says the Apostle. O, how this forbearance and consideration of one another's preferences, tastes, views, would help to make us all more and more like the glorious Lord himself, and how it would smooth many of the wrinkles and difficulties, and bring peace in every little company of the Lord's people! We are not thinking of nor striving for the kind of peace and quiet that prevails in the graveyard or which prevails in the sleeping room, but the kind which the Lord would approve amongst those who are awake and alive and thoroughly consecrated to him, and forbearing and considering one another because of their love for the Head and for all those who are seeking to walk in his steps.

"LOVE SEEKETH NOT HER OWN"

All of the Lord's people should gradually come more and more to be ashamed of a self-seeking spirit and disposition and to appreciate more and more the spirit of love, which thinks not of personal interests but of the good of others, especially those of the household of faith. If a brother thinks that he has some talents which he would be pleased to use in the Lord's service in the church, it is proper for him to be on the alert for opportunity to use these, but also proper for him to avoid imposing himself or his services on the church. While glad to serve the church freely, without money or price, while glad to give time, strength, energy and every talent to the service of the truth, the spirit of meekness as well as the spirit of wisdom should hinder him from crowding his services upon the church more than the latter could appreciate. Better go gently, and trust to the Lord to guide and to eventually indicate who shall serve the church and to what extent they shall serve and in what capacity. This, the Lord's way, the Scriptural way, will be found to be the wisest one—any other course will sooner or later bring difficulty to all concerned.

"WHOM THE SON MAKES FREE"

It is difficult for many of us to keep balanced respecting our personal liberties: we are largely influenced by the customs and practices of those surrounding us, and need continually to hearken to the voice of the Lord in his Word. Because in Babylon it is customary that nothing should be done without ordination, a feeling sometimes creeps in amongst those less developed in grace and truth that is somewhat in accord with that: the feeling, for instance, that no meetings must be held except as they are appointed by the church and conducted by one of the elected elders. There are advantages coming from a recognition of the oneness of the church, and the appointing of meetings when and where they may be most helpful and to be led by those esteemed to have superior qualifications. But we must never lose sight of the fact that neither the Lord nor the apostles placed any limitations upon the liberties of individuals, and hence we may not do so. Note our Lord's words—"Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) That promise is as true today as it ever was, and places no restriction upon any of the Lord's people.

If, therefore, any of the Lord's flock feel that their best spiritual interests are not served by the arrangements already made by the church, they are fully at liberty to start a meeting that will be more helpful to them—any kind of a meeting not in conflict with the provisions of the Scriptures. In case of such a necessity seeming to present itself to any, our advice would be that they seek to appoint such meetings at a time and place that would not be in conflict with the appointments of the general congregation. If then it be desirable, as we hold that it generally is, that the church should take a general supervision of such matters, it should recognize its responsibility and appoint a sufficiency of meetings and of the desired kinds, and under such leadership as will meet the necessities of the dear people—that all may be fed, that all may be strengthened, that all may progress, and that all may be maintained in unity of heart and in love and fellowship and cooperation.

This may be as suitable a time as any for mentioning again, what has already been emphasized in DAWN STUDIES, Vol. VI., namely, that in our opinion the Lord's dear flock grow most in grace and strength where testimony meetings and Berean classes and DAWN studies are given quite a prominent place amongst their meetings. In these social gatherings, especially in the meetings devoted to testimony, prayer and praise, the dear friends have opportunities for getting into sympathetic touch with one another, which is most helpful, and which binds them more together in the bonds of Christian love than perhaps any other meetings could do. In the Allegheny church these meetings are held every Wednesday evening, and are eight in number, in various parts of Pittsburg and suburbs. The average attendance for last quarter was more than one hundred and fifty, and the influence going out from these meetings is, we believe, excellent. How glad we would be if all the dear company who are able would attend them and partake of their refreshing influences. Many, we are sure, if obliged to choose one kind of meeting only would vote for the testimony meeting, or else that the testimony feature be made an important part of some other meeting. Let us remember that this is much of the kind of a meeting described by the Apostle in 1 Corinthians 14:26, as "When you come together."

LED BY A WAY THAT THEY KNEW NOT

Exodus 16:1-15.—JULY 7.

Golden Text—"I am the living bread which came down from heaven."—John 6:51.

Full of exultation at their great deliverance by the mighty hand of God, the Israelites, still guided by the cloudy pillar, journeyed for the promised land by a circuitous route. They started upon the journey, which lasted forty years, while it might have been accomplished in as many days. The object of the long delay was their instruction in righteousness, especially in faith. This would have been profitable for any people, but especially for a subject people born in a state of serfdom, and hence unused to liberty and initiative. But, more than this, natural Israel was intended of the Lord to constitute a type or shadow of spiritual Israel, and the lessons of the former were to be illustrative of the lessons of the latter. Whoever has read the story of Israel, and failed to discern that they and their experiences were foreshadowings of better things coming, has failed to get the gist of the lesson the Lord would teach. The experiences and instructions of the wilderness journey remind us of the poet's words, "God moves in a mysterious way his wonders to perform."

The first lesson of the journey showed that the people had much to learn along the lines of faith and trust in the Lord. One would have thought that the plagues upon Egypt resulting in their liberty would have been convincing proof to them of divine favor, and would have secured them from every doubt and fear that he who had begun a good work on their behalf would surely not desert them on the threshold. Nevertheless, after journeying for three days slowly they came to the waters of Marah, and sore was their disappointment when they found that they had been appropriately named—Marah, signifying bitter. The waters were brackish and unpalatable and unfit for use. A great murmuring ascended from all sides, the disappointment was intense. Where was Moses? Why was the water brackish? The cry of the people to Moses was in unbelief, reproach; but Moses cried unto the Lord in faith, and the Lord showed him a tree which, cast into the waters, acted as a medicine, sweetening them, making them fit for use. The lesson to the people must have been a valuable one, leading them to trust the Lord more fully and to realize his continued care for their interests.

Water, one of the most important elements for human sustenance, is used in the Scriptures to represent the truth—the message of God—the hope of everlasting life. In a certain sense the Law Covenant made with Israel was such a hope, such a fountain of water, of which the Israelites might drink and be refreshed and be enabled to gain eternal life. But while the Law was good in many respects, it had in it certain condemnatory qualities which hindered it from giving to the Israelites the refreshment and the life everlasting which they had hoped for. The Law made nothing perfect, writes the Apostle—yea, he adds, that which was thought to be unto life was found to be unto death.—Rom. 7:10.

HEALING THE BRACKISH WATERS

Moses, the mediator of the Law Covenant, typified the Christ (head and body), the mediator of the New Covenant, and the tree that Moses cast into the waters for their sweetening represented another tree—the one referred to in the statement, "Cursed is every one that hangeth on a tree." (Gal. 3:13.) The tree represented the cross of Christ, the agency through which the waters of truth and divine law become waters of grace and blessing for the world of mankind in general when, in the Millennial Age, they shall be delivered from the bondage of Satan and sin, represented by the slavery of Egypt. As the Apostle points out, it will not be possible for God to make a new law under which to bless mankind, for the Law given to Israel was good, was perfect, as the law of God must always be. The divine promises represented by the water were poisoned by sin—by Adam's disobedience—and hence were unsuitable and could not give the desired blessing. The cross of Christ, by cancelling Adamic sin, cancelled also the condemnation of the divine law against mankind, and eventually will permit the great antitypical Mediator to make the gracious promises of God good, refreshing, applicable to all who seek to walk in the ways of the Lord. The New Covenant between God and Israel, in which all the families of the earth are to share the benefit, will shortly be sealed with the precious blood—be confirmed, made operative. It merely waits for the completion of the sacrifices of the Day

of Atonement, and meantime the church of the first-born are counted in as members of the body of the Mediator, and permitted to suffer with him—to share with him in the sufferings of the present time, that they may also have a share in the glory that shall follow, when the New Covenant shall be sealed, and through it the blessing of the Lord extend to every creature.

"Traveling o'er the desert's scorching sand,
Father, lead me! grasp my hand.
Lead me on! Lead me on!
When at Marah, parched with heat,
And the sparkling fountain greet,
Make the bitter water sweet.
Lead me on! Lead me on!"

The New Creation is not under the law but under grace—not under the Law Covenant nor under the New Covenant, but under the original covenant, the "Everlasting Covenant," which reads, "In thy Seed shall all the families of the earth be blessed." As the Apostle assures us, it is the privilege of the church of the first-born, who make their calling and election sure, to constitute members of the "seed," which under the New Covenant is to bless first natural Israel and subsequently all nations: "Ye, brethren, as Isaac was, are children of promise." (Gal. 4:28.) "If we be Christ's, then are ye Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) The original covenant, as the Apostle explains, was typified by Sarah: that covenant was the mother of our Lord and of all his members. We have nothing to do with the Hagar covenant, the Law Covenant, nor with the Keturah covenant, the New Covenant, except that the promise is that in and through the elect Seed of the Sarah covenant the offspring of both the other covenants are to receive their blessings.

TWELVE FOUNTAINS AND SEVENTY PALMS

A journey of a few hours brought the Israelites to Elim, noted for its twelve fountains, or springs, and its seventy palm trees. It was a delightful resting place, symbolical of the blessings which may be enjoyed after our trials. The twelve springs, fountains, remind us of the apostles, God's special gift or blessing to the church, through whom have come the refreshments of the water of life, and who are to be prominent also, according to the Lord's promise, in the kingdom—in the work of blessing Israel and all the nations. The seventy palm trees remind us of the seventy whom our Lord commissioned subsequently to the twelve apostles, and whose ministries typified the public services of this Gospel age down to its harvest or close. As the seventy were directed to go into every city whither our Lord would ultimately go, and were instructed, "Ye shall not have gone over the cities of Israel until the Son of man be come," it signified that our mission is to all nations, peoples, kindreds and tongues, wherever we may find a hearing ear, with the assurance that we shall not have more than accomplished the work of declaring the good tidings to every nation until the second coming of the Son of man in the power and great glory of his kingdom.

Our lesson opens with the declaration that the Israelites removed from Elim, going toward Mount Sinai, on the fifteenth day of the second month—just thirty days from the time they left Egypt, following the Passover. Apparently, therefore, they stayed at Elim about two weeks before entering the wilderness region surrounding Mount Sinai, one of whose peaks was called Mount Horeb, where God manifested himself to Moses in the burning bush. Not only had Moses made this journey several times, but Aaron also, for we remember that after the Lord's first revelation at the burning bush he sent Aaron to Moses and they met in Horeb, the Mount of God. That meeting of Moses and Aaron prior to the passing over of the first-born, etc., might not improperly be understood to symbolize the beginning of this Gospel age, and to be a picture of the two features of the work of Christ: Aaron representing the sacrificial work as the priest, and Moses representing the future work as the leader and commander of the people. The church of the first-born was typically represented in the under-priests, the sons of Aaron, and also typically represented in the body of Moses, illustrating our participation in the sufferings of Christ in this present time and also our inheritance in him in the glory that shall follow.

The journeying of the people toward Mount Sinai, then, would represent the carrying out of the great program outlined at the beginning, when Moses and Aaron met by divine arrangement; the gathering of all the hosts of Israel to Mount Sinai typified not the blessings which came to the church at Pentecost, but the blessings which are about to come to the world, all mankind who are ready and willing to receive them under the New Covenant. The covenant made with natural Israel at Sinai by Moses, the mediator of that Law Covenant, typified specifically the new and better covenant about to be made with Israel, and incidentally with the whole world of mankind through the better mediator, the Christ, head and body. The Apostle clearly sets this forth in his delineations in Hebrews 12, where he pictures the time of trouble in the end of this age in connection with the sealing of the New Covenant with its type at Mount Sinai when and where the Law Covenant was sealed and made effective. His intimation is that in the trouble near at hand everything that can be shaken, political, social, religious, financial, will be shaken thoroughly, until only the unshakable, true things, shall remain. And these unshakable things he tells us will be related to the kingdom of Messiah in which we shall share, "We receiving a kingdom that cannot be shaken."

"THE BREAD THAT CAME DOWN FROM HEAVEN"

Travelers tell us that the wilderness surrounding Sinai is far from barren. One declares: "The whole sides of the valley through which the children of Israel marched are still tufted with brushwood, which doubtless afforded food for their beasts. Lastly, the herbage under these trees and shrubs is completely covered with snails of a prodigious size and of the best sort. However uninviting such a repast might appear to us, they are here esteemed a great delicacy. These mollusks of the land would aid in sustaining the people."

We can see, however, that so mighty a host would have a very limited bill of fare, and realizations of the conditions will help us to sympathize with them in their murmurings when they said, "Would to God we had died by the hands of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill the whole assembly with hunger." It appeared to them that their first hopes had died, that no preference of the Lord had been shown them, and that they should have continued under the Egyptian bondage. We see their lack of faith and that the lessons of the plagues and the sea and the healing of the waters of Marah had not given them full assurance of faith that the God of Abraham, Isaac and Jacob was leading them forth to fulfil in them his glorious promises made to the fathers—the blessing of the world.

But while blaming them for lack of faith we are not to blame them for desiring some of the necessities of life, nor does the Lord blame them for the latter; rather he was waiting for them to appreciate their need, so that they might the better appreciate the bountiful provision which he had intended. In answer to their cry God sent them bread from heaven—not indeed baked, cut in slices and buttered, but according to the Lord's usual way he did for them what they could not do for themselves: he provided the substance from which they might make their bread. The distribution of the manna and its daily sending through a long period marks it as a miracle.

There are indeed other mannas from that desert of Arabia. One kind is exuded in drops from the tamarisk tree, and is a sweet, semi-fluid substance. The manna of commerce is an exudation from the flowing ash. But none of the known mannas of Arabia correspond to this described in Exodus: (1) The supply is very small and only at special seasons of the year; (2) they are unsuitable for food; (3) they can be kept indefinitely. The manna of the Israelites spoiled after twenty-four hours except that gathered on the sixth day, which corrupted not for forty-eight hours, leaving a rest from the gathering on the seventh day, the Sabbath. It was ground in mills, and baked as bread or stewed. By this miracle of the manna the Lord taught the Israelites faith in him as their great Provider.

To spiritual Israelites there is a lesson in connection with the manna also: it is Scripturally called the "bread of angels," and again, the "bread of the mighty," and again, the "bread of heaven." (Psa. 78:25.) It was a food supplied by the Lord's providence. Our Lord Jesus tells us that he was the antitype of this bread—that it typified the life-giving qualities which he possessed and which he sacrificed on our behalf; that all the dying race might profit through his death and obtain a right to life eternal. Thank God that some of us have had the eyes of our understanding opened to hear the message of good tid-

ings respecting its value. More than this, some of us have already tasted that the Lord is gracious, and we have already fed on this bread from heaven, rejoicing the while that it is not only for the first-born but for all Israel—for all who eventually shall desire to come into accord with our God. It was some of this manna that by divine direction was put into the golden pot which was hidden in the ark with the scroll of the Law under the golden mercy seat, typifying, illustrating, the immortality which the Lord has provided for the church of the first-born, to whom he has sent the message, "To him that overcometh will I give to eat of the hidden manna." (Rev. 2:17.) That incorruptible hidden manna in the golden pot represents the grace of God in the church of the first-born, and teaches what is elsewhere plainly stated in the Scriptures, that the "little flock" shall enjoy the incorruptible life, immortality. While these will have inherent life, the remainder of God's creatures in their eternal perfection will instead of this have supplied to them eternal life.

"COME NEAR BEFORE THE LORD"

The lesson of faith was to be so impressed before the sending of the manna that its coming was foretold, and the Israelites were gathered to behold the glory of the Lord. They looked at the cloud which represented the Lord and which was caused to shine with resplendent glory. And as Aaron spoke to the congregation, telling them that their murmurings had been against the Lord and not against himself and Moses, and directing their attention to the cloud, behold, the glory, the brightness, of the Lord appeared in the cloud, and a message, saying, "I have heard the murmurings of the children of Israel: speak unto them saying, At even shall ye eat flesh and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." How patient was the Lord in his dealings with his people—full of compassion and of tender mercy. The people should have cried unto the Lord, "Give us this day our daily bread," but should not have murmured and stipulated that they wanted something as good as the flesh-pots of Egypt.

Many spiritual Israelites may learn a lesson along this line. It is not for us to dictate to the Lord how he shall provide for us, but by faith to accept his provision according to his promises, and while waiting for the same to make our requests, make them unto the Lord—but always according to his will. "Thy will be done" should be the spirit of our hearts, and hence the spirit of our prayers. Our Father knoweth what things we have need of before we ask him, and he is more willing to give good gifts unto his children than are earthly parents to give good gifts to theirs.

"He that hath led will lead all through the wilderness;
He that hath fed will feed; he that hath blessed, will bless."

QUAIL ABOUT TWO CUBITS DEEP

Travelers tell us that in the spring of the year large flocks of quail frequently cross the Arabian Gulf of the Red Sea. They come in great flocks, and, wearied with their long flight across the water, they fly low, so as to be easily within the reach of man. Tristram says, "I have myself found the ground in Algeria in the month of April covered with quail for an extent of many acres at daybreak, where on the preceding afternoon there had been none." The reading of Numbers 11:7 seems to imply that on this occasion the quail were nearly two cubits deep, and infidels have pointed to the fact as an absurdity. It would be entirely possible, however, for us to understand the narrative to signify that the great quantities of quail flew low, even within two cubits of the ground, thus insuring a large catch on the part of the flesh-hungry Israelites. The subsequent narrative indicates that the quail were not sent regularly, but only on rare occasions—so far as appears only here in the wilderness of Sinai and in the wilderness of Paran.—Numbers 11:31-34.

The next morning after the shower of quail the Israelites had a new experience with the "corn from heaven." It came with the dew, and when the latter left, the little grains of food were scattered all over the country side. Thenceforth it became a part of the regular labor of each family to gather its portion of the heavenly manna. The word manna is supposed to signify, What is it? Moses answered, "It is the bread which the Lord hath given you to eat." What a constant reminder they would have, in the necessity for gathering this grain, grinding it, making bread of it, etc., of the Lord's providential care for their interests. How full of faith and loyalty to him they should have subsequently become—more and more as the days went by. We are, therefore, continually astonished to find evidences of lack of faith and a disposition to contamination with idolatry, etc. If all this seems strange to us we should allow it to make a deep impression upon our minds and apply it to ourselves. For have not we the true bread that came down from heaven? and has not God so arranged our affairs and interests that it is quite necessary for us to go continually to the throne of the heavenly grace to obtain mercy and find grace to help in time of need? Nevertheless, is it not true that many find their hearts overcharged with the cares of this life, and that their faith in the Lord continually needs to be refreshed? How few there are who go regularly to the throne of grace to obtain their supply of daily refreshment! How few who belong to the new creation realize that the new creature needs daily bread as much as does the natural man.

The supply of manna was a beautiful figure of the supply of grace in Christ: it needed to be gathered daily; it would not keep over for succeeding days. The lesson of this would seem to be that those who accumulate much of God's grace and truth must also be dispensers of it. It is not provided with a view to the creation of a spiritual aristocracy. How often we have seen this exemplified: those who study the Word merely for themselves, and who do not commingle with the brethren and share their blessings, are not in the long run as much advantaged as we would have expected. Our gathering of the manna is to be day by day: our feeding on the heavenly bread is to be a continuous privilege, without which we will not have the strength for the journey of life; but with it we would be strong in the Lord, and may perchance be permitted to assist others by the dispensing of divine grace to them.

When our Lord declared himself to be the Bread from heaven, many of his hearers failed to comprehend the simile, and said, "This is a hard saying. Will this man give us of his flesh to eat?" They failed to see that our Lord personified the truth, the great plan of God which centered in him, the life which he had come to give on behalf of the world, that we might live through him. To eat the flesh of Jesus literally would have merely produced flesh, but to eat of him in the sense of partaking of the blessings and mercies of God provided in him, and in the sense of appropriating his spirit and disposition, is the proper thought. As we partake of our Lord's qualities they become ours, as we feed upon him in our hearts we become strong in faith and in all the graces of his spirit. Let us then daily gather our portion of manna and daily seek to use it all, and realize that it will be our portion until we reach the heavenly Canaan. Surely then all the supply of divine grace experienced by the Lord's faithful should be stimulating to our faith and confidence in him who has called us from darkness into his marvelous light.

THIS DOTH GOD REQUIRE

Exodus 20:1-11.—JULY 14.

Golden Text—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."—Deut. 6:5

Our lesson relates to the first four of the ten commandments delivered to the Israelites at Mount Sinai as the basis of the covenant which the Lord made with the nation of Israel there. The journey from Egypt to Mount Sinai is about 150 miles, and with intermediate stops nearly fifty days were consumed in reaching it. We recall the leading experiences of these fifty days: (1) The passing at the Red Sea; (2) the making sweet the waters of Marah; (3) the rest at the wells of Elim near the palm grove; (4) the beginning of the supply of manna; (5) the smiting of the rock from which gushed waters for their refreshment—typical, as the Apostle tells us, of Christ and the life and refreshment which now come to spiritual Israelites by faith (1 Cor. 10:4); (6) the battle with the Amalekites, in which Israel, untrained to battle, was victorious, while Aaron and Hur upheld the hands of Moses and "the Lord fought for them;" (7) the organization of the nation by the appointment of seventy elders as judges under Moses.

All of these experiences were designed of the Lord to prepare Israel for further blessings and mercies, and to make them typical of spiritual Israel and the heavenly favors to be bestowed upon them in due time. When Moses said to Pharaoh that the Lord commanded that the people should go into the wilderness to offer sacrifices to him, it was but a vague statement of a great fact. The sacrifice which the Lord proposed was a consecration of themselves and all that they possessed to him and to his service. The experiences of the fifty days were calculated to establish faith in the Lord, and to ground and establish the hope of the Abrahamic covenant under which they had essayed to leave Egypt to seek the promised land where the blessing would be granted. They had now arrived at the spot in the wilderness, at Mount Sinai, where God proposed to enter into covenant relationship with them. This was, therefore, the important epoch in their history. God proposed to adopt them as his people, and that Moses should be the mediator between him and them.

THE LAW COVENANT SEALED

The Law was read in the hearing of the elders and representatives of the people, and signified the terms and conditions upon which the Lord would grant them his special favor and blessing. If they would obey his statutes and keep his commandments he would make of them a great nation; he would give them prosperity of every kind; he who would do those things should live, and the blessing of the Lord would prosper his every interest. This implied eternal life, though it is doubtful if the faith of the people could fully grasp this part of the blessing. They all, however, could appreciate the fact that they were promised health and wealth if obedient to the law. On the other hand, if disobedient, it was to mean to them disease, national and individual sickness, pain, sorrow, poverty. They were called upon to take their stand once and forever. Would they be the Lord's people and nation and enter into this covenant, or would they not? They responded favorably; they declared. "These things will we do." But little did they appreciate the comprehensiveness of these divine commands—they saw only the outward aspect and not the spirit of the law.

The Apostle assures us that it was impossible for them or for any other members of the imperfect race to fulfil the requirements of that law in its real spirit and depth—that the divine law measures the full capacity of a perfect human being, and hence that no imperfect being, none of the fallen race, could possibly keep that law. He says of it, "The commandment which was ordained to life, I [we Jews] found to be unto death." (Rom. 7:10.) This was not the fault of the law, for, as the Apostle declares, the law was just and perfect and good. It was the fault of the fall, because "there is none righteous, no not one," therefore there is none able to keep the perfect law in its very spirit. This fact, however, was kindly veiled from the eyes of the Israelites that they might with the greater courage undertake to do their best and receive the full measure of possible blessing under the circumstances. God from the beginning foresaw the entire plan, and meant in this Law Covenant with Israel merely their blessing at the time, and to use them as a type of spiritual Israel, who as the great antitypical Mediator will in due time provide for them the benefits of the New Covenant, which will make allowance for their imperfections, and during the Millennium bring them and all others of mankind who desire harmony with God back to full relationship with the Creator and to eternal life—destroying wilful evil-doers.

THE LAW COVENANT FOR ISRAEL ONLY

Much needless confusion prevails respecting the application of the Decalogue. Few seem to notice that it was the basis of the covenant made with Israel, and that it included in its provisions, promises and penalties only the Jewish nation. Its commands had nothing whatever to do with the Egyptians or any other nation of that time or since, neither are they now applicable to spiritual Israel. Even those Jews once under this Law Covenant needed to be freed from it before they could become espoused to Christ. The Apostle most distinctly states this, saying to the Jews that, so far as its blessings and opportunities were concerned, these ended at the cross of Christ, that Christ made an end of the Law Covenant, nailing it to the cross. (Col. 2:14.) He further shows us that every Jew who believed in Christ needed first to recognize the death or end of the Law Covenant under which he had previously been bound before he could become married to Christ, betrothed to Christ as a member of the bride class, spiritual Israel.

It will be remembered that the Apostle tells us that the Law Covenant was typified in Hagar, whose son Ishmael typified the Jewish nation under the bondage of the law—not free, not sons of God in the highest sense, not heirs of the Abrahamic Covenant. He points out that this higher position of the sons was represented in Isaac, whose mother, Sarah, represented the original Abrahamic Covenant, which God made 430 years before the Law Covenant was added at Mount Sinai. As Hagar, the bondservant, brought forth her son first, so natural Israel was developed before Spiritual Israel: as later Sarah bore the true heir to Abraham, so later the Abrahamic Covenant bore the antitypical house of sons, spiritual Israel, of which Jesus is the Head and the spirit-begotten ones members. Our Lord also refers to this change of dispensation and shows that all who were of suitable condition of mind in the Jewish nation were privileged to be transferred from the Law Covenant and the Ishmael seed to the better covenant, as members of the Isaac class, the house of sons. He says he came unto his own and his own received him not [as a nation], but to as many as received him, to them gave he liberty [power, privilege] to become the sons of God, even to them that believe on his name."—John 1:12.

If the ten commandments, the basis of the Jewish Covenant, were only given to that nation and not to the world, is the world without a covenant? We answer, Yes: the world never has been under any law of God, never has been recognized by God, whose time for dealing with the world is in the future under the terms of the New Covenant, at the hands of the greater mediator than Moses, namely: Christ, head and body. Thus we read, "God has appointed a day in the which he will judge the world in righteousness." (Acts 17:31.) That day has not yet come, hence the world is not on trial, is not being judged, rewarded or punished. The day of the world's trial will as surely come as natural Israel's time of favor and trial came when they were delivered from Egypt, and as surely as spiritual Israel's day of favor and judgment came, beginning with our Lord and Pentecost.

Meantime, since the casting off of natural Israel at the time of our Lord's crucifixion, God has been dealing only with spiritual Israel, rewarding, punishing, chastising, etc., "every son whom he receiveth"—but not the world, whom he has not received nor entered into covenant relationship with. "The world still lieth in the wicked one," is still blinded by the "god of this world," is still under Adamic condemnation, and therefore still "children of wrath," to whom no favor is due until the inauguration of the Millennial kingdom.

ALL COMMANDED TO REPENT

With the end of the Jewish Law Covenant, with the accomplishment of Christ's sacrifice at Calvary and the application of the merit thereof to the household of faith, all men everywhere were commanded to repent, and to know that God was prepared to give the trial or testing to all, to the intent that the willing and obedient might be adjudged worthy of everlasting life if assisted thereto through the Redeemer. The law of God was originally written in man's constitution in that he was created in the image and likeness of God, with the qualities of mind which would enable him to appreciate right and wrong, justice and injustice, and esteem righteousness. But the fall largely erased this law from the human heart, until today, in some of the more savage, only the merest trace of conscience and appreciation of right and wrong remain. Consequently the eyes of their understanding and the ears of their heart remain closed to the message that is now promulgated, urging all everywhere to repent and turn to the Lord. That this is true is demonstrated: our Lord called attention to the fact that few have ears to hear and eyes to see, and declared of some who received his message, "Blessed are your eyes for they see, and your ears for they hear." Furthermore, the promise is that eventually, during the Millennial age, all the blind eyes shall be opened and all the deaf ears be unstopped.

"FULFIL THE LAW OF CHRIST"

The decalogue is styled the law of Moses because, as the Apostle declares, "The law came by Moses, but grace and truth by Jesus Christ." The Jew who did not receive Christ did not receive the grace and truth, and the Christian who has received Christ and his grace and truth is "not under the law [covenant] but under grace." (Rom. 6:14.) The law of Christ is a very different one from that of the ten commandments, and yet there is an agreement between them, because, though Moses' law was given to the house of servants and the law of Christ was given to the house of sons, both

emanated from the Father and both are based upon his eternal law of righteousness.

No wonder, then, that there is a harmony between them. The law of Christ is positive and is called a new commandment. It does not attempt to say what we shall not do, as did Moses' law, but taking the positive form tells us what all of Christ's followers shall do, must do, in order to be acceptable to him. His law is that we shall love God and "love one another as I have loved you." Under his divine arrangement with the house of sons he that loveth not is not of God—"if any man have not the spirit of Christ [the spirit of love] he is none of his," and if he have the spirit of love for God and consequently for his fellowmen he would not think of doing things forbidden the house of servants in the decalogue. What was proper enough as a prohibition to the natural man would be wholly inappropriate to the members of the new creation, the body of Christ, who have been begotten of the holy spirit of love. What an insult it would be to such to command them not to blaspheme God's name, not to worship other gods, not to kill, not to steal! Would God steal? would God murder? and would any who have been begotten of his spirit have the wish or desire to do these things? Surely not! Hence the prohibitions contained in the ten commandments are not for the new creation and were never given to them. As the Apostle declares, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death"—the Mosaic law.—Rom. 8:2.

"MOSES GAVE YOU THE LAW"

These were Jesus' words, and he adds, "none of you keepeth it." (John 7:19.) They could not keep it, could not be justified by it. Do we then of the new creation keep the still higher law of love? and if so, how? The Scriptures answer—"The righteousness of the law [its requirements—full obedience] is fulfilled in us who walk not after the flesh but after the spirit"—who are striving to the best of our ability to be in harmony with the very essence of the divine will, love. Not that we can walk up to the spirit of the law, but that when we walk after it with our best endeavors God counts it unto us as though we walked up to its requirements—the merit of Christ our Lord and Head being imputed to and compensating for all our unwilling imperfections.

Nevertheless, although we are not under the Mosaic law, we—the new creatures, begotten of the holy Spirit and accepted in the Beloved under the covenant of grace—may gain valuable lessons from an examination of the law of Moses, because the study of it will open wider and wider the eyes of our understanding to see what are the particular and exact requirements of the divine law and our own natural shortcomings. Our study of the law, however, will not bring to us condemnation, for we remember that we are not under the law but under grace—not condemned because unable to fulfil every requirement of the law, but justified before God and the law through the merit of Jesus when we put forth our best efforts to the accomplishment of the divine will. In the declarations of the law designed for natural Israel we see the outlines of the perfect will of God, and the more clearly we discern this the more it will enable us to fulfil the desires of our hearts and to come into fuller accord with God's perfect will in thought, word and deed.

THE FIRST TWO COMMANDMENTS

God properly puts himself first, for he is first, head, chief over all beings and all things, and to him properly belongs their homage, their reverence, and only as mankind come to realize this do they approximate the spirit of a sound mind. The Israelites had been in contact with idolatry in Egypt, and would again be in contact with it when they entered Canaan. The first lesson they were to learn was, "Hear, O Israel, the Lord thy God is one"—Jehovah—and "Thou shalt have no other gods before me." No other rulers of any kind were to be allowed to usurp the place and honor of the great Ruler, nor should they attempt to make any likeness of the true God, for a true representation of him could not be made. They were to bow down to nothing in the sky or on the earth or in the waters as an object of worship, but were to recognize the true God as the invisible one, whose energy and power are everywhere present throughout the universe. Disregard of this command would bring upon them trouble, for God would not consider it a light thing, but would visit the iniquities upon them to the third and fourth generations of those despising him, and would show mercy unto thousands of those loving him and keeping his commandments. The application of this commandment to natural Israel is very evident: its language is simplicity itself. What lessons can spiritual Israelites draw from this command given to natural Israel?

We can, as the Apostle urges, keep our hearts from idols; we are not in danger of making idols of wood or stone or metal in the image of God. We have too thoroughly gotten rid of the ignorance and superstition engendered by the fall to take such a course; but we should remember how natural it is for us to turn the organs of reverence and worship into improper channels, and to give a measure of worship to children or parents or husband or wife or minister; or to have such an appreciation of and desire for honor of men as to reverence their gift of office, or to have such a love for money and the honors and blessings it will give as to become Mammon worshipers. Thus we may draw valuable lessons from what the Lord said to the house of servants, and although we cannot apply the letter of the commandment to the sons, the latter can get blessings from the spirit of it.

THE THIRD COMMANDMENT

The command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain," was evidently very appropriate as a limitation upon the Jews, the house of servants. It forbade profane swearing of every kind, and would be proper for the natural man everywhere and always. Why should any profane the name of the Almighty? Why should not all the world fear so wrong a course? This taking of God's name in vain would include perjury, false swearing, which has always been punished by all civilized peoples. Under the Jewish law an offender was to be punished with the very penalty which his perjury was intended to prevent. It was punished by the Egyptians with death or mutilation, and by the Greeks with a heavy fine, and ultimately with the loss of civil rights. In the world the man who uses the name of the Deity profanely is properly esteemed to be no gentleman—to be coarse, rude, vulgar. It may well be noted here, however, that nothing in this command even among the Jews would have hindered them from the taking of a legal oath before a court of law. Such oaths are not profane nor taking the Lord's name in vain. They are merely affirmations in public that the thing said is the truth as God knows it to be the truth.

What lesson may the spiritual Israelite learn from this commandment? We reply that none who are Israelites indeed, begotten of the spirit of love for God, would need any command not to blaspheme his name by profane swearing. We can make still more deep and suitable application of the command, however: we who have accepted Christ, who have vowed the full consecration of all we have and are to the Lord, have been begotten of his spirit, and been told that we may consider him our father and ourselves his children—we should realize that in one sense of the word we have taken upon us the name of the Lord. Just the same as a child adopted into a family takes the name of the family, so we have taken upon ourselves the name of the sons of God in accepting the divine proposition to this effect. As we accepted this holy relationship with a realization of what it signifies—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is (1 John 3:2)—having confessed this relationship before man, it is for us to show and for them and the Lord to see whether it has been in vain or with a sincere heart. If the latter, we will to the extent of our ability be showing forth the praises of him who hath called us out of darkness into his marvelous light, and this thought will help to hold us firm and loyal to our obligations to the Lord and his truth, and to all the members of the household of faith, to each of whom we have become related through this spirit of adoption. In line with this the Apostle exhorts, "See that ye receive not the grace of God in vain." (2 Cor. 6:1.) Our adoption into the Lord's family in the present life is merely on probation. If faithful the matter will be confirmed, and we will be granted our perfect bodies in the first resurrection and a share with our Redeemer in his glory, honor and immortality. If we receive this relationship in vain sin lieth at the door, and we will be excluded from the family in glory whatever may be our portion either in the great company of Rev. 7 or wherever.

THE FOURTH COMMANDMENT TO ISRAEL

In this command the Lord set apart the seventh day in each week that thereon the people should do no work. This would be a blessing to them in giving rest from toil and opportunity for recuperating and for thoughts of him who had made this provision for their necessities. The command contained no obligation to do good, to preach, to teach, nor even to receive instructions on this day. It merely commanded rest, leaving it to the individual Jew to determine how he

would employ his own time. By general consent, however, the nation seemed to recognize the propriety of devoting the Sabbath day to consideration of the divine law and the precious promises, and even to the prophecies. The appointment of the day was in the interest of all; to the poor it would mean protection from the greed of capital, and to the enterprising and prosperous it would mean a break upon their selfish propensities—the acknowledgment of the Lord and of the interests of their fellow-creatures. With the command was a reminder that in some respects it resembled the course of Jehovah, who, after six creative epochs, "rested on the seventh." The lesson to natural Israel was plainly evident; what does this command impart to spiritual Israel?

We might be at a loss to know what lesson would be in this commandment for us did not the Lord through the Apostle make the matter very clear, assuring us that the Sabbath rest of the Jewish nation was typical of the higher and better rest of the house of sons. The Israelites were obliged to rest every seventh day, every seventh year and every jubilee year, that they might make a type of a better rest which God provided, and which would be entered into first by spiritual Israel and subsequently by natural Israel and the whole world. The Apostle explains this matter in Hebrews 4, where he speaks of a rest [sabbath] into which the spiritual Israelites now enter, represented by the Sabbath day of the Jew, and also of another rest that remaineth for the people of God which we should fear to come short of, namely, the great Sabbath, the Millennial kingdom—the seventh thousand-year period.

As elsewhere more fully pointed out,* Israel's day Sabbaths every year pointed to a culmination, for following the Passover they counted seven times seven days, which brought them to the fiftieth day or Pentecost. As the Passover typified the death of Christ, so their fiftieth day pointed out the full complete rest or sabbath of the present time, into which the spiritual Israelites entered at Pentecost, when they received from the Father through the Lord Jesus the holy Spirit, which indicated that their sins were covered and that they were accepted of the Father as new creatures, begotten of the holy Spirit. So all followers of Jesus from that time to the present, when begotten of the holy Spirit, are accepted into this rest of faith, and, ceasing from all hope of self-justification, accept Christ as the end of the Law for righteousness, and the imputation of his merit as the full satisfaction for their sins and reconciliation with the Father. Only those who have had this experience have ever kept the real antitypical Sabbath. And so long as they maintain this faith and trust they are fulfilling the antitype of the Sabbath day given to natural Israel.

This, as the Apostle explains, excludes works and the Jewish Law as a basis of reconciliation to God, and accepts instead the blood of Christ; but it does not exclude works as manifestations of our love, thankfulness and devotion to God in view of his mercy in the forgiveness of our sins. On the contrary, our faith and hope and trust without the works of thankfulness would, the Apostle assures us, soon die, for a faith not manifested by endeavors to do right would not have the divine approval. Indeed, the measure of our rest in the Lord and his finished work will depend largely upon the measure of our thankfulness and appreciation, and the latter will manifest itself in loving devotion to him and the righteousness which he represents.

Thus has God bound together our faith and obedience to the extent of our ability and the rest or sabbath which we may enjoy. He who lacks this rest lacks the evidence that he is an Israelite indeed and in covenant relationship with God through Christ. He who has this rest of heart has in it a foretaste, an assurance, of the perfect rest of the future For if now we can rest by faith, notwithstanding the besetments of the flesh and the adversary under present adverse conditions, how gloriously we will rest by and by, when that which is perfect shall have come, not only in our own change to the Lord's character-likeness, but in the change of all the outward environments which will then be accomplished. On the other hand, the hope and faith respecting a future rest or sabbath is without foundation if we do not enjoy the present rest by faith, if the peace of God which passeth all understanding is not ours.

We are not in this repudiating the observance of a day of rest every week, but we are repudiating any demands of the fourth commandment upon spiritual Israelites as respects any day of the week, for that commandment was not given to us but to natural Israel. Ours is the higher commandment. Nevertheless we are to recognize as of divine oversight and permission the fact that a weekly Sabbath day is enjoined by a civil law throughout Christendom. We rejoice in such a privilege, and consider it a great mercy to the natural man that he has thus by law a portion of time set apart for rest, with the privilege and opportunity for mental improvement. This wonderful privilege and blessing should be especially appreciated by all those who enjoy the higher light of present truth. If it is a privilege for the world to have one day in seven for rest from physical toil, how much more is it a blessing to those whose eyes and ears of understanding are gradually opening more and more to the heavenly things! We could use profitably two or three Sabbaths every week for the study of the divine Word and for building one another up in the most holy faith.

We trust that with this view clearly before our minds none will use his knowledge on this subject to his own injury, to his own loss, nor to the breaking down of an institution which, however falsely based in the minds of the public, is so great a blessing to all and almost indispensable to us who are seeking to walk not after the flesh but after the spirit. By obedience to the laws of the state respecting abstinence from labor and business we not only set a good example in letter and in spirit as obedient to the powers that be, but we strengthen our influence for the truth as lovers of law and order and righteousness, and thus furnish ourselves with better opportunities for presenting to those who have the spiritual sight and hearing the true significance of the Sabbath to the Israelite indeed.

While this Sabbath-keeping of rest is especially for the consecrated, as the Jew commanded that his children and his servants were similarly to rest, so all who come under our influence, either as our children or employes, should be influenced by our rest and be partakers of our trust and confidence in God—through our knowledge of him, which they could only partially appreciate.

*Millennial Dawn, Vol. vi.

A "SCAPE-GOAT" QUERY

Why is it that after telling of the Atonement Day sacrifices and of the application of their blood—the first for the sins of the priest and his house or the Levitical family and the second "for the sins of all the people"—*then* we read of the confessing of the trespasses of the people on the head of the scape-goat? What sins would *remain* after the atonement for all with the blood?

We reply that the antitypical sacrifices of the Atonement Day for the sins of all the people cancel all of the Adamic guilt and condemnation for all; and this includes all hereditary sins and blemishes. None of these sins remain to be confessed over the head of the scape-goat.

But there are other sins of measurable wilfulness committed against a measure of light and knowledge. These are not Adamic and are not covered by the sin offerings. It is these sins and trespasses that are represented as put upon the scape-goat class—the "great company." In the antitype, shortly to be enacted, the "great company" will be allowed to suffer for some of the partly wilful sins of the world—especially "Babylon's."

Glancing back to the "harvest" of the Jewish age we see there a picture of what is coming here. There the Jewish people, cast off from divine favor, went into an awful time of trouble. And our Lord, referring to that trouble, said, "Upon you shall come [the penalty for] all the righteous blood shed upon the earth—from the blood of righteous Abel unto the blood of Zacharias. . . . Verily I say unto you, All these things shall come upon *this* generation."—Matt. 23:35, 36.

Similarly, all the blood of God's holy ones, from the beginning of this Gospel age, will be required of the present generation, and will bring about the great "time of trouble, such as was not since there was a nation." The martyrs of the past, "the souls under the altar," are represented as crying out symbolically for this vindication of justice, saying, "How long, O Lord, holy and true, dost thou not judge the world and avenge our blood upon them that dwell on the earth." They were bid wait until others, their brethren, should be killed similarly, when the guilt for all would be avenged.—Rev. 6:9-11.

Why require the full payment for all the wrongs of the ages at their closing?—is it asked?

Because the chief light of each age comes at its close, and because those who sin against such light are worthy of more severe judgment than similar evildoers preceding them who had less light.

It was on this principle that our Lord charged the Jews of his day, who opposed the true light, with being more guilty than all their predecessors who had persecuted the just. And on the same principle he declares to us, "Come out of her ['Babylon'], my people, that ye be not partakers of her sins and receive not of her *plagues.*" Those who remain in Babylon now, in the light of present truth, are endorsers of Babylon and indirectly endorsers of all of her past wrong doing. And to endorse the wrongs of the past in the light of the present is to double the responsibility and to deserve the plagues of the whole, is the Scriptural argument.

Let us, then, see that in the scape-goat type the Lord pictures the sending into the "wilderness" of isolation and persecution the "great company," who after consecration were unwilling to go voluntarily "outside the camp, bearing the reproaches" of the Christ. They shared not in the sin-atonement, but will be permitted, yea forced, to bear the weight of the world's sins and thus to become dead to the world—that their spirit-being may be saved in the day of the Lord Jesus.

AN INTERESTING LETTER

Dear Brother:—

I am meeting with larger success than ever before in getting people to read Vol. 1 by using the following two simple plans:

(1) I fold the 5c DAWN and carry it in my hip-pocket under my coat. When I find someone that I can interest, I immediately tell him I have a book I have been reading and pull out the copy. I then give him a regular Colporteur's canvass as though to sell it to him but finally loan it to him under his promise to read and return when through with it. Loaning it gives me the right to look it up after a lapse of time.

(2) Carrying several 5c copies in this way and canvassing house after house, beginning right next door to my house, I get the right party by inquiring, "Is there anyone here who is specially interested in the Bible?" My object is to get Vol. 1 in the hands of the most religiously inclined person in each house. I loan it saying I will call after two or three weeks. The call gives an opportunity to water seed or to secure the book. Right in my own block I have found about six or seven interested readers already. There is nothing like being prepared.

Your brother, G. H. FISHER.

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VIEWS FROM THE WATCH TOWER

IS PROSPERITY WANING?

The question whether a period of hard times is approaching is one upon which the experts are unable to agree. Mr. Jacob H. Schiff has predicted an era of great suffering among the poor. Mr. August Belmont told the assembled capitalists and workmen at Mr. Carnegie's industrial peace conference that we were about to have a halt in industry, which might not be altogether undesirable. Mr. James J. Hill, who has often seemed pessimistic in his views, denies that he has predicted a collapse of industry, but thinks that there will be a not unhealthy slackening. The view that trade has been going ahead too fast, and that it will have to slow down to give capital a chance to catch up, is pretty generally expressed. On the other hand, Chairman Gary, of the United States Steel Corporation, can see nothing but bright skies ahead, and a number of foreign observers take the same view.

Upon the theory of periodical crises it is not yet time for a great industrial depression. We had such disasters beginning in 1819, in 1837, in 1857, in 1873, and in 1893. The normal interval between them is twenty years. The shortest hitherto has been sixteen years, between 1857 and 1873, and the effects of the Civil War furnished ample explanation of the curtailment in that case. According to experience we should not expect another severe crisis until sometime between 1909 and 1913. There has usually been a mild reaction from the prevailing prosperity about half-way between two great panics. We had one in 1884, a little over half-way from 1873 to 1893. The corresponding break in the present period of good times came in 1903, just ten years after the panic of 1893. According to precedent that ought to last us for nine or ten years longer.

In the United States prosperity is largely dependent upon the state of the crops. The Baring panic of 1890 would have brought on our panic of 1893 two years ahead of time if the disaster had not been stayed by the bonanza harvests of 1891. The present crop prospects, therefore, are of vast importance in estimating the prospects for 1907.

If the extraordinary succession of good crops with which this continent has been favored can be continued for another year, there will be pretty good assurance of another year of prosperity. The next three months will tell most of the story.—*Collier's Weekly.*

* * *

We are glad that the present prosperous times are being made use of by many of the dear truth friends as a special opportunity for spreading the good tidings of great joy. The "harvest" work is the most important of all. It is "the King's business"—the Father's business. The numbers entering the Colporteur work lead us to surmise that this year may even exceed last year in its phenomenal output of DAWN-STUDIES.

A NOTABLE PREACHER'S VIEWS

"I have been twenty-five years in the ministry; and I regret to say it, but it is my honest conviction that there is more real brotherhood in the lodges than you find in the churches, and that there is infinitely more charity, sympathy and kindness in those outside of the church than you will find in Mr. Lordly and Milady and their coterie who are running the churches as private clubs."

* * *

With the above explanation Rev. M. C. Peters withdrew from the pastorate of one of the most prominent New York City churches. Apparently the "wheat" class is getting scarce in all denominations.

An exchange says:—

"Rev. Madson C. Peters, pastor of one of the leading Baptist churches of New York City, is reported as saying that, with an investment of $5,000,000, and an expenditure last year of $400,000, the seventy Baptist churches in that city had a net increase during that time of only nine members.

"He says also that the other churches of the city did little better. What is wrong?"

POWER OF THE CHURCHES

"A timely illustration of the tremendous and effective power which may be wielded by the churches when they unite is afforded by the closing of the gambling dens at Saratoga, a result brought about by the action of the church federation of Saratoga county. Thus a condition which has been a notorious scandal and disgrace to the state for years, which has hitherto successfully defied all efforts at reform, and had come to be regarded as practically hopeless, has been effectively remedied by the joint action of the churches. What has been done at Saratoga can be done elsewhere in a similar way. The case is also an example of the practical usefulness of church federation, local, state and national, and a good reason why the federation movement should receive the cordial support of all good citizens. Many public evils other than gambling come within the scope of church federation activities, and no organizations existing in the country, of any name or nature, have the equipment, the power, and the special advantages for effective service such as these federations possess. We hope the time is not far distant when the churches throughout the entire country will be brought into the federation movement. A more promising work than this for the good of the world has not appeared among the religious activities of modern times."—*Leslie's Weekly.*

Sometimes this power may be used for a worthy purpose, in which all could rejoice; but, especially when the still greater power of the general church federation comes there will be naturally a temptation to use it to put down whatever the majority disapproves, however moral or good. This the Scriptures show will be the result: religious persecution.

METHODIST TEACHINGS CURIOS

"God save us from theological definitions! The doctrines of the Methodist Church are the curios of a time that has passed and ought to be put on the shelf. God save us from doctrines and help us into a larger understanding of Christian fellowship."

This was the thunderbolt Rev. Davis W. Clark, retiring President of the Methodist Ministers' Association, hurled into the meeting of his brother divines at Wiley Chapel.—*Cincinnati Post.*

* * *

Poor "Babylon" is catching it on all sides. Bible students object to her creeds because they are not sufficiently loyal to God's Word: because she has incorporated too much of the traditions of men which make void the Word of God. We, however, recognize what these creeds have of divine truth.

On the other hand, the speaker above quoted is angry because, as a Higher Critic and New Theology man, he is not allowed to tear from the Bible the story of the Fall, the Redemption and the coming Restitution.

INFIDELITY IN HIGH PLACES

"In a railway coach recently sat three ministers in conversation—one a German Evangelical, one a Methodist, and the third an American Reformed. In their conversation the M. E. minister stated that among the professors of the Garrett Biblical Institute at Evanston, Illinois, no two of them believed just alike. He was asked if they believed that Adam was the first man. He answered, 'Not one of them.' Another minister inquired, 'What is their view?' The reply was something about 'prehistoric ages and periods.'"

The above is an extract from a letter received from a brother in the truth—his personal experience. It shows what we have heretofore pointed out, that ministers of all denominations are rapidly losing their faith in the Bible, and are becoming instead leaders of the people into infidelity. If they do not believe in Adam as the head of the race, and that by his disobedience condemnation passed upon all (Rom. 5:12), how can they believe, either, in the redemption accomplished by our Lord Jesus once for all for Adam and his posterity? "Alas! when the Son of man cometh shall he find the faith on the earth?" Assuredly, he does not so find it, but increasingly disbelief. Those whose eyes of understanding have been opened to a precious appreciation of the divine plan cannot too highly esteem the favor of God which they enjoy, nor too surely realize that in this way the Lord is keeping them from falling, according to the promise in his Word. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

A BAPTIST PREACHER'S OPINION ENDORSED

"From Indianapolis, a city of which every American should be proud because of its evident Americanism in the best sense of the term, comes this fine bit, which originated, it is said, with a Hoosier Baptist preacher by the name of Taylor. It's worth cutting out," says the *Philadelphia North American*:—

"'What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.'"

INFLUENCE OF THE BIBLE AND OF "MILLENNIAL DAWN"

"One hundred delegates, representing church clubs in almost all of the large Eastern cities, met in Washington last week, and problems of universal interest were discussed by prominent church men. The speech that probably provoked the most discussion and called forth much comment was made by Bishop Satterlee.

"He began his speech by calling attention to the fact that, although the country was progressing materially and commercially at a wonderful rate, its moral progress was not so evident. He did not say that there was not a corresponding moral development, but that he was unable to see it in the churches. He thought the influence of the church was decreasing, but that the influence of Jesus Christ was steadily increasing, due not so much to the churches as to the wholesale publication of the Bible, which was easily put into the hands of the masses."

* * *

We would have appreciated the Bishop's sentiment still more had he mentioned that a growingly better *understanding* of the Bible, both by the clergy and the laity, has to do with the Bible's influence for good; and that this is largely the result of the wide circulation of "Bible Keys"—MILLENNIAL DAWN.

REMARKABLE WESLEYAN SERMON

Dr. R. P. Downes preached a sermon at the Wesleyan Church at Stoke-on-Trent on Sunday night which has occasioned much controversy in the town. Taking for his text, "God is Love," the preacher declared his firm belief that human destiny is not fixed at death. He told his congregation that this was a view which for some time he had held secretly, and he knew others similarly situated, but the time had come when men must speak out. The popular doctrine of Christianity at this point was being strongly assailed by the sceptic, who demanded to know whether the God that was preached by the Christian church, who could damn to eternal perdition the overwhelming majority of the human race, millions of whom had not had sufficient light or probation or privilege on which to base the stupendousness of an eternal destiny, could be the God of love so often preached. He himself had heard this view expressed by Charles Bradlaugh twenty-five years ago at Rochdale, and such irrefutable logic could not be escaped from.

"If (said Dr. Downes) I were to withhold the great revelation which has come to my soul, I should be like the man in the lighthouse who gave to the cottagers round the place the oil which was intended for the mighty lanterns of the sea. God is love, which means that no man will be damned eternally without a chance, no man will be lost until he has had the revelation of Christ's body and of Christ's atonement." . . . He knew that the general idea had been, and he himself had thought it for many years, that man's destiny was fixed at death, and that if a man died in a slum area, polluted and unworthy, having sinned, he was condemned guilty, damned for ever, and had no chance—his destiny was fixed. It was not true.

In John Wesley's fifty-first sermon there was a passage which read, "Some have imagined that human destiny is fixed at death. There is no passage in the Scriptures that confirms any such thing." Passing from John Wesley to Dr. W. E. Pope, the greatest, he said, of all Methodist theologians and one of the greatest theologians the world had ever known, he found Dr. Pope saying, "The fixed and unalterable state of man is always associated with the day of judgment and its issues, and not with the day of death. We must not antedate these issues or interfere with the full work of probation." Exactly" said the preacher, "the absoluteness of Christianity the only way of salvation, demanded that no human being should be adjudged until Christ should be made accessible and brought home to him, whether that took place in this life or the life after death. This is my view, and I mean before I die to drag it before the Methodist Church."—*English Journal.*

JEWISH LANDOWNERS

IN EUROPE THEY HOLD 248 TIMES AS MUCH AS THEY DID 40 YEARS AGO

The anti-Jew faction in Russia declares that even with the present restrictions the Jews have managed to acquire a large portion of land, for which the following figures are quoted in the Jewish magazine, the *Menorah:*

"Within the pale the real estate of the Jews advanced from 16,000 dessiatins in 1860 to 148,000 in 1870, 370,000 in 1880, 537,000 in 1890, and to 1,265,000 in 1900.

"In European Russia outside the pale Jewish landholding is said to have increased 248 times in forty years in the following proportion: In 1860, 3,000 dessiatins; in 1870, 18,000 dessiatins; in 1880, 96,000 dessiatins; in 1890, 262,000 dessiatins, and in 1900, 745,000 dessiatins."

According to these statistics the total holdings of the Jews throughout the Russian Empire, which only amounted to 70,000 dessiatins in 1860, reached in 1900 the high figure of 2,381,057 dessiatins.

* * *

It is reported on apparently good authority that much of the trouble and bloodshed of the past few months in Russia is engendered by the fact that so many of the landlords are Jews: the poor, who rent their little farms at very high rentals, rarely see their landowners; but knowing them to be Jews they hate and injure the poorer Jews, their neighbors—as representatives of the rich absentees. The love of money is a root of all evil.

WAR FEARED; NO WORLD'S FAIR IN 1913

Berlin.—Opposition of Kaiser William is expected to cause the abandonment of the proposal to hold an international exposition in Berlin in 1913. Most significant, however, is the reason on which the German war lord bases his objection.

The emperor believes the possibility of Germany being drawn into a European war before the time set for the exposition is too great for the nation to take the risk involved in arranging an international exposition.

The statement that Kaiser Wilhelm opposes the proposed exposition on such grounds has caused a great sensation. It is argued that the government fears that the peace of the world is in constant jeopardy, and great uneasiness has been caused among the people, who feel that they do not know all the complications of the international situation.—*Toledo News-Bee.*

TYPES IN SAUL, DAVID AND SOLOMON

Dear Brother Russell:—

May I suggest for your consideration whether there are not some lessons to be gleaned from the thought that in some respects the forty years of Saul's reign were typical of the harvest of the Jewish Age, the forty years of David's reign typical of the harvest of the Gospel age, and the forty years of Solomon's reign typical of the harvest of the Millennial age?

Take, for example, the first seven years of David's reign, in Hebron (meaning "ford" or "company"). Might they not in some sense represent the years from 1874 to 1881, before the full establishment of the kingdom in the "New Jerusalem"?

Again: We know that the 7,000 years rest of Jehovah will terminate in the year 2874, so that it seems proper to think of the forty years harvest of the Millennial age as the time when the Christ will be at rest from all its enemies, in a special sense, as in the days of Solomon.

In the case of Saul: It does not seem perfectly clear to me whether the act of presumption which led to his rejection and the rejection of his posterity followed the second anniversary of his elevation to the kingship, or whether it followed the third anniversary. (1 Sam. 13:1.) But it is noteworthy that his rejection was due to his failure to properly recognize his typical mediator, Samuel, and this surely was the cause of fleshly Israel's rejection, 3½ years after a share in the kingdom was offered them.

If there is any apparent value to you in the above suggestion, I respectfully inquire whether you see anything in the end of David's reign to illustrate the close of the present harvest time? I will not presume to do more than suggest a line of inquiry. David virtually abdicated in favor of Solomon, Solomon's power gradually increasing while his own strength was gradually failing. "He must increase but I must decrease." Please note the seven years of famine in 2 Sam. 24:13, mentioned as three years in 1 Chron. 21:12. (The characters "7" and "3" resemble each other closely, so that one of these is probably incorrect.) In your consideration of the subject I venture to call attention to the seven years famine in the days of Elisha.—2 Kings 8:1.

TYPES IN THE BOOK ESTHER

Permit me to suggest that Ahasuerus, meaning "king," is a type of the "sun," Christ; that Vashti typifies those that were bidden to the feast and would not come; that Esther, meaning "the planet Venus," typifies the bride of Christ (Venus is the most glorious of all our planets, reflecting more of the rays of the sun); that Mordecai the Jew, meaning "dedicated to Mars," typifies the Ancient Worthies (Mars is, I believe, nearer to the earth than any other planet, and is between it and the sun); and lastly that Haman, the Agagite, the last Amalekite mentioned in the Scriptures (see last sentence of Young's Concordance, article "Amalekite"), typifies the class that tries to take the power out of the hands of the Ancient Worthies in the end of the Millennial age. Please take a mental review of the story of Esther, and see how well this picture fits. If this application is correct, the meaning of the word Mordecai would be one more suggestion in line with your present thought that the Ancient Worthies may, after the close of the Millennial age, attain heavenly honors and stations.

Your brother in Christ, CLAYTON J. WOODWORTH.

ADAM AND EVE—CHRIST AND THE CHURCH: A CONTRAST

Bro. John Edgar, M. D., of Scotland, sends us the following, saying: "I am sending you a parallel between Adam and Eve and Christ and the church, and would like your criticism of it." Our only criticism is that it might perhaps more appropriately be termed a contrast rather than a parallel:

ADAM AND EVE	CHRIST AND THE CHURCH
Adam by his disobedience sold the whole human race into sin and death.	Christ by his obedience bought the whole human race for righteousness and life.
Adam's disobedience consisted in exaltation of self. He ate of the fruit forbidden by God.	Christ's obedience consisted in humiliation of self. He drank of the cup permitted by God.
The result was humiliation, sorrow and death.	The result was exaltation, joy and the crown of life (immortality).—John 5:26; Rom. 6:9.
The humiliation was from the perfect human plane to that of human imperfection, the lowest plane of existence in the likeness of God.	The exaltation was from the perfect human plane to that of the divine nature, the highest plane of existence in the likeness of God.
Adam's children were begotten after his humiliation. Through the law of heredity they have been "born in sin and shapen in iniquity," and accordingly under condemnation to death.—Rom. 5:12.	Christ's children will be begotten after his exaltation. The law of heredity will cease (Jer. 31:29), and each will be given the opportunity of justification unto life.—Rom. 5:18.
Eve was the child of God and was formed from Adam's body. Adam was put to sleep for this purpose.	The church-members are children of God and are formed from Christ's body. Christ was put to sleep (death) for this purpose.
Eve came into being before the fall. As Adam's bride she shared first his glory, joy and life, and afterwards his humiliation, sorrow and death. She shared the loss of the first dominion, and access to the tree of life was barred against both.	The church came into being after the exaltation. As Christ's bride she shares first his humiliation, sorrow and death, and afterwards will share his glory, honor and immortality. She will share the gaining of the first dominion (Micah 4:8), and both will be permitted to eat of the tree of life.—Rev. 2:7.
Eve was disobedient first, and then Adam.	Christ was obedient first, and then the church.

Adam was not deceived (1 Tim. 2:14). He wilfully transgressed God's law, knowing the result would be everlasting death.

All the blame is placed upon Adam.

"By his knowledge shall my righteous servant justify many." (Isa. 53:11.) He voluntarily kept God's law, knowing the result would be death and afterwards a resurrection from the dead to immortality.

All the merit is placed upon Christ.

Eve shared Adam's transgression of God's will but her responsibility was less. (1 Tim. 2:14.) Accordingly, she received the same penalty as Adam, not on her own account, and not through heredity like other members of the human race, but because she was Adam's bride and shared in his transgression. This one-ness is expressed in the name "Adam" given to both.

The church has shared Christ's obedience to God's will, but her responsibility is less. Accordingly, she will receive the same reward as Christ, not on her own account (Eph. 1:6), and not through heredity, but because she is Christ's bride and has shared in his obedience unto death. (Rom. 6:3). This one-ness is expressed in the name "Christ," given to both.

OUR OBLIGATIONS TOWARD OTHERS

Exodus 20:12-17.—JULY 21.

Golden Text—"Thou shalt love thy neighbor as thyself."—Lev. 19:18.

We continue our examination of the Decalogue, whose first three commands, we have seen, referred to Israel's obligations to God. The remaining seven pertain to their relationship to each other and to all men. The fourth only is a kind of connecting link, being applicable to both God and man. Here again we do well to remember that not to spiritual Israel but to natural Israel these commands were given. It would be impossible for us to think of God as giving to his spirit-begotten children the commands not to kill, not to steal, etc., for we know that the spirit of murder and the spirit of theft could not be in any one possessing the spirit of God, the holy Spirit, the spirit of love.

Whoever, then, has been begotten of the holy Spirit, and is a spiritual Israelite indeed, cannot apply the Father's voice in these commandments to himself; but he can through these commands given to the natural man gain more and more clear conceptions of right and wrong on any subject relating to his fellow-creatures. Begotten of the spirit of love toward all, he can in the study of these commandments learn by antithesis how to exercise his loving disposition toward others more and more effectively. By the Lord's grace let us seek to appropriate profitable instructions from these commands, that we may be more fully conformed to the perfect standard in our hearts, and so far as possible in our outward conduct toward all.

THE FIFTH COMMANDMENT

In this commandment to honor father and mother we have the very foundation of society, because whoever learns to respect his forbears will proportionately have consideration for others; while those disobedient to parents and without natural affection are prepared to be covenant-breakers and anarchists when conditions shall favor such procedures. Growth of disrespect to parents is one of the notable features of our day, and one that the Apostle called attention to as marking the day of trouble in the end of this age. (Rom. 1:29-31.) He associates it with headiness and high-mindedness, and we are not to forget that these condemned qualities are being inculcated and fostered by all the higher teachings of the worldly wise.

If our forefathers but a little while back were monkeys —as all the colleges and seminaries of the world are instructing the youth—why should we have much honor or respect for them? And why should not each member of the rising generation feel heady and highminded, self-conceited, puffed up with the thought that he is further from the monkey than his parents and nearer to the ideal set before him by his instructors? The great increase of knowledge along all lines in our day seems to corroborate this teaching of the worldly wise and only those who have the instruction of the Word of God can realize that present progress is due to another cause than evolution—that it is the result of the development of the divine plan, in preparation for the glorious Millennial day already dawning. Let not those who have been blessed with a knowledge of present truth therein pride themselves either, but rather let them remember the Apostle's words, that we should humble ourselves, and recognize that all of these blessings are from the mighty hand of God and not of ourselves, and that we have nothing except what we have received from him.

What about spiritual Israelites in respect to this command? Have we not a father and a mother as new creatures? Yea, verily! The Apostle tells us that the God and Father of our Lord Jesus Christ hath begotten us as new creatures. Our Lord confirms this thought, saying, "I ascend to my Father and your Father, to my God and your God." "After this manner pray ye, Our Father which art in heaven, hallowed be thy name." The spirit of loyalty to the heavenly Father, of obedience to him, should be continually with us and prevent any spirit of selfishness or self-seeking or boastfulness. The proper spirit of reverence for the Father is expressed by our Redeemer in the words, "I delight to do thy will, O my God. Thy law is written in my heart." The spirit of God is the law of love, and with that in our hearts and abounding more and more we will delight to honor the one from whom has come to us every good and perfect gift.

But who is the mother of the new creature? The Apostle tells us: He points out that as the Jew corresponds to Ishmael, the son of Hagar, so the spiritual Israelite corresponds to Isaac, the son of Sarah, and that Sarah represents God's original covenant with Abraham; that in this sense of the word the heavenly Jerusalem, the heavenly promises of the heavenly kingdom, is the mother of us all. We are begotten and nourished of a good hope, a living faith. We must respect this faith, this promise, this hope, through which we are begotten, as well as respect the heavenly Father, by whose gracious provision we are begotten. If we thus honor the Father, the God of all grace, and thus honor his covenant and the faith which has been begotten in us, it will make us loyal in thought and so far as possible, also in word and deed. And as there was a special promise of long life to the obedient Jew, so there is a blessing of a promise of eternal life, even of immortality, to the faithful spiritual Israelite.

"THOU SHALT DO NO MURDER"

This commandment to the Jewish people did not signify that they might not kill animals for food or for sacrifice to the Lord, nor that they should not kill beasts destructive to man's interests. Nor did it mean that they should not put to death those who had been judicially sentenced to death as injurious to the interests of their fellows—for all these things the Israelites did under and in harmony with that law. To them this commandment meant that no individual had a right to take human life, that only a legal process of the divine sanction could do this.

The lesson from this command to the new creature is a much broader and deeper one than the Jew or any other natural man, not begotten of the holy Spirit, would be able to appreciate. To the new creature the higher statement of the law, "Thou shalt love," has a much more deep and searching signification than could be understood to be attached to this command, "Do not murder." While the new creature would not think of committing murder, taking the life of another, he needs to be still more deeply instructed—namely, that any wicked thought or sentiment in his heart against his brother, any malice or hatred or anger, is of the murder-spirit, which is contrary to his new standard and must be thoroughly eradicated. The Lord enunciated this when he said, "He that hateth his brother is a murderer"—he has the spirit or disposition which, under aggravation or excitement or removal of restraint, would imply that he would do injury to his brother; and the desire to injure at all, to wound, to maim, is the desire to that limited extent to murder him, to take away his blessings, to destroy his interests.

THE LETTER AND THE SPIRIT

The spirit of this commandment, its scope, would lead the followers of Christ to be careful of the lives and limbs of their employes or whoever might be under their charge or care. True, in our day we have laws made for such protection of laborers, mechanics, children, etc., and we are glad that it is so. We are not, however, to conclude that this signifies always a larger amount of the spirit of the Lord, the spirit of justice, on the part of employers. Rather, as a rule, we may feel sure that they are a result of a growth of knowl

edge on the part of the masses, and that few laws of this kind are enacted that have not first been demanded. But Christians, those begotten of the spirit of the Lord, should be forehanded in all such matters—not waiting for compulsion of law, but rather thoughtful of the needs of others, seeking their good, recognizing their responsibilities, and seeking to live up to them. Ah, yes! those who belong to the body of Christ and are taught of God and actuated by his holy Spirit not only ought to be but are peculiar people, zealous of good works, zealous for righteousness, justice and loving interest in their fellow-creatures.

What we thus see to be true in our relationship to others in the world is, if possible, intensified in the church—between the various members of the body of Christ. If we would properly be careful for the welfare of the world, how much more interest we should feel in all whom we recognize as brethren in God's family, traveling with us against the course of the world and the flesh and the adversary, endeavoring with us to stem the tide of imperfection in ourselves and in all with whom we have contact, and live according to the divine ideals! What sympathy, what love for the brethren we must feel, how careful we must be not to kill them. As the Apostle says, Should I permit my meat to destroy one for whom Christ died? Should I exercise my liberties to that extent, and be careless of the welfare of a brother? How could I, if actuated by the Father's spirit, the spirit of Christ, the spirit of love? Hence, as the Apostle points out, no one should be recognized as a leader in the church of Christ, whatever his qualifications, if he be a striker, a wounder of the brethren.

Let us learn to appreciate the spirit of the Lord as we find it amongst his brethren, and let us each be more and more zealous for its cultivation, that so far from doing injury or wounding any of them it would be our joy to minister to them, to serve them, to bind up their wounds and to assist them in every manner within our power. Indeed there are some who, while very generous, very well-meaning, very self-sacrificing in the Lord's cause, are forgetful of the spirit of love toward the brethren and open to this rebuke of being wounders. On the other hand, of course, all who are the Lord's should seek not to be easily wounded or easily hurt, but, on the contrary, to be strong in the Lord, and so covered with the armor of the Lord that harsh words or harsh deeds, either from the brethren or from the world or from the adversary, would take no effect because of the covering of grace and truth in the armor.

"THOU SHALT NOT COMMIT ADULTERY"

This seventh commandment was designed to be the protection of the home and the family, and we may be sure that to the Jew it included fornication and uncleanness in general. Obedience to this command is recognized the world over, even amongst those who have little or no knowledge of God, as being essential to the welfare and happiness of the individual, the home and the community—as affecting not only the moral interests and health, but also the physical. Whoever disregards this law brings upon himself most assuredly injurious consequences as respects the present life, and a degradation of mind and character which will have more or less influence upon his future welfare.

What lesson can the new creature in Christ learn from this commandment to the old creature? It emphasizes to him the value and importance of the new mind, the new nature, which in him has already devoted to death the natural man with his affections and desires. It emphasizes to him the declarations of the Lord's Word that, "If ye live after the flesh ye shall die: but if ye through the spirit do mortify [kill, destroy] the deeds of the body, ye shall live" (Rom. 8:13)—ye shall correspondingly become strong as new creatures and be acceptable of the Lord to the eternal life promised to them that love him.

The new creatures are pure in heart, and to them everything akin to adultery, adulteration of any kind, must be recognized as contrary to the new nature—its foes. It recognizes the truth of the Apostle's words, that the flesh and the new mind are contrary the one to the other, and are at warfare, and that the victory of the new nature means the putting to death of all such fleshly desires as would lead in the direction of adultery. The general law of love which the Lord has given to the new creation is in harmony with the spirit of this command. He who loves his neighbor as himself would not wish to destroy that neighbor's home and its sacredness, even as he would not wish his neighbor to destroy his home and its sacredness. Do unto others as you would that they should do to you—the golden rule of the new creature in Christ—would effectively bar him from any disposition or desire in the direction of this prohibition. He would not need this command, because the law of love under which he is placed in the school of Christ is still more searching, still more effective.

Our Lord exemplified this higher teaching when he said, "He that looketh upon a woman to lust after her hath committed adultery already with her in his heart." (Matt. 5:28.) In other words, the spirit of God's law is that to desire to do wrong and to be merely hindered by circumstances and conditions, is in God's sight as serious, as criminal, as to have really done that wrong.

"THOU SHALT NOT STEAL"

A proper recognition of the rights of others, the property of others, is here inculcated. There are no limitations here such as a natural man, worldly wise, would be inclined to recognize. It does not say, Do not steal if there is the slightest risk of your being caught, exposed, punished. It does not say, Do not steal a small amount, because it would not be worth while, and the risk of being caught would be too great—steal only, if you can do so, in a semi-legal manner, which could not easily be detected or which, if detected, would be shielded by some appearance of legality. It plainly and simply meant that each Jew should recognize the rights of every other Jew, his property, his interests, and not misappropriate them. This command, it will be seen, covers every form of theft, both public and private, for the most serious of all thefts we may see are the public ones, by which under pretense of legality and with the form thereof public properties are appropriated, or, in the language of the law, "seized" without giving a reasonable equivalent.

This command relates to justice in general, for the parent may steal from his child by failing to recognize the rights of the child, and his own obligations as a parent. For instance, it is a just obligation that attaches to parentage to give, if possible, the offspring a reasonable equipment of common education at least, as a preparation for the duties of life; and the parent who without necessity deprives his children of this is stealing from them, depriving them of those things which belong to them of right, of common decency, of justice. Children also should recognize an obligation toward their parents and toward each other; mine and thine should be recognized in every home as the first basis of order, the foundation of all estimation of justice. We know of nothing so productive of wranglings and disputings in families as the ignoring of one another's rights—taking advantage of one another—in other words, stealing from each other, perhaps only trifles. The ignoring of conscience and justice in trifling matters leads to a general searing of conscience, and ultimately to a disregard of the rights of others and a selfish appropriation to one's own use of any and everything possible where the risk and the penalty are not too great.

As for the new creature: his law of love, the very essence of his mind and heart, is opposed to stealing; love rather prompts to giving, to doing: the new creature delights to do good and to communicate, to give, in all good things. Not only does he delight to give the truth to others, but in proportion as the spirit of the Lord fills and permeates his heart and his life, he would have pleasure in the giving of earthly good things to all in need. Generosity is an element of the new heart, the new mind, the new disposition, begotten of the spirit of love. Nevertheless, trained in the irregularities which generally prevail, practised in the little injustices of home and business, it may take the new creature some time to discover that these are out of accord with love. He will, however, in proportion as the holy Spirit abounds in his heart, consider his words, his deeds, yea, his thoughts, to see that justice, the very foundation of God's throne, is the foundation of all of his conduct in life toward others—that he never gives less than justice to anyone.

Next he will consider how love will even do more than justice would demand on suitable occasions, where it would not be injurious; and so far as the treatment of himself by others is concerned he should be so full of sympathy for the world in general in its fallen condition that he would neither demand nor expect full justice to be done to him. His knowledge of the fallen condition of the race would enable him to sympathize with those with whom he had to do. He might find it even necessary to spur himself on this score lest his love and generosity should do injury, especially in his own family, where he holds a responsibility. Some of the Lord's people as heads of families need to learn to kindly, gently, yet firmly, insist upon justice between the various members of their families, even though they may not insist on having justice done to themselves in every particular.

"Who steals my purse steals trash;
But he who filches from me my good name
Robs me of that which not enriches him,
Yet leaves me poor indeed."

The new creature, searching deeply for the spirit of love in all the affairs of life, soon learns that one of the commonest forms of theft is referred to in the above lines of Shakespeare. Common theft may indeed be guarded against, but the person who either of malice or of recklessness steals his neighbor's good name by starting slander is far more to be dreaded, and despised as well. We can see a reason why selfishness would permit the appropriation of another's temporal goods, even though we cannot justify such a course; but who could excuse or justify, either in himself or in another, the theft of a good name? This violation of the eighth commandment is, alas, so general that almost none is exempt from it.

Sometimes the character of another is traduced for the purpose of implying a higher sense of honor or truth or righteousness on the part of the traducer; but he who rightly judges of the matter will draw an opposite inference, and feel a righteous indignation that the one who thus robs another of his name should expect the latter to sympathize with the act and to be a receiver of the stolen goods. By far the greater number, however, traduce their fellows thoughtlessly, because they have never trained themselves to a proper standard—the golden rule. Their tongues are loose, they lack secretiveness, and above all they lack love. How would love affect such a matter? We reply that love affects every matter of life, great or small. The number of people who would traduce themselves is fortunately exceedingly small, and if they loved their neighbors as themselves they would be equally careful in respect to the honor of the neighbor's name, equally careful not to cast a reproach by statement or insinuation or glance or shrug of the shoulders.

The new creatures in Christ must have this spirit of love, spirit of Christ, spirit of the truth. Alas, that it requires some of them so long to learn how to properly extend this love in all the affairs of life, toward the brethren, toward their own kin, toward the world and toward their enemies. "If any man have not the spirit of Christ he is none of his," should ever ring in our ears, and we should remember that we are in the school of Christ to learn of him, to become copies of God's dear Son; and that in no other particulars could we so discredit him and his Word than by evil speaking, slandering and slander-mongering. Let us awake to righteousness and sin not, for many seem not to have a knowledge of this truth. After preaching a discourse on this very topic, the writer shook hands with a member of the congregation passing out, who declared a great appreciation of the discourse and a realization of its importance, yet while still shaking hands and evidently quite unconscious of the fact, unkind reflections were made against a fellow-member of the body of Christ.

THE NINTH COMMANDMENT

"Thou shalt not bear false witness against thy neighbor." This would not only apply to a case in court—perjury—but it would be equally applicable in all the little affairs of life. Having this in mind none would dare tell an untruth against his neighbor, against his goods, his business, his anything, however much the untruth might assist in the making of a bargain. Justice stands in defense of the neighbor, and whoever violates justice, violates the holy law of God. The new creature, possessed by the spirit of the Lord, would certainly not wish to bear false witness against his neighbor, yet with many the flesh is weak, and the temptation is strong to favor personal interest in violation of the truth—righteousness. The new creature might be overtaken by such a fault, but could never assent to it, never agree to it. So surely as he is a new creature and has the new mind of Christ, the spirit of love, he would be obliged to hate and abominate such a weakness and to make good any injustice done, to fortify his mind against a repetition of the offense. On the contrary, the disposition of the new creature must be that of love to his neighbor, which would prefer to tell no evil about him, however true it might be—which would prefer to shield him, to guard his interests, and to lovingly think no evil or as little evil as possible respecting any conduct of his that might seem to us irregular. Love suffereth long and is kind; it imagines no evil, but rather imagines good.

THE TENTH COMMANDMENT

Covetousness is not the desire for more blessings for ourselves, but an enviousness of the possessions of others, and a desire to appropriate them for ourselves. It is akin to envy but worse, because it goes further. Someone has said, "Envy makes a weakling; covetousness a fiend." Standing as it does as the last of a series of commandments, this one, as it were, casts a reflection upon all which precede it—it is the climax of all the commandments respecting our relationship to our fellowman; it takes hold of the thoughts, whereas the others take hold upon the words and deeds. Of it Canon Farrar has said:—

"This is a unique commandment. Search all the laws of the world and you will not find one which resembles it. The sixth, seventh, eighth and ninth commandments you will find in all codes, though only as prohibitions of crimes amenable to judicial punishment. The tenth commandment is the complement of all the rest. It shows that God requires of us not only outward virtue but inward holiness; that he demands in us the sacrifice of the will, from which wicked actions spring; that sinful imaginings are a crime against him, as well as wicked acts."

The new creature, guided by the new mind, with the spirit of love toward his neighbor, cannot covet anything belonging to another. He might desire to have good things of his own, but he would rather give to his neighbor than take from him. It is even permitted to the new creature to covet—the things which he desires—"Covet earnestly the best gifts." (1 Cor. 12:31.) The organ or mental quality which leads worldly minds to covet the things of others is differently directed in the new creation, and guides them to seek for things on the higher plane, the spiritual, the things which God hath in reservation for them that love him. And these, as the Apostle remarks, must be sought lawfully—in harmony with the law of love which God has given us. Whoever seeks for glory, honor and immortality, the great price of our high calling, seeks a good thing and may rejoice respecting it and in the desire to attain it; but he must ever keep in mind that it can be attained only at the cost of the sacrifice of earthly interests—going to the Master without the camp, bearing his reproach. Let us to whom the Lord has given the royal law of love remember well that it is much more searching, much more strict, than the law of the ten commandments given to the Jew, because ours relates to us according to the mind, the heart, as new creatures, and not merely to the flesh and its appetites and desires.

"YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF"

Matthew 6:8

Our Father knows what things we need,
Each step along the way;
His eye of love doth never sleep—
He watches night and day.

He knows sometimes, like ripening grain,
We need the sunshine bright;
Again, he sends the peace that comes
With shadows of the night.

Sometimes our pride would fain unfurl
Ambition's flaunting sail,—
Ah! then he knows we need to walk
Humiliation's vale.

Sometimes he takes our eager hands
And folds them on our breast,
He gently lays our work aside—
He knows we need to rest.

Sometimes we need companionship,
Sometimes "the wilderness";
How sweet to feel he'll know and give
The state that most will bless.

Then let us leave it all with him,
Assured that, come what may,
Our Father knows *just what we need,*
Upon our pilgrim way. —*G. W. S.*

"KEEP YOURSELVES FROM IDOLS"

Exodus 32:1-8, 30-35.—JULY 28.

A strange picture of inconsistency is presented in today's lesson. The Israelites—who, after witnessing many manifestations of divine favor and power on their behalf, after reaching Sinai and entering into a covenant with the Lord, in which their obligations were represented briefly in the ten commandments—are in this lesson shown as idolators, violating the second commandment and the spirit of the first. Moses, after declaring God's commandments to the people, ascended Mount Sinai in their sight into the presence of God, to receive the commandments written on tables of stone. Day after day passed and he did not return. The forty days absence in Mount Sinai must have appeared a long time to the people, who were waiting and longing for entrance upon the promised Canaan possessions. Yet how strange that they should forget the terrible sights and sounds which preceded his going, when the mountain shook and out of the clouds and darkness and midst flaming fire and the voice of a trumpet, God manifested himself to them and only Moses was able to approach, with Joshua, his servant. How strange that these things should all be forgotten within forty days! What an evidence we have here of the instability of human sentiment! Yet we must remember that these Israelites were born in bondage.

In the absence of Moses they came to Aaron, his brother, a very different man, not a leader in the same sense of the word, nor so courageous, nor so governed by principles. The people gathered to him, saying in effect, "Bestir yourself; we should be going on our way to the land of promise. We know not what has become of Moses, who has been our leader; he may have deserted us here. We want God to be our leader, but we want something that will represent him, something that we can see. Moses did very well while he was with us, but he has gone and might go again. Make us an image of God, that we may always have God to be our leader, something that will help us as we seek to worship him with whom we have just made a covenant, who has promised to lead us into the land of Canaan." The people were not irreligious; indeed, exceptionally few of the human family are irreligious. In man's very constitution divine worship is provided for: the very topmost organs of the brain represent this religious sentiment and dispose him to worship somebody or something.

This, which was true of the Israelites, is true of mankind everywhere from then until now. Hence the necessity for instruction, that all may recognize the proper things to be reverenced, to be worshiped, to be most highly appreciated. The Israelites were learning this lesson, and with us as with them there is necessity often that we should not only have the plain statement of a truth, but that its weight and conviction should be borne in upon us by some particular lessons. The commandment had said that they should make no likeness nor graven image to represent God, and what they did was only indirectly a breach of this, for the golden calf which Aaron made for them was not graven, not carved, but cast in a mould, and it did not represent God, but probably —like the images they had seen in Egypt—was a nondescript thing which merely represented divine characteristics—a calf's body with a human head and with wings, symbolical of strength, of intelligence, omniscience. So many Christians, similarly without a wish to infract a divine law, are disposed to take too great liberties and to introduce to too large a degree their own conceptions in divine worship—without sufficient care to hold to the exact instructions of the divine message. This is always a mistake, by whosoever committed.

The only wise, proper course for any is to take heed particularly to the Word of the Lord, and to allow themselves little if any liberty beyond the very letter of that Word. Thus today we see in the religious services of various denominations how, little by little, the simplicity of the apostolic pattern for the church and its worship has been departed from. Some have taken little liberties, some have taken great liberties, with the result that some have departed a little and others have departed a great deal from the divine standard, and always to their injury. The lesson to spiritual Israelites here should be, "See that thou make all things after the pattern that I showed thee in the holy mount." If we need divine instruction at all on the subject we need to follow those instructions carefully, explicitly. Let us remember that we cannot improve upon them, that any alteration means injury to us.

THE DANGERS OF EXPEDIENCY

We cannot suppose that Aaron fully sympathized with the people in the matter of this making of the golden calf; we must suppose that he knew better and meant better, and that it was a mere expedient on his part to hold in check the rebellion of the people whose discontent was manifest in this demand. We must suppose that, in apparently acquiescing in the demand, Aaron was seeking to gain time until Moses would return. Possibly, too, his demand that the people produce their earrings and other ornaments of gold was originally a mere subterfuge; that he hoped by making this demand they would draw back and decline to part with their ornaments, and that thus he would be able to say, "Well, I cannot make you what would represent a god except out of gold, and I have no gold for the purpose unless you sacrifice your jewelry." But, however good his intentions, the lesson for us is that his course was an improper one.

Spiritual Israelites should never take this position—should never say, Let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to be the difficulty with the leaders of God's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infracted, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as his voice commanding us to violate the principles of righteousness which he has set before us. We are to do our duty in harmony with his law as kindly, as gently, as wisely as possible, and leave all the results to him—the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

THE COST OF WRONG-DOING

People usually are attracted to wrong-doing by the thought that thus they escape difficulties or sufferings, or thus they gain advantages and blessings. But this is only a theory; as a matter of fact it is the reverse, every misdeed is costly. The Israelites stripped themselves of their jewels to carry out their misguided religious sentiments. And how often we see this amongst spiritual Israelites! How many, in their worshiping of a sect or denomination, will strip themselves of some of their most valuable possessions! How many sacrifice to these idols what God has not directed! idols which are set up contrary to the instructions of his Word—devoting to them time, influence, money—time which should be devoted to a pure worship of God, based upon a study and better understanding of his Word; influence which should be exerted in a very opposite direction, to a maintenance of the liberty wherewith Christ has made us free, and to a fellowship with those who are seeking to stand fast in that liberty; money which should be spent in building up the most holy faith once delivered to the saints, and in putting down the strongholds of error, the golden calf of ignorance and superstition!

And undoubtedly many ministers and many of the more intelligent amongst the Lord's people of all denominations realize that Churchianity is merely a golden calf, unworthy of the reverence and worship accorded to it. Undoubtedly many of this more intelligent class, represented in Aaron, reluctantly join in the various sectarian practices and customs which have a form of godliness and deny its power. They should be more courageous if they would be overcomers; they must learn this lesson, and come out from among them and be separate, and touch not the unclean thing, (2 Cor. 6:17); and again, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."—Rev. 18:4.

MANY IDOLS IN CHRISTENDOM

While Churchianity is the idol which more nearly in our day corresponds to the golden calf, there are many more idols to which professed Christians are bowing the knees of their hearts. Chief amongst these is Mammon, the god of wealth, of money. O, how many forget the instructions of the Word, that we are to seek first the kingdom of God and his righteousness, and to be content with such things as God's providence will grant us along these lines. How many are anxious to have something better in this world than God's providence has accorded them; how many have the love of money, of which the Apostle spoke in his day—the root of all evil, which some coveting after have stumbled and pierced themselves through with many sorrows.—1 Tim. 6:10.

Yes, indeed! this idol has many votaries today, more perhaps than ever before, and the worship of mammon is being encouraged on every hand—the poor are almost despised, the wealthy highly esteemed. The successful worshipers of mammon, who receive his marks of approval in prosperity, are everywhere welcomed in society and churchianity. We are not denouncing wealth or the wealthy; we are reprehending the love, the idolatry of the wealthy, that it is set up as the standard of human ambition—nay, almost as the standard of Christian ambition; whereas, on the contrary, God has declared that not many great, not many wise, not many learned, not many noble, not many rich, will inherit the kingdom; hence not many of the wealthy are identified with the true Israel of God.

There are other idols, too, of name and fame and pride, that call for their toll from their worshipers. Each one of these idols calls for its devotees to break off their golden earrings, their advantages, their riches of time and influence, etc., for their service. Does it not behoove every Israelite indeed to make an inspection of his own heart to see to what extent there are any idols there, and to cast them out, that his worship may be of sincerity for the Lord alone? This idol-breaking may properly include the idolatry of persons, whether it be of Luther or Calvin or Knox in the past or of earthly leaders in the present time. Saint John the revelator is represented as falling down to worship before the angel who showed him certain things in respect to the divine plan, and the angel is caused to reprove him for it, saying, "See thou do it not: I am of thy brethren . . . worship God."

So every proper leader, in whatever degree of influence, should see to it that worship is not tendered to him without a rebuke. However well-intentioned the homage may be, it must be reproved, because there is but one proper object of adoration for the Lord's people—God himself; "worship God." Fellow-creatures may be honored, respected, esteemed, as the Scriptures direct, "Honor to whom honor is due, tribute to whom tribute is due." But God is to be recognized as the source of all our blessings, joys, advantages, comfort. If God has been pleased to make use of any of his children for the blessing of others, it would not be improper for us to rejoice in the Lord's providence and to acknowledge the same; but in every case the Lord must be recognized as the Giver of every good and perfect gift. Had he not given the aid through one channel or servant he could and would have given it through another. Hence to him belongs the praise of the glorious plan of salvation, and of our share therein and of our knowledge of it.

"HE BUILT AN ALTAR BEFORE IT"

Evils are progressive: one wrong leads to another. Thus, after the golden calf had been made the next thing in order was to make a golden altar before it to offer sacrifice to it. So it is in respect to the idols of spiritual Israel. An altar always implies a sacrifice, and it is but the natural thing that we should sacrifice to whatever we set up in our hearts as our idol. As we have already pointed out, some hearts have many idols, others a few, and it is not difficult to determine which idols a man worships. The worship will be indicated by the sacrifice. Tell us the things to which a man or a woman sacrifices his or her best thoughts, best time, chief influence, and we can tell you readily the idol which he reverences most and before which he has the largest altar and sacrifices most.

Each should be most interested in examining this question from the standpoint of his own heart; each should say to himself, "To whom do I render the sacrifice of my heart? Where are my chief affections? To whom or to what do I render sacrifices of the most precious things I possess?" The laws of nature require that a certain proportion of our time be spent in sleep; with many a considerable proportion is necessarily for earthly toil, for the procurement of the things needful and the things honest and necessary for the present life. A certain proportion is also necessary for our personal convenience, partaking of food and care for our bodies. It would be easy to use the entire twenty-four hours in this way, for the tendency of our day is to greater and greater extravagance in every direction and to consider the luxuries of the past as the necessities of the present. Hence every hour of the twenty-four taken from the affairs of this life might be considered as in some sense of the word sacrificed.

Some divide their sacrifices, putting part upon the altars of their various idols; but the true Christian, enlightened by the Word of the Lord, must abandon all of these idols, and must realize that he has very little at most to present as a living sacrifice to the Lord. If he can save or redeem one hour a day or more, this should be recognized as a part of his reasonable service to the Lord and should be conscientiously devoted day by day if he would attain the divine favor and blessing for the life that now is and for that which is to come. As the steward of his gifts to the Lord he may use some of his time and influence in his own spiritual development along the lines of the divine Word. Another portion he may devote to the assistance of the brethren, building them up in the most holy faith, and thus strengthen incidentally his own faith. Other portions of this sacrificed time and means he may use in ministering to the sick or to assisting others along temporal lines, doing good to all men as he has opportunity, especially to the household of faith. But his sacrifices must not be made to persons nor things nor churchly systems, but to God, and be appropriately used according to his best ability to understand the divine will through the teachings of the divine Word.

THE BREAKING OF THE LAW

At the end of the forty days Moses came down from the mountain bearing the table of the law written in stone, and, beholding the idolatry, he dashed the table of stone to pieces, symbolically representing the failure of Israel to keep the covenant of the law, and the impossibility of the fallen race ever being justified by the Law Covenant. After Moses had reproved the people and chastened the more wilful and explained to them their sin more fully, he went up into the mountain again to the Lord, acting as their mediator. In this connection we have introduced to us the grandeur of Moses' character, his unselfishness, his love for his brethren in all their weaknesses. The Lord proposed to Moses to cut off Israel as a nation, and to make of Moses and his family the nation that he would bless as the seed of Abraham. But Moses, faithful to his trust as a mediator who had undertaken to represent the people before God and to represent God before the people, declined the Lord's offer, and pleaded for the people, as mediator.

All of this, we may be sure, was intended as a type of how Christ Jesus, as the better mediator of the New Covenant, would be loyal to his trust and stand for and represent the whole human family before God faithfully, notwithstanding their sinful condition, alienation and disobedience. Moses' language is most pathetic—"And now wilt thou blot out their sin, and if not, blot me, I pray thee, out of the book which thou hast written." As Moses here staked his own eternal existence for the benefit of the people, so the life of Christ was staked for the race whom he died to redeem, and whom he represents and will continue to represent as its mediator until he shall, under the terms of the New Covenant, grant to Israel and to all mankind restitution and full opportunity to return to divine favor. The course of Moses was pleasing to the Lord, and as the mediator for the people he was directed to lead them on and bring the faithful to the promised land. Nevertheless the people who shared in the wrong-doing received a measure of chastisement.

The spirit of Moses was not only typical of the spirit of Christ, but illustrative also of the spirit of all who will be members of the body of Christ. We, too, must have this spirit of love and devotion, not merely to the members of the body of Christ, our own body, but a devotion to the mission, the work, to which in God's providence we have been called. "Ye know your calling, brethren." God has called us to be joint-heirs with his Son, to be the bride, the Lamb's wife, to be participators with him in the great work of mediating the New Covenant, and under its blessed provisions assisting and uplifting the world of mankind and leading them during the Millennial age along the highway of holiness to absolute perfection and eternal life at its further end—so many as will obey. It is for us to have the spirit of Moses, the spirit of Christ in respect to this matter—to so far as possible measure up to the glorious privileges and calling which are ours, and in the present time to do all in our power, in harmony with the Lord's providential leadings, for the blessing and uplifting of mankind in general, for their guidance in the right way, but especially to prepare ourselves for the glorious work of the coming age.

Chief amongst the elements of our preparation will be the spirit of sympathetic love which will enable us to be copies of our dear Master, who was kind to the unthankful and full of mercy and good fruits. Let us take this higher plane of thought in respect to our relationship to the world. Our Master declared, "Ye are not of the world, even as I

am not of the world." We are members of the Christ—members of the great Mediator, undergoing schooling and preparation for the great work before us of leading the people into the promised land of God's favor and life eternal—paradise restored. If we do not learn the necessary lessons, if we do not become copies of God's dear Son, in sympathy, in love, in benevolence toward the world, we will be rejected from membership in the glorious body, the kingdom class, as unfit, the non-elect. Let us, then, give diligence, and remember that the great lesson to be learned is that of love—for God, for the brethren, for our neighbors, yea, for our enemies. If this love abound in us it shall make us neither barren nor unfruitful in God's sight, and so through Christ an abundant entrance shall be granted us into the everlasting kingdom as associates with the King of kings and Lord of lords in his great work as the world's mediator, the Mediator of the New Covenant, under which all the families of the earth are to be blessed.

SOME INTERESTING QUESTIONS ANSWERED

Question.—Does not the foreknowledge of God seal our eternal destiny?

Answer.—However distinctly we may enunciate our belief in God's foreknowledge of coming events the matter will always be beyond our human powers of comprehension. We could easily enough see how God, with all power in heaven and in earth, could predestinate certain events, and then cause them to come to pass, but our difficulty begins when we apply divine foreknowledge to human affairs in regard to which we recognize, according to the Scriptures, that man is a free agent, at liberty to choose his own course, at least concerning all moral and religious questions.

This need have no bearing whatever upon our duty and responsibilities, for we know assuredly from the Scriptures that God is dealing with us, not from the standpoint of his foreknowledge, but from the standpoint of our obedience. If we are willingly obedient to him, then he could not have foreknown otherwise respecting us. The Lord is dealing with his church of this Gospel age according to certain principles set forth in the Scriptures, and it is for us to obey or disobey his instructions, according to our will—God's foreknowledge in no sense or degree interfering with our liberties.

Question.—Is the world growing better?

Answer.—In some respects it is growing better and in other respects it is growing worse. It is growing better in the sense that a higher moral tone prevails on the surface of things, because of knowledge being more generally diffused amongst the masses of Christendom. While Christian principles have not struck their roots deeply into the heart of civilization, they have, at least, given a tone to public sentiment which is very beneficial. The light of true Christianity, its loving spirit, has been exhibited to the world in the Master and in the "little flock," who seek to walk in his steps; and it has established thus a higher standard of thought and deed amongst men—not only of the consecrated class, but also of the worldly class. Their consciences agree to the principles enunciated, and in some degree benevolence has been cultivated, even from a worldly standpoint; and even though it be true to some extent that many of the benevolences performed in connection with the establishment of hospitals, libraries, asylums, etc., are for show and for advertising and vainglory; and even though some benevolences in the care of the sick and the wounded, etc., in times of war are probably prompted by love of gain, nevertheless all these attest that there is a generally diffused public sentiment which appreciates such things, and which it is sought to please. We are glad of this, glad to note it, glad to acknowledge it. We regret, however, to note that various things indicate that this greater benevolence of our day is a very thin veneer, covering a great deal of selfishness, malice, hatred, envy and strife, which, under certain circumstances, show themselves in a very keen ferocity and general devilishness which it is difficult for the Christian heart to understand. The fact of the matter is that general goodness, heart-consecration to the Lord and filling with his spirit of love, is apparently decreasing in the same ratio as the surface benevolence increases, outward moderation and gentlemanliness being accepted as instead of heart-consecration and sanctification.

Question.—Would it be proper for the consecrated to spend time in the study of foreign languages, music, art, etc., or in attending and belonging to social and literary clubs?

Answer.—It is well that each of us should judge for himself in such matters; but well, also, that each should leave the judgment of others to themselves. It is not for us to lay down any hard and fast rules for other men's consciences, but we may suggest some lines which each conscience may apply to its own affairs, we believe, profitably.

(1) The consecrated person has given up his will, has covenanted that he will henceforth seek to do, not his own will, but the Lord's will, whether that agrees much or little with his own natural tastes and proclivities. This point being decided, it follows (2) that in the spending of our time we would consider the Lord's will, judging to the best of our ability from his Word and our experiences in life what would be his will—what would be to his glory and to our own spiritual profit and to the spiritual profit of others, and as decision on this point must be the rule of our lives as consecrated persons, in all of our affairs. (3) With the majority of the Lord's people the providing of things needful of an earthly kind, for self or family dependents, requires much of consecrated time and leaves comparatively little for devotion to matters especially spiritual. (4) Every truly consecrated person, accepting the foregoing views, is bound to admit that the amount of time, talent and energy at his disposal for special service to the Lord, to the truth and the brethren is very limited indeed. (5) Each realizing this situation will use his little time according to the measure of his zeal. If he loves foreign languages more than he loves the Lord's Word it bespeaks an unsatisfactory condition of heart. If he loves the Lord's Word and service better than foreign languages, but somehow feels that the study of languages, music and art are a duty more important than the study of the Lord's Word and the service of the brethren, it implies a confused condition of mind and an imperfect appreciation of the fact that the time is short in which to make our calling and election sure. (6) The zeal which we show in respect to the use of opportunities in the Lord's service and in our attempt to turn the ordinary affairs of life to his glory, constitutes the indication we are giving to the Lord regarding the amount of our zeal for him and his. (7) It is according to the measure of this zeal of our hearts for the Lord's will and the Lord's service, and not according to the perfection we shall attain in the flesh, that we shall be adjudged overcomers of the world or not overcomers—worthy or not worthy of the prize of our high calling.

Question.—Will the retributions of the Millennial age be wholly in the nature of corrections in righteousness and punishments for transgressions of that time? or will the punishments be wholly in the sense of or for sins of this present life? or will they take cognizance of both of these?

Answer.—They will take cognizance of both, thus: While primarily they will be reproofs and corrections for transgressions committed during the Millennial age, and will be reformatory in character, nevertheless in a secondary sense they will take cognizance of the wilful sins of this present life also, because every wilful sin of the present time makes an indelible mark in the character, the disposition, etc., and these indelible character-marks will be upon all in their awakening for trial in the Millennial age. If the marks be many and deep it can be readily seen that the individual will be correspondingly at a disadvantage in the next life, and have corresponding difficulties and obstacles to hinder him, which he will be required to overcome in order to obtain the life that will then be offered him.

Of course, sins committed ignorantly and unintentionally have also a degrading effect upon mind and body, but far less so than sins committed in violation of conscience, sins against light and knowledge. We may reasonably suppose, too, that it will be part of the work of the royal priesthood during that Millennial age of trial to assist mankind the more over the weaknesses which were incurred unwillingly.

VIEWS FROM THE WATCH TOWER

"THIS ONE THING I DO"

The *Methodist Review* gives a report of a sermon by Rev. C. E. Jefferson as follows:

"No other man can wander so easily from his province as the preacher. The fences are low, and if he steps over them no one but God will speak to him about his indiscretion. Every man in the community except the preacher is bound with hoops of steel to the task which heaven has assigned him. The physician must practice medicine and keep close to his patients, the lawyer must practice law and keep close to his clients, the editor must gather news and keep close to his subscribers, the teacher must teach and keep close to his pupils, the banker must keep close to his money, the business man must be loyal to his business; but the preacher can leave his work and flit like a bee from field to field, gathering nectar from a thousand flowers, and he himself may think he is making honey when in fact he is only buzzing."

The "buzzing" preachers who are moved to treat all manner of "magazine" subjects because of the prevalent conviction that the preacher should be "a social agitator, a political reformer, a man who stands before the community as the sworn antagonist of every form of social wrong," are reminded that their day furnishes a social environment different only in matter, and not in manner, from the day of Christ's preaching. "The people of his day wanted him to do everything," says Dr. Jefferson. "That was their conception of the Messiah." Further:

"The air was filled with questions, political, social, economic, ecclesiastical, but he refused to touch them, so eager was he to say just one more word about God. Evils lifted their hoary heads on every side—slavery, Roman tyranny, the social evil, false customs, economic tragedies—but he never lifted a hand to strike them. So narrow was he, so blind was he! Men were hot in their discussion of problems. No age ever had more problems than his. But to him there was only one fundamental problem, and that was the problem of sin, and he had time for the discussion of none other. The estrangement of the heart from God—that to him was the root of all tragedies. A will fixed in rebellion against the good Father—that was the fountain of all the world's woes. All problems of all kinds got their complications from the estranged heart, and all tragedies got their blackness from the mind that had become darkened by going away from God, and he had nothing to say about secondary problems and subordinate evils because his eyes were fixed on the one plague-spot of humanity—a will disobedient to the good God. Such a line of action on his part was of course disappointing. It was even exasperating. The intellectual people of his day had no use for him. Men of acumen and large mental grasp smiled at the poor peasant telling people little stories about God. Men of patriotic fervor, alive to the needs of the day, sneered at him because he did not fall in with their plans and adopt their panaceas. To all practical men who believed in grappling with problems and suggesting solutions he was a visionary, a fool. It did seem visionary, so much talking about God.

"The German Strauss is offended because Jesus allows the life of the family to fall into the background, is neutral toward the state, rejects property, and passes all the esthetic intents of the world unnoticed. John Stuart Mill declares his Gospel is not sufficient as a rule of action, and must be supplemented by instructions drawn from non-Christian sources. The Italian Mazzini thinks his heart was all right, but his intellect deficient because he took no interest in the great ideals of political liberty and national progress which made the nineteenth century glorious."

Christ consciously and stedfastly limited the field of his activity, says Dr. Jefferson, and so was able to say at last, "I have finished the work which thou gavest me to do." If he carved out his work with such clean-cut edges, the writer remarks, it may be that his example was designed "to save us from the tragedy of attempting things to which we have not been called." We read:

"Do you not think that the name of God would be more glorious in the hearts of men today, and the kingdom of heaven would have wider limits on the earth, if all who have been ordained to preach the Gospel had only been willing to confine themselves to the one task assigned them? I like to think that a preacher should talk differently from any other man in the community; that a sermon should be unlike any other discourse known among men. I like to think that a Christian church should be different in atmosphere from any other building built by man. Public worship, so I think, ought to have a different tone from the tone of society or the street. On going into the house of God one should know at once that it is not a lecture-hall, a reform-club meeting-place, a professor's class-room, a newspaper office, the rendezvous of a literary or musical society. There ought to be in the air a mystical something which awes the heart and impels it to look upward. There ought to be something there which makes one feel like saying, 'This is none other than the house of God; this is the gate of heaven.' And it is the preacher who must be foremost in creating this atmosphere."

The Monitor (Rom. Cath., Newark, N. J.), in commenting on the lament constantly appearing in Protestant journals over the dearth in church attendance, observes somewhat similarly:

"Perhaps the spiritual leaders of our separated brethren make a mistake in striving too much after novelty. Perhaps the people, especially the men part, may prefer the teachings drawn from the everlasting and inexhaustible Gospel of Christ; the daily papers can supply all necessary comment and criticism on passing events. Sincerity is a much better heart-mover than sensationalism, and the true preacher will impart to his hearers the thoughts and ideals and resolves that move himself. 'If you wish me to weep, you yourself must shed tears.'

"Two generations ago one of the most peaceful and Christian parishes in Ireland, and that is saying a good deal, was a village near Mitchellstown, County Cork. The aged pastor had been in charge for over half a century, and he was never known to preach but the same sermon in all that time. Every Sunday, after the Gospel, he turned to his people and said solemnly to them, in the old Gaelic, 'Brethren, avoid the evil and do the good.' This fact is historical, and it is also historical that this parish was called the parish of saints, where a lawyer would starve, a judge throw up his position in sheer disgust, and a jail collapse through dry rot."

SEEKING COVER OF THE MOUNTAINS

We have called attention to the statement of Scripture that in the day of the Lord the rich and great and mighty will foresee the impending trouble and seek protection from the stronger institutions. A poor translation says that they will call on the rocks and mountains to *fall on them to hide them*, whereas the thought is that they will request of these symbolic rocks, etc., hiding, covering, protection from the storm of trouble brewing.

We have already noted that Croker, Astor, Carnegie and other wealthy men sought the security of Great Britain as greater than that of the United States, and removed their residences thither. We now note a different move by the millionaire J. Pierrepont Morgan. He is far-sighted and seeks a different rock or mountain to cover him. For a long time a Protestant he recently joined the Roman Catholic Church in a manner so public as to advertise him a Catholic all the world over. Newspaper reports say that he presented about one million dollars to the Catholic Church and then received the Pope's public blessing and an amulet which the pontiff took from his own neck and fastened about the neck of Mr. Morgan.

In the case of so astute a financier as he, the public is justified in supposing that he must have associated financial matters with the religious. It is not, therefore, far-fetched to suppose that the gentleman sees the trouble coming, and concludes that his vast interests will be safest if allied with the largest religious system of Christendom, and the one whose millions most thoroughly obey the voice of the leaders. Nor will it surprise us if other wealthy men see the situation in the same light, and flee to the same mountain.

SURPASSING SKILL OF THE ANCIENTS

"We are losing all our secrets in this shabby age," an architect said. "If we keep on the time will come when we'll be able to do nothing well.

"Take, for instance, steel. We claim to make good steel, yet the blades the Saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was 700 years ago.

"Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost

to us. Their mortar and cement were actually harder and more durable than the stones they bound together, whereas ours—horrors!"—*New York Press.*

CHURCH EVOLUTION

Northern Baptists are to be less local and more national in point of view, less independent and more coöperative in their methods of government and denominational activity. After a stirring debate the large gathering of representatives of the churches, sitting at the national capital, finally voted "that in view of the growth of our country and our denomination there is need of a general body that shall serve the common interests of our entire brotherhood." Supplementing this steps have been taken to perfect the organization of a national council, which shall be to northern Baptists what the general convention of southern Baptists has been for some time and what the national council of the Congregationalists has been for a generation. The first president of the new body is to be Governor Hughes of New York State, of whom the Baptists naturally are proud. His election also is a fine tribute to the Baptist emphasis on laymen's rights in the church.

This movement had its origin in Chicago and Boston, and has been backed by some of the ablest and most forceful men of the denomination.—*Boston Herald.*

METHODIST PRAYERS FOR THE DEAD

The editor of *The Western Christian Advocate,* having recently advocated that Methodists hereafter pray publicly for the dead, has aroused his brother editor of *The Central Christian Advocate* to a discussion of the subject. He notes that not even Romanists pray for those in hell, but only for those in purgatory, for whom there is a hope of escape. He asks, "Would we[Methodists] adopt the word purgatory?" He proceeds to show that John Wesley, when charged with praying for the dead, did not deny it, but admitted it—denying that prayers for the dead were "popery." He concludes:—

"We do not think that it is strange that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

So, then, Methodism from Wesley down to the present finds nothing to say against *future probation;* but has some considerable leaning toward it. Only uninformed Methodists, therefore, have anything to say against the main argument presented and proven in MILLENNIAL DAWN.

THEATER ANNEX FOR CHURCH

Roof garden vaudeville will probably be introduced in Philadelphia by and at a church, the Fairhill Baptist congregation, Lehigh avenue and Fifth Street, whose members this morning enthusiastically discussed a startling scheme of their pastor, the Rev. Dr. Charles B. McClellan.

Last night at the celebration of the tenth anniversary of his pastorate, Dr. McClellan proposed "high-class vaudeville" as a feature of his church's work, and asked for $10,000 to complete the auditorium for winter and provide a roof garden for summer, where every Saturday night a moral "variety performance" could be given, with moving pictures and ending with a Gospel service. Several thousand dollars were subscribed and other contributions were made later.—*Philadelphia Bulletin.*

HOME RELIGION

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.

Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home as it sings in no other place. And if this blessedness is to continue, we must shut out all unkindness, bitterness and injustice.—*Floyd W. Tompkins, D.D.*

THE VULGATE TO BE REVISED

In a dispatch from Rome the correspondent of the *London Times* says he learns the Pope has issued a decree entrusting the entire revision of the Vulgate to the Benedictine Order. This is the most important decision yet announced as an outcome of the Biblical commission appointed toward the end of the pontificate of Leo XIII., the correspondent says.

THE INDIANAPOLIS CONVENTION

Our numerous conventions for this year were designed to bring the convention advantages within the reach of larger numbers—not only as to location but also as to time. The one at Indianapolis, Ind., being the first and at an earlier date than usual, we feared might be a comparative failure. In this, however, we were agreeably disappointed—both as respects interest and numbers. About six hundred attended, though not all of them from the opening, nor could all of them remain until the close.

The spirit of the convention was excellent: we can scarcely imagine a better. All of the dear friends seemed to overflow with true love for our heavenly Father and our blessed Redeemer, and for "one another." Enemies were not in evidence, but had there been we believe that a broad spirit of charity and sympathy for their blindness would have hindered harsh or unkind words or actions. And if the crowd was smaller than at our last General Convention, it afforded all the better opportunity for personal fellowship.

The convention was opened by an address of welcome by Brother Wise on behalf of the local church, introducing Brother Herr as the Society's General Chairman of the convention. Then followed a most interesting praise and testimony meeting, participated in by many.

At the afternoon session, following a praise service, Brother Draper was listened to with close attention. He gave an able address, which was much enjoyed. His topic was: "Bible Times and Seasons."

In the evening, after a service of praise and prayer, Brother Herr addressed the convention.

Saturday's services opened with a prayer, praise and testimony meeting in which many with overflowing hearts participated. Some long in the way told that they were still following on to know the Lord more perfectly and were finding more and more of God's perfect peace and love as they sought more and more to heed the words and examples of the Lord and the apostles. Others told of how they had only recently learned the way of the Lord more perfectly and thanked the Lord that he had sent the knowledge through the DAWNS, and thanked the Colporteurs for their labor of love in bringing it to them and told of how they desired by God's grace to show their appreciation of the truth by spreading it abroad as thoroughly and as wisely as possible, at any cost. One brother intimated that he had "*always believed these things*" and "got them out of the Bible *for himself.*" He was gazed at rather incredulously, but not replied to publicly. In private one brother remarked: "I am glad that God did not give these truths to Brother Russell *for himself,* but for the church of God in every land and of every tongue."

Brother Russell arrived in time for a question meeting which lasted from 10 to 11 a.m. As he came upon the platform the audience gave him the "Chautauqua salute" (waving their handkerchief), which he returned. This salutation had its start at the Asbury Park Convention, we know not how; but it seems to have come to stay, even though one person has discovered (?) that it is a positive sign of "idolatry" by the friends for Brother Russell, and of Brother Russell for the friends, because he responds. It is difficult to sympathize with dear friends who take such peculiar views of the little courtesies of life. True, the Bible does not commend the "Chautauqua salute," nor even a hand-shake; but who will doubt that either is as harmless as the "holy kiss" commended by the Apostle. If any one has by word and act cautioned against all forms of "idolatry" of leaders, "worshipping messengers," etc., surely that one is Brother Russell. Let us all, however, seek "the spirit of a sound mind" and "moderation" on this and every subject and not run to foolish extremes.

Following the question meeting came a splendid discourse by Brother McPhail on "Heavenly Wisdom." The address was an able one, and heard with great attention and we trust with profit.

The Saturday afternoon topic was "Baptism—Its Import and Necessity to the Church," by Brother Russell. It was followed by a symbolic baptism service in the First Baptist Church, at which sixty-five were symbolically buried in water.

The Saturday evening service opened with thirty minutes praise and prayer, after which Brother Sullivan gave an address on "The Preparedness of the Church."—Eph. 4:12. The attention was excellent, and some remarked the great profit they had derived from it.

Sunday was the principal day of the convention—some attending just for that day, and very cheap excursions prevailing. The opening hour was devoted to praise and testimony, and then Brother Barton spoke on "Spiritual Sicknesses: their Causes and their Cure." The correspondency between the two kinds of sickness was graphically shown, and cures for the spiritual ailments suggested. It was thoroughly enjoyed.

In the afternoon the public service of the Convention drew the largest attendance—estimated at from 1,500 to 2,500. The topic was, "The Overthrow of Satan's Empire," and Brother Russell was the speaker. The audience gave close attention for nearly two hours.

Sunday evening closed the Convention for many who could not remain longer. It was a "love feast." Eight different speakers discussed love from various standpoints. (1) The love of God. (2) The love of Christ. (3) Love for the Father and the Son. (4) Love of the brethren. (5) Love in the home. (6) Love for our neighbors. (7) Love for our enemies. (8) Love the greatest of all gifts. Brothers C. A. Owen, W. H. Lewellen, C. A. Wise, G. Draper, J. P. Martin, G. B. Raymond, L. W. Jones and S. J. Arnold were the speakers.

Then came one of the most interesting scenes. The friends filed up and down between the ranks of the visiting Pilgrims, local Elders and Colporteurs, singing, greeting and partaking of the broken loaves of bread held by Pilgrims Herr, Barton, McPhail, Sullivan and Draper. Many wept for joy, while some smiled.

Monday was Colporteur day, but this did not make it a day of less interest to all the dear friends of the truth. About 400 were in attendance, about one-fourth of whom were Colporteurs and intending Colporteurs. Brother Russell addressed them for an hour on "Our Ambassadorship"—showing the value of the time of all who have consecrated their all to divine service. He showed that the British Ambassador's services are valued by his government at $60,000 per year or more than $20 for every fifteen minutes of an eight-hour day, and that our services are valued by our still greater government at a still higher valuation. He said that he did not wish to stimulate the self-esteem of the Lord's people, for that would spoil them for any part in the Lord's favor and service; but he did wish them to awaken to the value of their office as "ambassadors for God," so that each might strive daily to "redeem the time" from worldly, social, business and family affairs to be used in joyful service to the honor of our king. He pointed out that this redeeming or buying back of our time from the cares of this life does not mean the neglect of duty, but the wise ordering of life's interests so that no time will be wasted in frivolities and extravagances, after the manner of the worldly, who are not "ambassadors" and have no such message to deliver by word and pen and printed page and living epistle.

In the afternoon Brother Cole gave some valuable instructions respecting the necessity of method in successful colporteuring. He graphically illustrated the proper methods of work, showing how the bicycle can be a valuable aid in delivering, and exhibiting attachments by which 60 books can be carried without inconvenience. Then followed assignments of territory—many new Colporteurs forming partnerships and entering the work in pairs.

The last session in the evening was a colporteur testimony meeting and was replete with precious experiences of the joys of the service and appreciation of the privilege of self-denials in the cause we love. The testimony of several was to the effect that they had seen more fruitage to their labors in the past six months than during several years preceding—an evidence possibly of what may be generally expected in every branch of the service for a little while. The zeal of the Colporteurs seems to be increasing, too.

REPORT OF THE LONDON CONVENTION

DEAR BROTHER RUSSELL:—

As probably you know the month of May is in this country the time when most of the religious organizations and societies have their yearly London meetings and they are known as "May meetings." The London Convention just past was a May meeting for us, and was a grand time of refreshment from the presence of the Lord. There were more visitors and more friends of the truth than at any previous convention in this country, and, accordingly, there was more of the holy spirit of love manifested; indeed, the Convention was a grand testimony to the increase of the harvest work, and of the growth in grace and knowledge of those who are walking in the light now given to the consecrated. How we wished that all the Lord's children were sharing with us in the things our Master is now spreading before us! It was good to be there; the light of heaven shone in the faces of the brethren, and the joy of the Lord seemed to fill each heart. Yet there seemed, at least to the writer, to be more solemnity. Probably the clearer realization of the end of the harvest, and the need for cleansing from all defilement of the flesh and spirit were effectual to this. From first to last there was a "waiting upon the Lord," and our expectations were more than filled.

This time the Convention was held in the heart of the city, in a fine hall attached to the Cannon St. Railway hotel. The hall usually seats over 800, but would at pressure hold 1,000. It proved just a convenient size for us, but gave us little liberty for advertising. Perhaps the largest number present would be 850, when Brother Edgar gave an address on "Where are the Dead?" The average number of brethren and friends and partly interested would be 500-600. I remember that when you were here in 1903 and we were looking at the room for the first meeting, a room which would hold 400 at a crush, I said I was afraid it would be too small. You said you would be surprised if that should be the case. The room was well filled, though. When you come next year, if the Lord will, I think the fine hall we have just had may be too small. So much is the Lord blessing his work, and for so much we praise him!

The Convention was opened by a welcome from Brother Hemery and a word from Brother Williamson as your representatives—Brother Williamson in a more personal sense as coming directly from you. Brother J. Hay then gave an address, "Jehovah's Suffering Servant," and later, Brother Hemery gave a talk on the "Songs of Degrees." Sunday was spent in praise and testimony, and in listening to addresses by Brother Edgar and Brother Williamson; their topics were, respectively, "Rest and Restitution" and "The Divine Plan Revealed in God's Attributes." On Monday 58 brethren (30 brothers and 28 sisters) symbolized their consecration by immersion. We praised the Lord for them, and prayed for them and for ourselves, that we all may be kept by the grace of God, and that we may be accounted worthy to stand in our lot. In the afternoon Brother Johnston spoke of the "Feasts of the Lord," and in the evening Brother Edgar gave the address already referred to. Earlier in the afternoon Brother Williamson spoke of the need of laborers in the harvest field, and many who wished to take some part in the Colporteur work signified their intention to shape their affairs to assist them to that end. We hope the dear brethren will use such opportunities as the Lord shall permit them to have, for there is very much yet to be done before the field is gone over. Tuesday brought us a very helpful address from Brother Williamson on the necessity of embroidering our garment with faith, fortitude, love: and an address by Brother Hemery on "Christ, a Priest after the Order of Melchisedec." The closing of the Convention was one of its most impressive features. We asked Brother Williamson to give us an illustration of the "good-bye" said in the American conventions. In this way, instead of merely singing a good-bye, we sang it and spoke it to each other. One lady who came to that last meeting was so taken with the spirit of it that she, too came round with the brethren to shake hands with the speakers and elders of the meetings represented. Afterwards she said it was all so unusual she could hardly understand it; she said, "Surely the Millennium has begun in you people," and we assured her that was just the case.

Before the final parting a message of love was sent to you, dear brother, and the meeting arose to signify its wish to have the message sent. We all wish your spiritual prosperity, and pray that grace and strength abundant may be yours.

"As the mountains are round about Jerusalem, so the Lord is round about his people *from henceforth even forever.*"—Psa. 135:2.

I am, dear Brother Russell, yours in his grace,

J. HEMERY.

THE TRUTH IN JAPAN

DEAR MR. RUSSELL:—

God gave me, at the opening of the New Year, a quiet time in which to renew my consecration to him, and to pray for more light. It was, I believe, in answer to such prayer that I was led to read your MILLENNIAL DAWN, the first volume of which has stood unheeded on my book-case for eight years. I read it through three times with growing wonder. How the truth now, as never before, shines out from God's Word! How it transcends anything that I had ever thought of! Eternity will not be long enough to praise him for just this knowledge of his wondrous grace. I want to be found faithful hereafter in manner of living, and in helping to make known the precious truth to others.

To begin, with I should tell you that I have been for nearly twenty-five years a member of the West Japan Presbyterian Mission. I have already written to the Foreign Mission Board in New York, as well as to my local home church, stating my changed views—or, rather, referring them to your books. This will end—if not on their part, then on mine—in a separation; because duty (and privilege) is much clearer to me now on this point than it was even at the time I wrote to them. Since separation, then, is only a matter of time, I feel justified in writing to you in advance of it, in order to confer with you about the work. Your answer and a final settlement with my board will thus doubtless come about the same time.

There are three alternatives which suggest themselves to me:

(1) That I accept from the Board traveling expenses and return to America, and there enter (if I may) the colporteur work. But in order to avail myself of the Board's ticket, I would have to sail, in all probability, not later than August. This will explain my haste in communicating with you.

(2) That I remain in Japan, find some employment as a means of support and teach these precious truths as far as opportunities offer or can be made. But best it would be a very limited effort that I could make in that way. (*a*) Time would be limited. (*b*) Travel would also be impracticable, except at long intervals. But travel would, I believe, be one of the essentials to the accomplishment of any considerable work here. (*c*) Want of literature, in Japanese, on these truths, would be greatly felt, and would itself be a very serious limitation.

(3) The third alternative is impossible, unless you could supply financial aid from America. It is this: That I remain here and oversee the translation and publication of "The Plan of the Ages," and also of some of your tracts. The tracts could be done first. I could thus begin colporteuring at once. As to the book, I have enquired into the expense, etc., of getting it out. Following is the result:—

Cost of translation.....	$50.00 gold
Cost of printing 1000 copies (500 pages each in Japanese) stiff paper covers.....	225.00 "
	$275.00 "

The translation could be done by a Christian Japanese whom I know, a man of literary taste and experience in translating. His price ($50.00) is about half what such work would command if done by a professional translator. The undertaking would necessarily be in the nature of an experiment. Humanly speaking the demand would have to be created. But there are in Japan (see statistics for 1906) 44,228 professing Christians (Protestant). *Some of them* are God's humble, consecrated, children longing for a better understanding of the things of the kingdom.

The third alternative is the one that most appeals to me. I cannot think that God intends to leave the Japanese Christians without a witness of his special revelation for these last days. But if he intends *me* to be such a witness here, he will surely open up the way. He seems to have shut me up to your answer, and I shall expect to abide by that answer, unless in the meantime he gives me some other indication.

I am wholly in the dark as to your methods with workers, but I have sent for "Hints to Colporteurs." Any good working plan, however, will be satisfactory to me. Will you kindly explain the work of the "Pilgrims"?

May I ask you to kindly tell me, when you write, whether you know of others in Japan who hold a "like precious faith," and if so who they are?

Most sincerely and with gratitude,

A. G.,—Japan.

THE TABERNACLE OF MEETING

Exodus 40:1-13, 34-38.— AUGUST 4.

Golden Text—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle."

Our Berean Studies of the Tabernacle have familiarized us with the main features of this lesson. In the *Tabernacle Shadows of Better Sacrifices* we learned of the form, size, construction, etc., of the Tabernacle which God directed the Israelites through Moses their mediator to erect for his worship. It was portable, and every way suited to the forty-years journey in the wilderness which the Lord foreknew would be their portion as a people. Whenever they encamped the Tabernacle was erected as the center of the camp and the tents of the Israelites were grouped about it: first the tribe of Levi, immediately surrounding it, divided into its various families; outside of the Levites were the tribes of Israel—on the north three tribes, on the south three tribes, on the east three tribes, on the west three tribes. Joseph's tribe being divided into two, Ephraim and Manassah, made the twelve complete without the Levites.

The pillar of cloud by day and the pillar of fire by night continued to be the representation of the Lord with his chosen people, and this cloud and fire-pillar seem to have been associated with the Tabernacle in the sense that a branch or foot came down from the cloud to the Tabernacle. When it left it indicated that the time had come for them to travel. They followed the leading of the cloud: when it stayed they rested, constructed their camp, and a connection established itself as before between the cloud and the Tabernacle. Thus Israel had continually before them a manifestation of God and his protecting care over them as his people. They had craved an idol to go before them and to serve as an outward manifestation of God; they had been punished for the idolatry implied in the making of the golden calf; they had learned the lesson and repented, and God had given them what he had already planned —something far superior in the way of an evidence of his presence in their midst and his guidance of their affairs.

GOD FIRST

From the arrangement of the Tabernacle and its relationship to the camp of Israel we can see that the lesson to that people must have been God first—religion the center of all ambition and activity. All the tribes were related to the Tabernacle because it represented God, and they were all related to each other because they were each and all surrounding and directly in contact with this Tabernacle of God. There they and all their interests touched and centered. And thus it must be for spiritual Israel, whoever, wherever, whenever. Whoever comes into harmony with the divine arrangement will find such an ordering of divine providence as will bring him into touch with all others who are in fellowship with the Father and his glorious plan.

It is in vain that we seek to have order in the church or harmony with the brethren except as this common center is recognized. If all look to the Lord for guidance then all are ready for his providential leading, whether it be to move or to stay. If all look to the Lord for their laws and government and guidance in all of life's affairs, then all may be in harmony the one with the other, as recognizing the same central standard of divine atonement. But if this central authority be ignored, or in proportion as it may be ignored, there will be discord and conflict. Undoubtedly this is the difficulty with many of the Lord's people who are striving for peace and harmony and meaning well in their hearts. They fail to recognize the Lord and his Word as their standard, and fail to appeal to this standard only in cases of dispute.

THE HUMAN BRAIN SIMILARLY ORDERED

Without claiming that phrenology has reached a perfection of development—without claiming that any has learned to read accurately from the shape of the human skull the various traits of character therein represented, even while admitting that such a reading of character might be defective, and particularly so with those whose characters have been transformed by the renewing of their mind through the begettal of the holy Spirit—nevertheless we may admit that phrenology so far as understood fully corroborates the picture given us in the arrangement of the Tabernacle of Israel surrounded by the camp. Thus:—

If we imagine the human skull as spread out flat, we find that the central part would correspond to the Tabernacle and its court; for in the very center of the head on top lies spir-

ituality, and directly in front of it lies veneration. The latter organ would correspond well to the court, the former to the holy. As to enter the holies it was necessary to pass through the court, so to enter into a proper heart-appreciation of the spiritual things it is necessary that we enter in through veneration, reverence for God, which will lead us to worship him and to seek to know and to do his will.

Surrounding these two central organs are others which correspond well to the different divisions of the tribe of Levi—the sacred tribe devoted to the service of God in the court and in the Tabernacle. These organs represent faith, hope, benevolence, conscientiousness, firmness, etc., and then outside of these again come the various organs of the mind, which have to do more particularly with earthly things. These, useful and valuable in themselves, all need to be controlled and guided from the center. Even as in the camp of Israel, the center, the Tabernacle, was not controlled by the tribes, but the tribes were controlled and guided from the Tabernacle. Thus all the talents and qualities of mind and body which we possess, and which are all represented in our brains, are all to be subject to and guided by our reverence for God and our spiritual perception of his will concerning us, which will is to be expressed primarily through the intermediary organs of benevolence, faith, hope, conscience, etc.

CONVERSION THUS ILLUSTRATED

Thus may be illustrated the philosophy of what is known as conversion. Thank God it has not been necessary to understand the philosophy of conversion in order to have and to enjoy that blessing, otherwise very few would have been thus blessed. But it will be of advantage to some to be able to analyze the philosophy of conversion and to see how beautiful and how reasonable a matter it is. The natural man, "without God and without hope in the world," is like the Israelites as a Jewish horde when in Egypt, disordered, incongruous, slaves to sin, laboring under taskmasters, and knowing not how to escape. The first step toward order is the hearing of the Word of the Lord directing our course to the promised land, out of bondage. This implies the recognition of Moses, the leader whom God has appointed, and obedience to him in fleeing away from sin.

A time must elapse, whether a moment or year, in which the enslaved one realizes his liberty accomplished by God through the hands of the great antitypical Moses, and thus he is brought finally to a hearing of the law, to a realization that even though all of his past were forgotten he would be unable to keep perfectly the divine law because of the weakness of his own flesh. To this point the divine arrangement is indicated, namely, that to all those who consecrate themselves to the Lord a begetting of the holy Spirit will be granted, and they will be inducted into favors and blessings of the Lord and assistances from him hitherto unknown. This is conversion—the acceptance of the Lord and his will as instead of self-will—in all of life's affairs: the full consecration of heart and life, time and talents, to the Lord, and the recognition of Christ as our Head or High Priest, our Advocate or assistant in all these matters.

The transformation which then takes place corresponds to the setting in order of the tribes in relationship to the Tabneracle. The Tabernacle was recognized as the center of the camp and each tribe had its own place in relationship to it, sometimes here and sometimes there. There was no longer any confusion as to one tribe choosing this or that location, sometimes in a preferred position and sometimes in a less preferred position; henceforth each tribe had its own position, its own responsibility and its own relationship to the Tabernacle.

ORDER IS HEAVEN'S FIRST LAW

So with the converted heart and head. Previously sometimes selfishness would be in the center and in control, sometimes conscience, sometimes acquisitiveness, sometimes hope and sometimes fear would occupy the center, around which the various organs would group themselves. But now, as soon as the heart is given to the Lord, his organization and his arrangement is recognized, and the various powers of mind and body represented in our brains are fixed in their relationship to the central ones, which henceforth become the dominating ones and always occupy the prominent place of authority. To the truly converted, consecrated Christian, the center from which will proceed all the arrangements of life must be spirituality, which corresponds to the holies in the center of Israel's camp.

This implies veneration for God. Henceforth the various organs must all look to this common center for direction Acquisitiveness might say how wealth might be acquired, but has no authority to move until first the message shall be received from spirituality and veneration. And this authority must be passed on through the first circle, represented by the Levites: benevolence will have a word to say, so will conscience, so will faith and hope, as to whether or not acquisitiveness may take possession as it proposes. And benevolence, faith, hope and conscience will all surely inquire of the Lord through veneration, spirituality, as to what is the will or mind of the Lord on the subject before giving permission to acquisitiveness to act as proposed.

Combativeness is another of these organs which used to be at times a central one commanding the others, but now it is relegated to its proper place on the outside, at a distance from the center; it cannot act until authority is granted, and the authority can only come through benevolence, faith, hope, conscience, etc., and these again must inquire of veneration and spirituality as to whether or not it would be the proper thing for combativeness to gird on its sword and take the field, and what and how much it may do in any event. If the cause be good permission will be granted, if the cause be evil permission will be refused, and the organ of firmness will see to it that the decisions of the central court are carried out by all the outlying members.

For instance, if combativeness is aroused and wishes to coöperate with selfishness or acquisitiveness in any form, the decision from the central court will be, No! Combativeness may never be exercised selfishly; but if combativeness be aroused in coöperation with conscientiousness for a defence of the faith once delivered to the saints, the decision from the central court will be, Yes! contend earnestly for the faith once delivered to the saints. Nevertheless benevolence, love, coöperating with caution, will be detailed to see to it that combativeness shall not, even in defense of the faith delivered to the saints, take a harsh and aggressive form of action, but shall be supervised by benevolence, love.

No wonder that worldly people have been astonished to find so radical a change of character and life on the part of some who have come into harmony with the Lord through a full consecration of their hearts to him—some whose minds have been reordered, transformed by the renewing of their wills—by the placing of all the qualities of their hearts and minds in control of and in harmony with the Lord. We sometimes speak of conversion as though it worked a miracle, because its operations worked so wonderful a change in our hearts and lives and sentiments by bringing them under the new management, under the control of the spirit of the Lord, the spirit of love, the spirit of wisdom, the spirit of a sound mind.

THE GLORY OF THE LORD FILLED THE TABERNACLE

In the lesson before us, when the Tabernacle had been constructed and the tents of the Israelites had been ordered in harmony therewith, the first important event was God's recognition of it. This is referred to in the thirty-fourth verse of our lesson in these words, "Then the cloud covered the tent of meeting, and the glory of the Lord filled the Tabernacle." It was called the Tabernacle of the congregation, or more properly the tent of meeting, not because the Israelites met there as a congregation, not because it was their meeting house, but because they were a holy, separate house or people of God, and in this tent in the center of their camp God made his dwelling-place, and it was here that he met the children of Israel by receiving and communicating with their representatives of the tribe of Levi, through whom, by the Urim and Thummim, the divine will was communicated. Applying this now to us individually, as spiritual Israelites: When our conversion took place it meant not only the ordering of our minds in accord with the Lord, placing spirituality and veneration first—in the center of our affections—but it meant more than this.

This much we were to do and did do under direction of the Lord's Word. But God then did something more, something very necessary for us, viz., by his holy Spirit we were begotten again to a newness of mind. In other words, the heart which thus ordered itself according to the divine instruction of the Word God recognized. He took up his abode with us, and our meeting-place with him, represented in the organ of spirituality, was blessed by the Lord and lightened. The glory of the Lord filled us. We realized to some extent that we were accepted of the Lord, and the enlightenment of the holy Spirit has since then been with us, an ever-present help and guide: a pillar of cloud, it has blessed us by day in shielding us from the things that would be too trying for us; a pillar of fire by night, it has granted us enlightenment in darkness, and the keeping, protecting power of him who has promised that all things shall work together for our good because we are his and love him and have placed him first

in our hearts, and are thus amongst the called ones according to his purpose. Thus the new will ordained of God and instructed from his Word may, as the priest in each of us, have intercourse with the Father in the merit of the great atonement sacrifice.

And this new will, consecrated, anointed, set apart, may bring out the wise decisions of God in respect to all the other organs of our bodies, and show what each may and may not do, and how each may or may not coöperate with the others, and which should be restrained and when, and which should be cultivated and how, that the whole body may be full of light, full of order, full of divine blessing, and that as the people of God we might go onward from grace to grace, from knowledge to knowledge, from strength to strength, and be prepared for the everlasting conditions beyond Jordan in the promised land to which we are journeying—the heavenly city.

A TYPE OF THE FUTURE ALSO

This arrangement of the Tabernacle was not a permanent one. It pictured rather the conditions of this Gospel age, so far at least as the church is concerned—the royal priesthood, who are now permitted to enter the holies as members of the great High Priest, Jesus, and who during the Millennial age will with him guide all the people of God who are willing to be led into the grand eternal rest which remains for them. During the Millennium all who desire to become true Israelites, to come into full harmony with the Lord, will find a place in the divine plan: the royal priesthood first, nearest the Lord, yea, even at the very gates of his favor, even as the priests encamped immediately in front of the gateway into the Tabernacle courts; and next to these will come the great company, as represented by the Levites in general; and in due course all the families of the earth will come into harmonious order, all looking to God, all seeking to walk in the light of God's favor, and ultimately there shall be no more sighing, no more crying, no more dying, because all lovers of sin will have been cut off in the second death, and because all others will have come to a full harmony with God through the ministrations of the priesthood.

"I THAT SPEAK AM HE"

[This poem was a reprint of that published in issue of June 1, 1900, which please see.]

OFFERERS OF STRANGE FIRE

Leviticus 10:1-11.—AUGUST 11.

Golden Text—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. 20:1.

About a year had passed since the Israelites had left Egypt—a year of training under the direction of the Lord through his servant Moses—a year of special evidence of divine mercy and favor toward Israel. Their first-born, miraculously delivered from the tenth plague, had been accepted by the Lord as his priestly tribe, to serve the cause of the Lord and to minister to the people as his representatives. Mount Sinai's experiences with the giving of the law were in the past. The setting up of the Tabernacle, with its symbolical posts and curtains and furnishments, had been accomplished; the glory of the Lord had rested upon it, as indicating that he was with his people to guide in all their affairs and to bring them eventually to the promised land. The priests had been installed in office and the service of the Tabernacle started.

At this time, while the Israelites were rejoicing in their divinely appointed religious arrangements and the priests in their special relationship to the divine program, an incident occurred which caused an awe and reverence for the holy things: a disobedience to the minute instructions of the priests brought upon the two eldest sons of Aaron condign punishment—instant death. Awe-stricken and fearful, Aaron and his other sons would have gladly relinquished all further service of the Tabernacle lest they themselves should similarly suffer death through some transgression of the divine commands.

But Moses, the mediator and direct representative of God, commanded that they must not do this—they must not desert their service. He pointed out to them that the holy anointing oil was upon them and that their entire danger lay in deserting and that they were entirely safe so long as they heeded carefully the divine regulations. He forbade that they should even make lamentation over the deceased since their death was a divine judgment and to have bewailed them would have implied a rebellion against their great King who had undoubtedly dealt justly with them. Thus at the beginning of the religious services the people of Israel were taught that they must approach the Lord with reverence and that obedience is better than sacrifice.

WHERE JUSTICE AND MERCY MEET

A similar lesson we recall was taught at the beginning of this Gospel age when Ananias and Sapphira were stricken dead because of false pretense in misrepresenting their gifts to the Lord and his cause. Both of these judgments seem to be severe. There is a seeming lack of mercy in both instances. We are inclined to ask Why did not God have compassion upon these first transgressors and merely reprove them and give them a second opportunity? We answer that the lessons taught in these two judgments were much more impressive than they could otherwise have been; and as for a second chance it is our opinion that both parties will be thus favored. For instance in the case of Ananias and Sapphira we doubt if they ever had the full consecration of heart, or ever really came to the full knowledge of the truth which would make them responsible for their conduct and liable to the second death. Our surmise is that they were well-intentioned, but not begotten of the holy Spirit, and that the Lord made an illustration of them without special injury to themselves, but for the advantage of his consecrated people at that time and ever since, illustrating the facts that the Lord knoweth them that are his, that nothing is hidden from his sight, and that it is in vain that any would attempt to deceive him.

Similarly we have no thought that the two sons of Aaron passed into the second death. Theirs was only a typical anointing to the typical priesthood, and their death we similarly understand to be typical, an illustration of some of the antitypical priests who will perish from the priesthood because of disobedience to the divine direction. As for Nadab and Abihu, our supposition is that in the resurrection morning they will be amongst the great world of mankind who will come forth into a resurrection by judgments—by disciplines. By disobedience they merited the loss of the present life, and God made use of the circumstances to give a lesson to the people of that time that would hinder them from being careless in the handling of holy things, to the intent that the types and shadows of their dispensation might be handed down to us in their purity, and as a type of illustration to us of the royal priesthood respecting two classes amongst us represented by these two priests.

TWO CLASSES REPRESENTED BY NADAB AND ABIHU

Since the priests, the Tabernacle and all the services connected were particular types, foreshadowings of higher and better things, it follows that the death of these two sons of Aaron must have a typical signification. They must typify persons who lose their standing in the antitypical priesthood, some who fail to make their calling and election sure, some who were originally accepted and anointed as members of the body of the great High Priest, but who lose that glorious position because of failure to follow the divine directions. The Scriptures tell us of three ultimate divisions of those originally accepted of the Lord as members of the body of Christ and anointed with the holy Spirit.

(1) The faithful, who will come off more than conquerors and constitute the very elect, the royal priesthood of the Millennial age.

(2) A "great company, whose number is known to no man"—who, failing to be of the little flock, rejected from the priestly office, but nevertheless refusing to deny the Lord, will ultimately constitute the servants of Christ in glory, the antitypical Levites.

(3) Another class of the consecrated who will fail to appreciate and properly use the Lord's favors, and under the tests prove entirely unworthy of eternal life, and fall into the hands of the living God for utter destruction in the second death.

If an attempt were made to indicate these three classes amongst the sons of Aaron by proportionate numbers it would apparently have necessitated one of the five representing the little flock, three of the five representing the "great company," and the other one to represent those who would go

into the second death. But such an illustration was not made and would not have been consistent with the divine plan, for it evidently was not intended to indicate in any manner what proportion would go into the second death nor what proportion would fail of the priesthood and go into the "great company." On the other hand, to suppose that both the priests who died typified those who would go into the second death would imply that two-fifths of all the consecrated would perish. Besides, it would leave the type incomplete in that it would make no showing of the "great company," who consecrated and were accepted as priests, but who failed to prove faithful to the end, failed to become members of the royal priesthood of the kingdom.

It is for these reasons that we understand the two priests set before us in this lesson to represent the two classes who will fail to make their calling and election sure as members of the body of the great High Priest of glory. Nadab we understand to represent those who will fall from the priestly office to the Levitical, as members of the "great company." In allowing one priest to represent each of these classes nothing is indicated respecting the proportionate numbers of either, but simply the fact that there will be two classes who will fail of the grace of God after they have been anointed with the holy anointing oil for membership in the royal priesthood.

It seems to us consistent to thus represent by one person each two classes, whose numbers are not definitely fixed by the divine decree, but merely composed of those who fail to give heed and to rightly use their blessings and opportunities. The names of these two sons who died may be construed in harmony with these suggestions. Nadab signifies spontaneous, self-acting, and suggests to us the class who will go into the second death because of their self-will—their failure to hold the Head. As for the one who we believe represented the "great company," his name, Abihu, signifies son of God. This, too, seems appropriate. The "great company," like the little flock are begotten of the holy Spirit and will be born of the spirit—sons of God on a spirit plane, though not on the divine plane. They are thus, as well as the little flock, differentiated from the remainder of mankind, who will be recognized as the sons of Christ—receiving their lives by restitution from him who bought them with his precious blood.

OFFERING STRANGE FIRE—NOT COMMANDED

The crime for which the two sons of Aaron died is described in the same terms yet not with particularity. We do not know whether their transgression consisted in taking an improper kind of *incense* or in failing to take *fire* from the altar or burning the *incense* in the wrong *place*—perhaps in the court instead of the holy—or whether it may have been the proper *incense* with the proper *fire* and in the proper *place* at the wrong *time;* nor can we know that both of the offending priests did exactly the same thing.

Some have surmised that the error was in respect to attempting to enter the Most Holy on the Day of Atonement, when the High Priest alone was permitted to enter with the blood of the sin-offering. The lesson to the remaining priests in the type was the necessity for greater carefulness, greater reverence for the Lord and the particular directions by which they might be his servants and come into his presence and be his ministers to the people. The lesson to us, the antitypical priesthood, would be a similar one—that obedience is better than sacrifice, and that the sacrifices we offer in order to be acceptable must be presented in harmony with the divine will, and that any other procedure on our part will cause the loss of our membership in the royal priesthood.

There is a similarity as well as a difference between the errors of those who will constitute the "great company" and the errors of those of the consecrated who will be condemned to the second death. Their errors are the same that they fail to sufficiently respect the stipulations of the divine arrangement. Both fail to offer the kind of incense that the Lord directed—self-sacrifice and praise to him, with which sacrifice God is well pleased. (Heb. 13:15, 16.) The difference, however, between those who will constitute the "great company" and those of this age who will die the second death is that the latter ignore Christ and the merit of his sacrifice on their behalf, counting his blood a common thing, and doing despite to the favor brought to them thereby. The other class escape the second death and become the "great company," not because they have offered proper incense unto the Lord, but because they do not deny, do not reject, but maintain their hold upon the foundations of their faith, the merit of Christ's sacrifice on their behalf.

"SHE MADE ALL NATIONS DRUNK"

The fact that immediately after this narrative of the death of Nadab and Abihu the command was given to Aaron and his sons that they should drink no wine nor strong drink, etc., gives some ground for the supposition that the two sons who perished had been somewhat intoxicated, or at least stupefied through strong drink, and that thus their senses were more or less beclouded in respect to the commands of the Lord concerning the offering of incense. This putting away of intoxicants is described as putting a difference between the holy and the common, between the clean and the unclean.

There is no doubt whatever that literal intoxicants were referred to by our Lord in this command, but applying it antitypically we find that a different kind of intoxicants is likely to affect the antitypical priests. We agree, of course, that the words of the Apostle are applicable to all of the royal priesthood, "Be not drunk with wine wherein is excess, but be ye filled with the Spirit." We cannot, however, apply the matter literally to the royal priesthood and say that no one who is connected with the antitypical Tabernacle and its services could taste of wine without a violation of the divine law; because our great High Priest himself partook of wine. In seeking, therefore, for the antitypical significations of the command that they should use neither wine nor strong drink, we find it intimated in the declaration of Revelation that great Babylon made all nations drunk with the wine of her false doctrine and confusion of spiritual and political interests.

Undoubtedly the confusion of doctrine which prevails is to some extent responsible for the failure of the "great company" class to offer acceptable incense. As we get rid of the confusion of mind introduced by the false doctrines of the "dark ages"—the "doctrines of devils" as the Apostle describes them—we find that our clearer thoughts are indeed a great advantage to us in respect to a proper understanding of what would be pleasing and acceptable to the Lord our God as our sacrifices or incense before him. Intoxicated with the errors of the past, many of us doubtless offer to the Lord "strange fire," strange incense, such as he has not commanded. To continue so to do would seem to imply that we would ultimately be amongst those who would fail to reach the glorious priesthood. Most heartily, therefore, do we thank the Lord that we are getting sobered up—that to us is returning through the nutriment of his Word the spirit of a sound mind, that more and more we are coming to comprehend with all saints the lengths and breadths and heights and depths of his love, and thus are the better qualified day by day to know the good, the acceptable, the perfect will of God, and to make our offerings in harmony therewith.

WHOSOEVER IS DECEIVED BY WINE IS NOT WISE

While the "royal priests" are in more danger from the symbolic wine than from the natural, and hence need to be more on guard against it, nevertheless an occasional reminder of the dangers that lurk in the literal wine is safe. It is especially well that all see clearly the value of example, particularly upon the young. And the better the Christian and the greater his knowledge of God's Word, the greater his influence either for good or evil. Hence the force of the Apostle's words, "What manner of persons ought we to be?" On this phase of the subject we content ourself with quotations from the pens of others, as follows:—

Prof. Marcus Dods says of College athletics:—"Trainers for athletics act according to St. Paul's rule, 'Every man that striveth for the mastery is temperate in all things.' Not only during the contest, but during the long preparation for it. The one in training must not touch cigarettes or liquor. The little indulgences which some men allow themselves he must forego. Not once will he break the trainer's rules, for he knows that some competitors will refrain from even that once, and gain strength while he is losing it. He is proud of his little hardships and fatigues and privations, and counts it a point of honor scrupulously to abstain from anything which might in the slighest degree diminish his chances of success."

Coleman in the *Independent* says:—"A number of gentle men in the state of New York came together to value certain parcels of land which were to be offered at public sale. They agreed unanimously upon the sum they were worth; but upon the day of the sale the owner cunningly treated them to alcoholic drinks, and one of them bid and actually paid four times as much for the property as he or any other man in his right senses thought it worth. A temperance man, having some standing timber to be disposed of at public sale, decided that he would not furnish alcoholic liquors to the bidders, as was the custom in that day. The auctioneer replied: 'I am sorry, for you will lose a great deal of money. I know how it works, for after the men have been drinking the trees look much larger to them than they did before.' A vendue master in Connecticut said: 'I have often in this way got more than ten times the value of the drinks I have furnished.' Horse

jockeys, gamblers, thieves, wholesale merchants and commercial travelers often furnish alcoholic drinks for the same purpose.''

''Doctor Arnot, the famous Scotch preacher, once used this striking illustration on the total abstinence question: There are plenty of men, and women, too, who proudly say, 'I am not obliged to sign away my liberty in order to keep on the safe side.' To such people Dr. Arnot says: 'True, you are not obliged; but here is a river we have to cross. It is broad, and deep, and rapid; whoever falls into it is sure to be drowned. Here is a narrow footbridge, a single timber extending across. He who is lithe of limb and steady of brain and nerve, may skip over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock, and its passages are wide. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones—there is no danger there. ''Now,'' you say, ''I am not obliged to go yonder. Let them go there who cannot walk this timber.'' True, true, you are not obliged; but we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish, and we feel better to go by the bridge! Walking a narrow footbridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink.' ''

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Dear Brother Russell:—

You will undoubtedly rejoice to know that your visit to our city has given new and increased impetus to the Colporteur work here. We come in contact daily with some who heard the afternoon address on ''To Hell and Back'' or have heard reports of same, and it has awakened a desire to investigate these new doctrines, and it gives us the delightful privilege of assisting such inquirers in these matters.

A number who have gotten the books lately are taking an active interest in these precious truths, and their expressions and testimonies give evidence of their growth in grace and knowledge. We have begun a meeting at our stopping place on Tuesday evenings, especially for beginners. These meetings are increasing from week to week in attendance and interest. We ask for your prayers that we may receive grace and wisdom from on high to fitly represent the Apostle and High Priest of our profession, that we may act and speak as the ambassadors and oracles of God.

We are meeting with triumphant success in the Colporteur work. I have just returned home from a delivery of 143 books. It is hard work, but the joy connected with it more than compensates us for the physical strain, and when we think of the joy and bliss that await us if we continue faithful unto death, all the toils of the road will seem as nothing.

May the Lord prosper the work of harvest in your hands, and give all the dear co-laborers a share in his suffering and service here, to the intent that we may also become vitally united to him and to one another in the glories of his kingdom, is our ardent prayer.

Yours in the bonds of love and fellowship,

H. BOEHMER,—*Colporteur.*

Dear Brother Russell:—

My two sisters (Mamie and Frieda) and I have just arrived home after spending nearly eight weeks in the Colporteur work, and thought you would be interested to learn of our success. The last two weeks were very rainy, so we lost quite a little time. We went from here direct to Ft. Dodge, a place of 10,000 population, and worked there a little less than three weeks. Before we started we planned the whole route, how many books for each place, etc. We ordered 1,300 volumes to Ft. D., and expected to sell at least 1,000. But when we started to work we found the city had been worked very thoroughly by Brother and Sister McFarland and consequently there was considerable opposition, which made it harder to secure orders. However, when we came to add up the amount of books sold, we found it to be 960 volumes, or very nearly the number we had anticipated.

From here we took different routes, Mamie and Frieda going together, taking the larger places, and I the smaller ones. The larger places had also been previously canvassed and there was a great deal of prejudice, etc. At Webster City their work was made exceedingly difficult when the Baptist minister, a very influential man, announced in church that the books were unorthodox, and if anyone wanted information to call on him, etc. However, with special effort they were still able to secure an average of nearly fifteen volumes per day in that place. The places I visited were towns of 600 to 700, one of 1,000 and one of 2,000 population, most of them not having been previously canvassed, so I sold nearly as many volumes in the same time as my sisters. In 41 days of work I sold 1,012 volumes and they in nearly the same time 1,399, or the three of us a total of 2,411 volumes. It was hard work, but in all we enjoyed the trip very much.

We feel very thankful to our heavenly Father for this opportunity of service and also for the method which he has supplied through the ''Hints to Colporteurs,'' by which the less gifted colporteurs are enabled to do so well. Surely the Lord has been with us and has blessed us both spiritually and materially. We trust that the dear Lord will grant us still further privileges of service.

I wish also to tell you that we continually remember you in prayer, that you may be granted strength for your trials and labors as in the past.

As ever your brother in him,

A. E. SCHLATTER.—*Colporteur.*

Dear Brother Russell:—

I would like to tell you of how much blessing the Colporteur work has been to me this past year. Of course it was entered, from a human standpoint, as one setting sail on strange waters, but the Lord has been as many waters round about to bless, strengthen and cheer.

It seems that I have received blessings multiplied, of which I feel very unworthy and hope that they have not been bestowed in vain, but that all may redound to his glory.

Many have seemed interested and like the books. One dear sister that I would like to mention, who got the books from Sister R—, is greatly rejoicing in present truth. She says that she has learned more in reading the six volumes of STUDIES IN THE SCRIPTURES than she did during her thirty years as a member of the Lutheran Church.

Praying that you may be kept faithful, and thanking you for the encouragement to the colporteurs from time to time, I am, as ever, your sister in Christ,

PEARL ELLIS,—*Colporteur.*

Dear Brother Russell:—

My wife and I have come into the truth since last December, Brother L. W. Jones being the instrument used by God to bring the truth to us. We were Baptists. About three weeks ago the minister called, but would not answer my wife's questions, saying, ''It's no use,'' and he got angry. My wife said to the minister, ''If I were a sinner you would plead with me three or four days to get me to accept Christ; now you believe that I am going the wrong way and you will not show me where I am wrong.'' He replied, ''It's no use!'' On Monday, April 30, she was handed a page from the monthly Church *Record,* which contained the following: ''THE MILLENNIAL DAWN, with its soul sleeping, denying sin, Christ's deity and atonement, the fact of hell and much more, has carried away Mr. and Mrs. J. and Mr. and Mrs. F. into its deceitful current.''

We believe we should send letters to the members of this church and ask you for a suggested letter which can be sent to them. I am told that you have a regular letter, but do not know whether it will apply to our particular case. I should have said that when the minister called on my wife he told her that we should ask to have our names dropped. Truly, Brother, they have cast us out of the synagogue, whereof we are glad, and pray that we may live with all lowliness and meekness, with long-suffering, forbearing one another in love. We thank God that you have been used to shed the light of his truth abroad, which has come even unto my family. Already four of our friends are interested. We pray that the Lord will keep adding to the light he has given you, and that you may be sustained and guided in all things. We await your advice regarding a letter.

Your brother,

ABNER D. FLANNER.—*Ill.*

* * *

We rejoice to note the opening of other blinded eyes of understanding. God's blessing will surely attend those who

when they see are prompt to confess and obey the voice of the light. We counsel that the Baptist minister be not too harshly thought of—that his "blindness" be remembered. What the Apostle Peter said of those who delivered up our Lord will apply to many now: "I wot that in ignorance ye did it, as did also your rulers."—Acts 3:17.

The "withdrawal letters" referred to are well adapted for use by those withdrawing from any human organization called a church. There is but one true church of the living God, "whose names are written in heaven." (Luke 10:20) We supply these "withdrawal letters," with envelopes and tracts *free*, in any quantity. We advise that they be sent to every member of the church withdrawn from. This is not only an excellent way in which to bear witness to the truth, but a safe way to guard against misunderstanding and misrepresentation. For—we say it with sorrow—some ministers and church officials do not notify the congregation of the withdrawal, but allow the impression that the withdrawing one has defaulted on and thereby denied his vows of membership. Still worse, in some cases ministers have deliberately misrepresented the facts—to prevent others of their congregations from examining or hearing further along the lines of the truth. In one case the withdrawing one was reported violently insane on religious subjects; and all were advised to avoid him lest they should make him worse. Our advice therefore is, By all means use these letters—and use them freely. It will be one of your best opportunities for sowing present truth.

—EDITOR.

BRITISH PILGRIMAGE OF BRO. A. E. WILLIAMSON

Seven Oaks, England, August 1, 2.
Ilford, England, August 3, 4.
London, England, August 5.
South End, England, August 6.
Forest Gate, England, August 7, 8.
Plymouth, England, August 9.

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"FIGHTING AGAINST GOD"

ACTS 5:39.

Gamaliel gave evidence of his wisdom in the advice he proffered to his Jewish friends of the Sanhedrin when they were about to deal harshly with the early disciples. His wise words were, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, let them alone; for if this counsel or this work be of men it will come to naught: but if it be of God ye cannot overthrow it; lest ye be found to be fighting against God." (Acts 5:35-39.) Alas that so many who have named the name of Christ, and to some extent become partakers of the holy Spirit, and to some extent been taught in the school Christ, and to some extent possess the wisdom that cometh from above—alas that so many of these seem to have less wisdom than is expressed in Gamaliel's words just quoted.

Some people by nature have so little combativeness that they lack strength of character, are too pliable, "wishy-washy": they lack the qualities of an overcomer, and need continually to seek grace and help from on high to take a stand for the truth and for righteousness. Otherwise they surely cannot be expected to come off more than conquerors. The Lord is seeking for his little flock those who have character, firmness, strength, as well as gentleness, meekness, patience, love. The happy combination which the Lord seeks is not found anywhere, however. All who come to him need to be refashioned in some respects to make them acceptable. Consequently on the other side of the question we find that some who have strong characters naturally have such strong combativeness that it is continually bringing them into trouble and needs to be curbed, brought under restraint.

It is difficult to say which of the two classes referred to has the advantage over the other. The one class must cultivate what the other class must restrain, and probably, all things considered, their chances are about equal in the matter of winning the race. However, those who have large combativeness, who are aggressive, forceful, usually attract more attention in the church by reason of these qualities, and usually awaken more opposition even though they do not make enemies amongst those who love one another. The too pliable and docile are apt to think of themselves too favorably, and are very likely to be too favorably thought of by others as respects their qualifications for the kingdom. Those who are strong and forceful are apt to be too roundly censured by others and to be too blind to the fact themselves. Oh, that we all could have sound minds! but since this is impossible, Oh, that we all could have a large measure of the spirit of a sound mind, and the ability to weigh ourselves according to the divine standard!

These words are specially intended to assist the dear brethren and sisters troubled with too large a degree of combativeness, disposed to be too aggressive. The Lord certainly showed markedly, particularly, his love for the strong characters when from amongst the twelve he selected Peter, James and John, the three most radical and aggressive of the apostles, as in some respects his favorites. So, then, those who have the aggressive quality by nature must not feel that it is a bar to their attainment of the Lord's "well done," but rather that it is a good quality of itself if only it can be restrained and brought within proper bounds. They should see, as Gamaliel did, the danger of using their combativeness and aggressiveness against the Lord, against the truth, against the brethren.

Our Lord says, "His servants ye are to whom ye render service." (Rom. 6:16.) The question is not, To whom do we *profess* to render service? nor, To whom do we *think* we are rendering service? but, Whose cause do we *actually* serve? From this standpoint, looking out over Christendom today, we ask ourselves, How many are serving God? and How many imagine they are serving him while they are really serving the adversary?—really "fighting against God"? Serving Christendom we find hundreds of thousands of professed ministers of the Gospel, and millions of professed Christians fighting under various banners, Methodist, Baptist, Catholic, etc.,—but whom are they fighting? Satan? Error? Like Saul of Tarsus many of them will shortly have their eyes opened to the fact that, so far from being soldiers of the cross, they are fighting against God, against the real soldiers of the cross, the followers of the Lamb. What a bitter disappointment will be theirs! how we wish that we could awaken them now to an examination of the commands of the great Chief Captain, that they might see that they are working and fighting under orders and directions not from him, but from human leaders and captains, some of these from the "dark ages," dead and buried.

We are glad to hope that if the truth could be flashed from heaven many of these strong characters that are now fighting for sectarianism, and some of them for antichrist, would fall astonished, humiliated, at the Master's feet, crying, "What wilt thou have me to do?"

Let us remember the Lord's words through the Apostle: "The Lord resisteth the proud but showeth favor to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." These verses, we believe, are a key to much of the error along the lines we have indicated. A strong character affected by a measure of pride is apt to take a wrong course from which it is almost impossible for him to recede. But if humility be there the strength, the combativeness, will be under proportionate control, and that much easier will it be for the individual to receive the proper instructions from the Lord, and to follow them, and to be fitted, polished and prepared for a place in the kingdom. This same principle applies amongst those who have already received as a blessing from the Lord the light of present truth. We still need the humility that will enable us, if too lacking in character, strength, to acknowledge the same and seek it from the Lord. And we still need the humility which will keep close watch upon every word and act and thought, even with a view to having all in complete subjection to the will of the Lord that we be found not fighting against the Lord or against the truth or against the brethren. How careful we should be to watch for the leadings of the Lord's providences, not only in our own experiences, but also in the words and experiences of others, and particularly to measure every thing by the divine standards and not by our own opinions and preferences!

HOSPITALITY AT CONVENTIONS

The Scriptures everywhere commend hospitality, and the Apostle points us to the fact that Abraham entertained three men who were strangers, and knew not until afterward that they were angels. We are glad to note the growth of a hospitable spirit amongst all the dear friends of the truth everywhere. We would not say a word in restraint of this, believing that it signifies an enlargement of heart that is pleasing to the Lord and profitable to the individuals themselves. We do wish, however, to suggest that there are times when hospitality in the way of entertaining the friends at our homes might really be injurious to the interests we desire to serve. For instance, at Convention times those who endeavor to be hospitable will usually find their strength so taxed, their time so taken up, that they fail to get the spiritual blessings which they had anticipated. This is not right—not wise. Your first obligation is to yourself and your own family. We urge, therefore, that at Convention times you seek to have everything as simple and plain as possible, that your mind may be given to the spiritual food and to the arrangement of the bridal dress, remembering that it is written of the bride class, "The bride hath made herself ready," and that this means special care of our wedding-garment.

It would be well for visiting friends to come expecting to take their meals at a restaurant, and if they lodge with others, to do their share or a little more in the way of lightening the home burdens, that all may rejoice together and have a spiritual feast. At an economical restaurant dinners need cost little more than they cost at home, and that little is more than offset by the increased rest and peace which this method affords. "Whether we eat or drink, or whatsoever we do, do all to the glory of God."

IN THE PRESENCE OF THE KING

If we could always feel each little thing
We do, each hour we spend
Within the presence of the King,
What dignity 'twould lend!

If we could realize our every thought
If known to him, our King,
With how great carefulness would it be fraught,
And what a blessing bring!

If, when some sharp word leaves a cruel sting
Our faith could know and feel
'Twas heard within the presence of the King,
How soon the wound would heal!

Oh, when the song of life seems hard to sing,
And darker grows the way,
Draw nearer to the presence of the King,
And night shall turn to day!

"BETTER SACRIFICES THAN THESE"

Leviticus 16:5-22.—AUGUST 18.

Golden Text—"Wherefore he is able to save them to the uttermost that come unto God by him."—Heb. 7:25.

Only those who through the teachings of the New Testament discern that the divine arrangements for fleshly Israel were typical of higher things pertaining to spiritual Israel—only these are prepared to get proper lessons from the Old Testament Scriptures, and particularly from the institution established by the Lord with Israel through Moses, the mediator of their Law Covenant. The Apostle refers to this on various occasions, assuring us that Israel's arrangements were shadows of better things to follow, and that the substance belongs to Christ, head and body, the church. As those to whom the substance belongs, it is proper that we should understand the types that we may better appreciate the substance, the reality.

To fleshly Israel God appointed five great festivals, all typical. (1) The Feast of Trumpets—welcoming the new civil year on the first of Tizri (September, October), one day only. The feast was of special significance every fiftieth year, when the blowing of the silver trumpets announced the jubilee—typical of the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

(2) The Passover on the 15th of Nisan or Abib (April)—the first month of the sacred year. It lasted seven days.

(3) The Feast of the Pentecost (in Sivan, end of May)—the first-fruits of the harvest.

(4) The Feast of the Tabernacles, in Tizri (beginning the 15th),—the Feast of in-gathering or thanksgiving.

(5) The great Day of Atonement (the 10th of Tizri) lasted one day only. While it is named as one of the enjoined festivals it was not a joyous one, but was observed with fasting, mourning (for sin) and prayer, and was esteemed a time for reformation and good resolutions, and a desire for divine favor for the year in advance. It is the work of this day which constitutes our present lesson. Its sacrifices and offerings were not in respect to the sins of the preceding year, as some have suggested. Each Atonement Day made reconciliation for the sins of the people for the ensuing year, and under its arrangement they were God's people and treated as though they were free from original sin, the sacrifices of the Day of Atonement being reckoned as covering the Adamic condemnation. At the close of each year, therefore, the people were reckonedly back again under Adamic condemnation, and fresh offerings, sacrifices, were made to bring them again into God's favor for another year. The Apostle points out that these remembrances of sin every year—"year by year continually"—(Heb. 10:1), evidenced the fact that the Adamic guilt was not actually cancelled, but merely temporarily covered. But he also points out that the better sacrifices, the real sin-offering which God has ordained and which will be effected through the Christ, will need no repetition, because its cancellation of sins will be forever,—"For by one offering he hath perfected forever them that are sanctified"—set apart as members of his body.—Heb. 10:14.

The sin-offerings of this Day of Atonement were two—a bullock and a goat—the "Lord's goat" as in contrast with the "scape-goat." Our lesson should properly have begun with the opening of the chapter, had those who arranged it studied the "key of knowledge" respecting the anti-typical meaning; for the bullock of the sin-offering was by far the more important of the two. Not only did it take precedence, but it was a larger and better sacrifice. The bullock, as we have shown,* typified our Lord Jesus in his person, the great sacrifice for sins. The application of the atonement made by the sacrifice of the bullock—the sprinkling of its blood upon the mercy seat—was specially stated to be for the priest and his house.

THE "MYSTERY"—THE CHURCH

The Apostle frequently refers to the "mystery" hidden from past ages and dispensations, but now made known unto the saints, namely, "Christ in you, the hope of glory." (Col. 1:27.) Only those who discern this "hidden mystery" (see "The Divine Plan of the Ages," Chap. V) can appreciate the meaning of the statement that the atonement made by the blood of the bullock was for the priest and his house. The majority of readers would get the thought that it was made for the high priest's own sinfulness, and constituted his cleansing and the Lord's blessing upon his home. But those who understand the "hidden mystery" perceive that the high priest himself represented Jesus, the head, and the church, his body—in another figure Jesus the High Priest and the church the under-priesthood—the "little flock." And these understand that his "house" refers not to his abode, but to his family or household, which in Aaron's case was the tribe of Levi, and antitypically represents the household of faith, related to Christ, the head of the church, his body. From this standpoint of appreciation of the "hidden mystery" we perceive that the killing of the bullock represented the sacrifice of our Lord as the man Christ Jesus, and that the benefit, the result of that sacrifice, applied to the entire household of faith, especially the church, which is the body of Christ—the head not needing the atonement, as indicated by the fact that the head of the high priest was uncovered.

Had God so pleased he might have had only the one sacrifice on the Day of Atonement—the sacrifice of the bul-

*See "Tabernacle Shadows of the Better Sacrifices," 10c per copy; also Tabernacle and Priests, illustrations, with metal mountings, 30c for both, 4 sets $1.

lock, representing the death of our Lord Jesus. But it pleased God to arrange otherwise in the ceremonies of this Atonement Day. God purposed, as the Apostle declares, not only to accept the consecrated believers as members of the body of Christ, but to give them a share with the Lord in his suffering as his members, and ultimately to give them also a share as his members in the glory that should follow —the glory, honor and immortality of the kingdom. The New Testament abounds with exhortations to the Lord's disciples to make a full consecration of themselves, even unto death, to be baptized with Christ's baptism unto death, to suffer with him that they might also reign with him, to be dead with him that they might also live with him. The Apostle also declares that we fill up that which is behind of the afflictions of Christ—suffering for the sake of being members of his body, the church.

It should not surprise us to find that this sacrificing on the part of the body of Christ, which has been in progress for more than eighteen centuries, and which is so prominently marked throughout all the exhortations of the New Testament, is also marked with prominence in the type. Many have treated lightly and as hypocritical language the words of the Apostle, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies living sacrifices unto God, holy, acceptable, your reasonable service." (Rom. 12:1.) But as we look into the typical picture of this Gospel age—the Day of Atonement—we find the sufferings of the body of Christ clearly set forth, represented in the sacrifice of the Lord's goat. The leanness of the goat as compared with the young bullock fitly represents the inferiority of the church and anything she has to offer unto the Lord in sacrifice, as compared with the riches of grace which reside in her Lord, who gave the important sacrifice, the basis of our offerings, without which nothing that we could offer would have any value or be at all acceptable before the Father. The fat of the sacrifices was offered to the Lord upon the altar, and represented the love and zeal of the sacrificer. In the case of the bullock there was much fat, in the case of the goat little, representing that the followers of Jesus have by nature comparatively little that they can offer to the Lord at all.

THE MERIT WAS IN THE BULLOCK

The type also shows that until the bullock was offered the goat's sacrifice would count as nothing, because it is distinctly stated that everything was to be done to the goat that had previously been done to the bullock, just as we are told by the Lord that we must walk in his steps, must suffer with him, must take up our cross and follow him, must go to him without the camp bearing his reproach, so the hoofs, hides, etc., of the goat were burned without the camp, in the place and after the manner that the hoofs, hide, etc., of the bullock had previously been burned. (See "Tabernacle Shadows.")

Both sacrifices—that of the bullock and that of the Lord's goat—were requisite to complete the atonement for the sins of the people. The body of Christ and the household of faith have imputed to them the merit of Jesus' sacrifice for sins, and they are thus counted as justified freely from all things through faith in his blood. And before our sacrifices could have any value in God's sight it was necessary that first we should be adopted or accepted as figurative members of the high priest. Thus the Apostle declares, "Ye are not your own, ye are bought with a price," and recognizing this we have given over our wills, ourselves to the Lord, agreeing to be dead to self and alive only as his members, and as his members we suffer under his direction as our Head. From this standpoint the sufferings of the members of the body of Christ are the Lord's own sufferings. From this standpoint the prophets speak of the sufferings of Christ—Jesus, the head, and the church, his members—and the glory that should follow. The revelation of divine glory and the blessing of the world do not follow the sufferings of Jesus alone, but will follow the completion of the sufferings of Christ when all of his members shall have been offered—presented as living sacrifices.

Looking at the type we see the clear distinction between the result of the sprinkling of the blood of the bullock on the mercy seat and the result of the sprinkling of the blood of the Lord's goat upon the mercy seat. When the former was accomplished it meant the forgiveness and reconciliation of the members of the priest's body and all of his household, the household of faith. When the latter was accomplished it meant the forgiveness of sins of all the people—the taking away of the sin of the world. It was the Lamb of God which was to take away the sin of the world, and our Lord Jesus was that Lamb of God; and it is through his merit that Adam's sin, the sin of the world, shall be forgiven, blotted out, set aside. He was in a particular sense the Passover Lamb, not one bone of which should be broken; but the little flock, his members, are in a larger sense his flesh and his bones, and are never to be separated from him, but to be forever with the Lord in heavenly kingdom and glory. From this standpoint it will be seen that the antitype of the Day of Atonement is the entire Gospel age—in which from first to last Jesus and all the members of his consecrated "little flock" will suffer, and by the end of which all sin atonement will be completed and the blessing of the divine forgiveness be extended to all the families of the earth, in harmony with the Abrahamic Covenant—"In thy Seed (the Christ, head and body) all the families of the earth shall be blessed."

CASTING LOTS ON THE TWO GOATS

The two goats standing at the door of the Tabernacle represent all of the Lord's consecrated church at this present time, but show us that it consists of two classes. Both classes were consecrated alike, but both do not go through the same experiences. The one class follows precisely the experiences of the Lord, as the goat's experiences corresponded to those of the bullock; but the other class, typified by the scape-goat, is the great company, who, while making a full consecration of self-sacrifice in the same manner as do the little flock, hold back, neglect to lay down their lives sacrificially and experience therefor the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5.) These two classes, we remember, are distinctly shown in Revelation 7. The little flock—144,000, the Spiritual Israelites—represent the faithful members of the Body of Christ glorified; the other, a great multitude whose number was not fixed or predestinated by the Lord, which will come through tribulation and receive palm branches as servants before the throne, rather than crowns as overcomers in the throne.

The casting of lots as between the two goats seems to have been intended to signify that the Lord does not arbitrarily determine which of the consecrated shall go into either of these classes, but rather that he leaves the matter to us, accepting whomsoever manifests the proper zeal in sacrifice and thus attests his loyalty, showing that he is a copy of God's dear Son. This shows that it is not sufficient to make consecration to the Lord, but that we must proceed to fulfil the terms of our covenant if we would belong to the Lord's goat class—we must suffer, we must sacrifice, and thus make our calling and election sure as members of the body of the Priest.

"FOR JEHOVAH" OR "FOR AZAZEL"

We shall not go into all the details of this Day of Atonement, surmising that all of our readers possess the little pamphlet, "Tabernacle Shadows of Better Sacrifices," in which the matter is treated in considerable detail. In harmony with the arrangement of the lesson we are giving special prominence to the two goats.

In the Hebrew, when the lot had been cast upon the goats, one was declared to be for Jehovah and the other for Azazel. The significance of the word Azazel is not very clear, but according to the majority of modern scholars it stood for the prince of darkness; and in Milton's "Paradise Lost" Azazel is represented as the standard-bearer of the infernal hosts—the prince of devils. We agree with this interpretation because it corresponds well with the expression of the Apostle, who—when referring to one class of the consecrated members of the body of Christ who had not been living up to their privileges—declares, "Absent in body but present with you in mind, I have delivered over such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3-5.) Similarly we understand that the great company, those who have consecrated but failed to sacrifice voluntarily, will be delivered over to Satan for his buffetings, and pass through a great tribulation, with a view to effecting in them by this means a proper penitence for sin and a proper appreciation of the divine standard of truth and righteousness. The majority of this neglected class the Scriptures seem to intimate will be found in the end of this age—though doubtless there have been some of the same class throughout the age.

The scape-goat does not represent a sin-loving class nor a class which has denied the Lord, but a class of consecrated believers overcharged with the cares of this life and the deceitfulness of riches, and not sufficiently loyal to the Lord and their covenant to forsake all and walk in the foot-

steps of the Master in self-sacrifice. This class, particularly large in the present day, will be delivered over to the adversary—to suffer in a time of trouble such as was not since there was a nation—the great time of trouble with which this age will end. Such of them as fail to respond to those tribulations and to seek the Lord will die in the second death, but such as respond faithfully and loyally will be counted as overcomers, and be granted the palms of victory shown in Revelation 7, and be privileged to a share at the marriage supper of the Lamb and the glories and honors of that occasion. It is only their failure to appreciate their present privileges in voluntary sacrificing that will deter them from gaining membership in the bride class, and their highest position of honor will be as the "virgins, her companions, who follow her [the bride.]"—Psalm 45:14.

TWO CLASSES OF SINS

This scape-goat is not sacrificed, does not come upon the Lord's altar, but is sent away into the wilderness for the "destruction of the flesh." The wide difference between sacrifice and destruction must be observed and appreciated. The Apostle reminds us that the bodies of those beasts (whose blood was brought within the vail to make atonement on the mercy seat) were burned outside the camp, and then he urges the faithful, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13.) Thus the Apostle shows that our Lord Jesus was represented in one of those animals and that we were represented in the other—if we are willing to go with him outside the camp into disrepute, bearing his reproaches and sharing them as members of his body.

Let us notice the two classes of sins referred to in our lesson, the one propitiated by the blood of the bullock and the goat in the Most Holy, and the other confessed upon the head of the scape-goat, which bore them away. The propitiated sin is the Adamic sin, on account of which the sentence of death passed upon all and weaknesses and imperfections have thus come upon all. This is what is termed original sin, whose curse or blight rests upon the race as a whole. But there are other sins than the original one and its weaknesses and imperfections which we inherit, and which the Lord has cancelled so far as the household of faith is concerned, and which he has arranged to cancel so far as the world is concerned. The other sins are stipulated as iniquities, transgressions—in fact, embrace all sins not included in those atoned for by the blood of the bullock and of the goat.

We have not far to look if we would see these iniquities or inequities of the world, especially of "Christendom." There is today considerable light shining upon the whole world, especially on the civilized portion. The principles of righteousness set forth in the Jewish law and subsequently amplified by the Lord and the apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living. Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, financial, social and religious. Rather it seems that the majority of those possessing advantages are quite willing to hold to them even though recognizing that they are inequitable, iniquitous.

Meantime, the light of the morning is also awakening the masses, who are more and more crying out for their rights and against the inequities. The Lord is not only permitting this condition of things but is favoring it and helping it along, and informs us that the result will be a time of trouble such as was not since there was a nation. He tells us that in that great final struggle the kings of the world—financial, social, religious and political—will with practical unanimity be found on one side of the question, and that on the other side will be the Lord's "great army," the people for whose equities and for whose rights he will plead, will contend. True, the common people will not realize that the Lord is on their side, and many of them will even ignore him and trust simply to their own contrivances and devices, socialistic and otherwise. Similarly those who are on the side of the kings and princes of earth and their armies will not recognize the kind of battle they are engaged in, that it is one in which the Lord is taking a hand, with the view to the overthrow of present institutions and the preparation of the earth for the rule of righteousness—the kingdom of God's dear Son—the Millennial kingdom.

Look now at the scape-goat class: Not faithful to their covenant of sacrifice they are not counted worthy to escape those things coming on the world, and hence will have their portion with the hypocrites and with the world in that trouble, notwithstanding the fact that they are God's sincere children, but overcharged with the cares of this life and not properly zealous for the fulfilment of their covenant and a share in the kingdom. It is in mercy for this class that the Lord consigns them to that trouble, that in its bitter experiences they may learn the necessary lessons and attest finally, under stress, their loyalty to him and to righteousness. They are represented as having confessed upon them the iniquities of the people—this is from the standpoint of divine justice. Their own sins were forgiven through Christ, as they were reckoned in as members of the household of faith. Hence their sufferings must be for the sins of others; and as they did not suffer as willing sacrifices they are then made to suffer unto death—that the spirit may be saved in the day of the Lord Jesus.

ALL THE RIGHTEOUS BLOOD REQUIRED

Let us not forget our Lord's words respecting a somewhat similar class which suffered in the time of trouble at the end of the Jewish age. He said that all the righteous blood shed from Abel's time down to the death of Zacharias should be required at the hand of that generation. In one sense of the word this has the appearance of injustice. We are inclined to ask—Why should that generation be penalized for the transgressions committed centuries before their day? The Lord does not particularize—does not explain the operation of divine justice in the matter, but we may reasonably infer that the answer to the query lies in the fact that the generation of our Lord's day had so many more advantages than all the generations preceding that it deserved severer penalties. As our Lord points out, they had the experiences of the past and disapproved the doings of their fathers who slew the prophets; nevertheless with greater light they did worse, they slew the Son of God and persecuted the members of his body—his church.

Similarly the Scriptures indicate that in the end of this age the Lord will require of the living generation a penalty for much of the unrighteousness of the past—and especially for the blood of all the saints shed throughout this Gospel age in civilized lands. We perceive that much of the evil done against the Lord's holy ones of the past has thus far failed of punishment. Great systems which, in the name of the Lord and in the name of religion, persecuted the true church have practiced and prospered and not yet received their just recompense of reward. Some of these martyrs of the past are pictured to us under the fifth seal as inquiring, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This is a symbolical picture of justice long deferred crying for vengeance, representing those who are actually dead and know not anything, and cannot know anything until the resurrection. The answer to this query before the seat of Justice is given. We are told that it would be but a little while until others are similarly maltreated, and the intimation is given that then the judgment will come which will compensate for the whole. This is the awful trouble of the near future, when great Babylon will go down as a great millstone into the sea, when every man's hand will be against his neighbor's in anarchy, when there will be no peace to him that goeth out or to him that cometh in—a time of trouble such as was not since there was a nation nor ever shall be afterward.

It is that trouble which the little flock, the Lord's goat class of faithful sacrificers, will escape directly or indirectly, and that the great company class will not escape—but on the contrary share. They will come up out of this great tribulation with washed robes, made white in the blood of the Lamb. Not that their sufferings will wash their robes, but that in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and by faith will be permitted to apply the same to their own cleansing.

ONCE IN GRACE ALWAYS IN GRACE

These words represent the Calvinistic sentiment that whoever the Lord accepts into his family and begets of the holy Spirit will somehow or other, sometime, in some way, gain the heavenly estate. There is more of truth in this sentiment than some of the opposers of Calvinism realize. It is true that whoever draws back from the Lord, either in repudiation of the atonement sacrifice of our Lord Jesus or by a repudiation of the narrow way and a turning like the sow to wallowing in the mire, goes into the second death, "the blackness of darkness"—utter extinction; yet these,

we have every reason to hope, will be few in comparison to the whole number begotten of the holy Spirit during this Gospel age.

Of the whole number of spirit-begotten ones only a "little flock" gain the prize, and the others, failing of compliance with the terms of their covenant, might be utterly repudiated of the Lord, but he will not do this so long as they do not entirely repudiate him. Their failure to sacrifice willingly will not debar them from his care so long as they are at heart loyal to him. Since the seat of the throne provided for the "little flock" of sacrificers (represented by the Lord's goat) cannot be theirs, it is in mercy that the Lord permits them to become the scape-goat class, and to be driven into the wilderness and severely tried in the great time of trouble—that all faithful at heart may be delivered from the bondage of fear and share a heavenly estate on a lower plane than the bride. Let us, nevertheless, so far from taking advantage of the Lord's grace and goodness in this manner, feel all the more love for him, so that we will the more valiantly and the more faithfully seek to lay down our lives in divine service and in behalf of the household of faith.

GUIDED IN A LONG JOURNEY

Numbers 10:11-13, 29-36.—AUGUST 25.

Golden Text—"And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give them light."—Exodus 13:21.

The Israelites spent nearly a year at Mount Sinai before they were ready to begin the march for the land of promise. During that period quite a constructive work was accomplished amongst them, which transformed them from a horde of comparatively unorganized emigrants into a powerful nation, with covenant relationship to God. At Mount Sinai the Law Covenant was instituted, by which the nation was accepted of the Lord as his special people, distinguished from the other nations of the earth, they pledging themselves to full loyalty to the Lord and all the principles of his righteousness, and he pledging himself to them as their God, their guide, their protector. All of this arrangement, however, was centered in Moses, the mediator of that Law Covenant; he was the people's representative before the Lord and the Lord's representative before the people.

Their organization now was a combination of political and military arrangement under judges and officers over thousands, hundreds, fifties and tens. (Ex. 18:25; Deut. 1:15.) Besides this they had a general council of seventy—supposedly the original Sanhedrin.—Exodus 24:1; Num. 11:16.

During this stay at Sinai the priesthood was organized, also the Tabernacle constructed and its religious services instituted, with the outlines of the feasts and fasts appointed of the Lord for perpetual observance throughout their generations. That certainly was a year of great advancement with them as a people—a year of great accomplishments in making them ready for the land.

The wilderness of Sinai possessed rich though small valleys, and while there the people and their flocks and herds evidently prospered. The census according to Numbers 1:2 showed their enumeration to be 603,550 men of twenty years old and upward, besides 22,273 Levites. This would imply a total number of about 2,000,000.

When the time came to journey the Lord intimated it by causing the cloud to rise from the Tabernacle. It preceded the people, indicating the way in which they should go and guiding them into the desert of Paran, referred to in Deut. 1:19 as "a great and terrible wilderness." It must have seemed great to the people after traversing it hither and thither in the wanderings of their forty years. Amongst its terrors were the fiery serpents and the insufficient supply of water for so great a host. Remembering that the Israelites were only natural men, we cannot wonder at their murmurings against Moses and thus against the Lord in respect to many of their experiences. From our knowledge of humanity today we would be inclined to say that the murmuring disposition must be much greater now than it was then, for it is our opinion that no such host could be led for such a time under such conditions without the interposition of divine power. To have avoided murmuring and to have taken patiently all the wilderness difficulties would imply on the part of that people a faith greater than the natural man manifests anywhere today.

The fact that they were led by the Lord Jehovah—that the pillar of glory guided their journeyings by day and the pillar of fire marked and enlightened their camp by night—would indeed be a continual reminder to them of the Lord their God, of his covenant with them and of their covenant with him. The daily portions of manna would remind them also of his watchful care of their interests. The smitten rock and the waters therefrom, refreshing them in the journey, would indeed speak of the power of God enlisted on their behalf, and afresh mark Moses as the divine representative and appointed leader in the right way. All this, however, would hardly account to them for the fact that the route chosen was far from the most direct one, and that the judgments visited upon them for their murmurings, etc., were severer by far than were those experienced by other nations round about them who worshiped idols and practised all manner of sin and contumacy.

"SET FORTH FOR AN EXAMPLE"

The only explanation of the whole matter and one which the Israelites could not themselves understand, because the time for its manifestation had not yet come, is the one given in the New Testament;—that the Israelites were used of the Lord as a typical people, whose testings for good and for evil were made to picture forth in advance the corresponding experiences of spiritual Israel. As the Apostle points out, their rock and its water typified Christ and the water of life flowing from him. Their manna, our Lord indicated, typified the Bread which came down from heaven, of which if a man eat he shall live forever. The fiery serpents which harassed them and guided the eyes of the suffering to the brazen serpent raised upon a pole, symbolized sin and its injurious effects, which cause the sin-bitten to look unto him who was made a curse for us in that he hanged upon a tree. The murmuring of Aaron and Miriam against Moses was made the occasion of divine displeasure, typifying God's indignation against those who fail to recognize him as the leader of spiritual Israel, and who fail to honor those whom he uses as his mouthpieces and servants

"The gainsaying of Korah" and his associates, claiming that they were just as well qualified as were Moses and Aaron to represent the Lord and his people in all religious functions, was punished severely, because of representing in the antitype those who would fail to recognize divine institutions in spiritual Israel. The perishing of some for despising Moses' law was intended to be a type or picture of the everlasting destruction of those who would despise the antitypical Moses and the redemptive work accomplished through him, and who consequently shall be destroyed in the second death. Their Mount Sinai represented as a type the kingdom of God. The giving of the Law therefrom represented the promulgation of the divine law at the institution of the New Covenant at the hands of the antitypical mediator, the Christ of glory, in the end of this age. The quaking earth and lightning flash and trumpet voice connected with that inauguration of the Law Covenant typified, says the Apostle, the great time of trouble and complete shaking of everything with which the new dispensation, the Millennium, will be ushered in shortly.

"MUCH ADVANTAGE EVERYWAY"

The Apostle, after pointing out that the Law Covenant to Israel made nothing perfect for them, brought in no glorious kingdom and rewarded with no eternal life, but rather condemned them all, shut them up to the hope that should afterward come to them through the Gospel, tells us nevertheless that the Jews had "much advantage everyway—chiefly because to them were committed the oracles of God." (Rom. 3:2.) What does he mean? What advantage did they have? We reply that all of their difficulties in the wilderness and subsequently were profitable to them as a nation, and individually profitable also to those who were rightly exercised by the tests and thereby drawn near the Lord.

Those experiences brought Israel at the time of our Lord's first advent into the first rank amongst the nations as respects holiness, godliness, righteousness; and Jews scattered all over the world at that time had a large influence in shaping whatever was good and noble amongst the most civilized, preparing the world in general for the Gospel

message in its due season. We have the evidence of this in the fact that the earlier converts to Christianity were nearly all from the Jews and from those Gentiles who had previously had contact with the Jewish religion and more or less faith in the true God. Not only so, but the trying experiences to which those people were subjected developed in some of them grand qualities of heart and of mind, as is witnessed in King David and all the prophets, as well as in many of the less notable ones, the faith of some of whom is attested by the Apostle.—Hebrews 11.

Some may be inclined to say, How could those blessings, coming to a few of the Israelites and to some of these centuries after, compensate them for their experiences, as, for instance, those who perished by the bite of the fiery serpents and Korah and his band, whom the earth swallowed up, and others who died summarily for their violation of Moses' law? Were not these irretrievable injuries, whatever the blessings of their trials to others of their people at the time, or to us the antitypical Israelites now? We answer, No! they were not irretrievable injuries. Like all the remainder of Adam's race they were under sentence of death because of original sin, and it mattered little whether they died in war or from pestilence or from serpent bites or by the earth opening beneath them, swallowing them up. They still have a share in the great blessing which God has provided through Jesus and through spiritual Israel, whose difficulties and trials and testings they were illustrating as types. "Jesus Christ by the grace of God tasted death for every man," and this redemption included those we have enumerated. The time is coming when all the families of the earth shall be blessed through the Redeemer, and this will include those whose cases we are considering. The Master declares that the hour is coming in the which all that are in their graves shall hear his voice and come forth, either with the Ancient Worthies of the Jewish epoch or with the overcomers of this Gospel age to the resurrection of the blessed and holy, or otherwise to the general resurrection of all those who have thus far failed to please God and to be accounted worthy of eternal life.

The latter class will include the great majority of humanity, and their awakening will be with a view to giving them a most favorable opportunity to learn of God's grace in Christ, to accept of the same, and to gain eternal life in the Paradise of God. We see then that no injustice was done to the Jews, though the Lord treated them in some respects more severely than the heathen nations. Though they suffered under divine judgments, no loss or injury was done to any of them, as all will yet have a full opportunity of coming to a knowledge of the truth and to eternal life through the Redeemer and his spiritual Israel. We see also that in an educational way the experiences given to that people lifted them out of the degradation in which they had been almost slaves to a foremost rank in the world. We can agree with the Apostle that Israel had much advantage every way, being accepted of the Lord and used of him as types and shadows in connection with the preparation for his spiritual Israel, the true seed of Abraham, through which all the families of the earth are to be blessed.

SPIRITUAL ISRAEL STILL MORE BLESSED

If it was blessed to be associated with the Lord as members of the house of servants under Moses, how much more blessed is it to be now associated with the Lord as members of the still higher house of sons under Christ! If the performance of the types and shadows was honorable and brought blessings, how much greater must be the favors and blessings and honors attaching to those who serve the antitypical altar, the antitypical temple, as members of the royal priesthood, the body of Christ! It is when we begin to see something of the lengths and breadths and heights and depths of the divine plan, and the glory that will surely attach to the ministers of divine grace when the reign of sin and death shall be ended, when the time of sacrificing shall be over and when the time of glory and blessing shall be ushered in —that we appreciate the situation, and be, Oh, so thankful, for the privileges we have as spiritual Israelites, as members of the royal priesthood in attesting our loyalty to the Lord and his Word and his people, that we might be accounted worthy of a share with him and with our Redeemer in the glory, honor and immortality of the kingdom.

HOBAB, THE SON OF RAGUEL

We have previously seen that Moses spent forty years near the Sinai wilderness in the family of his father-in-law, Jethro Raguel (Jethro is supposed to have been the title and Raguel the proper name). This lesson introduces Hobab, supposedly Moses' brother-in-law, who belonged to what is known as the Kenites, an Arab tribe of Midian, east of Sinai. Hobab had been with the people of Israel, but now upon their start on the journey for Canaan he contemplated returning to his own people, and our lesson sets forth two arguments on the part of Moses to influence him to remain. He said:—

(1) "We are journeying into the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

What words of faith, and how humble a statement from the leader of 2,000,000 of people. We note the utter absence of reference to himself and what he would do, or of his authority and power. Only the Lord's power and the Lord's blessing were either invoked or mentioned. Very properly we may regard this as a suggestion for ourselves in connection with our journeying toward the heavenly Canaan. Those who are with us, friends or neighbors or kindred, should be invited along these lines—lines of faith: "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." Whoever comes with us receives a blessing, and in urging any to come with us we receive a blessing because our own faith is encouraged, stimulated, and our own obedience also to the Lord; for shall we say to others, The Lord will do thee good, and not experience good ourselves and not realize the blessings we are receiving day by day from the Lord's hand? And if they do come with us how the fact that we have suggested the matter and promised them a blessing would help to keep us from murmuring and complaining, and from manifesting anything else than the good we are continually receiving from the Lord. We do well, then, as spiritual Israelites, to follow Moses' example in our appeals to those who are under our influence—we do well to quote to them the promises of the Lord, and to show our faith in the same.

But these arguments failed to influence Hobab, just as similar arguments on our part have failed to influence our friends. But, like Moses, we should not be ready to give up our endeavors to do good to others. We should bring forth other arguments, as he did. He urged Hobab further:—

(2) "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness and thou mayest be to us instead of eyes. And it shall be if thou goest with us, yea, it shall be that what good soever the Lord shall do unto us, the same will we do unto thee."

Applying this argument to our friends it would seem to imply that we should help to make a place for them in connection with the Lord's service, again assuring them of a share in the reward. This argument did appeal to Hobab, and he went with the Israelites, and we have records of the Kenites amongst the Israelites for centuries, down to the time of Saul. (Judges 1:16; 4:11; 1 Sam. 15:6.) The intimation that he could be of service to the Israelites attracted him from his own country and people. Similarly some may be attracted to the Lord's people by opportunity for rendering service. It should be remembered, however, that there are varieties of service, and that the Kenites were never invited to minister as priests at the altar. And so the Lord's people should not feel it to be appropriate that they should elect to places of prominence in the church those who have not fully and completely made a consecration to the Lord; neither should they repel them, but rather be willing to use each and all to the extent of their willingness to serve and coöperate in the Lord's work.

Hobab, more familiar with this trackless wilderness than Moses and the Israelites, could give them many suggestions that would be helpful respecting water courses, pasturage, wells, etc. And here we see the appropriateness of all the Lord's people following a similar course to that of Moses. Notwithstanding his appreciation of the Lord as a leader of the hosts of Israel and the pillar of fire by night and the cloud by day, notwithstanding that he gave all honor for blessings past and those expected in the future to the Giver of every good, nevertheless he was ready to make use of every human instrumentality that would aid in the carrying out of the divine program. He did not expect of the Lord miracles in respect to matters that would properly come under human judgment and foresight. And so it is with us in all of the affairs of our earthly and spiritual interests: in all our ways we should acknowledge the Lord as the author and finisher of our course; but we should also, while seeking the wisdom from above for ourselves and for the work, do everything within our power, use every human agency and means in coöperation with the Lord and his mighty power. His proposition is that we may do all things through his strength—

that he will use and bless our humble efforts for the carrying out of his great purposes. Some of the Lord's people seem to lack a proper judgment along these lines—some of them are even disposed to criticise as lacking in faith those who, like Moses, seek to use human instrumentalities in co-operation with the divine service and guidance.

Our lesson informs us that every morning in their services, when in obedience to the movement of the cloud they started forward in their journey, there was a simple religious service, Moses proclaiming in the ears of the leaders and through them in the ears of the people,—

"Rise up, O Lord, and let thine enemies be scattered,
And let them that hate thee flee before thee."

In the evening, when the camp settled from the journey of the day, again Moses' voice rang out in the words,—

"Return, O Lord, unto the many thousands of Israel."—
"Abide with us."

What was thus done every day by the Lord's direction in natural Israel surely takes place with equal regularity in spiritual Israel. All who will be found faithful, all Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way, must surely learn to look unto the Lord as the Captain of their salvation, as the one through whom alone Satan and his hosts can be defeated, through whom alone we can have the victory. "Rise up, O Lord, and let thine enemies be scattered; let them that hate thee flee before thee," and let us who love thee and abide in thy love and under thy protecting care, be safe-guarded from every experience that would do us real harm, and be "kept by the power of God through faith."

Which spiritual Israelite can afford to retire at the close of the day without retrospectively calling to mind the goodness of the Lord and desiring his continued favor and protection in the shades of night? Which true Israelite will long be an Israelite indeed if he fail to acknowledge the Lord in all his ways, in his downlyings and his uprisings? As the Apostle says, whether we eat or whether we drink or whatsoever we do all should be done to his glory, and if in all our ways we will acknowledge him let us at the close of each day employ language somewhat similar to that of Moses and say to the Lord, Abide, O Lord, with all the thousands of thy true Israel everywhere. Keep us, guard us, according to thy wisdom and thy love in Christ Jesus!

The spirit of faith and reverence which runs all through the divine Word attests most grandly to the character of those whom the Lord has used prominently in his service in the past, and gives even to the babes in Christ a confidence and assurance lacking in words from other sources not inspired nor infused by the spirit of the Lord. As a grand example of these Biblical benedictions note that of the high priest, wherewith he was accustomed to bless the people, saying,—

"The Lord bless thee and keep thee,
The Lord make his face to shine upon thee,
And be gracious unto thee!
The Lord lift up his countenance upon thee
And give thee peace."

THE FAR-WEST CONVENTION TOUR

The Editor left Allegheny on June 29th, the friends of the neighborhood singing, as the train pulled out, "God be with you till we meet again." Our last mutual salute was with handkerchiefs, as we stood on the rear platform of the train. Truly no other tie so binds our hearts in Christian love as does the spirit of the truth.

Sunday, June 30th: Near friends awaited our arrival at the Chicago depot, and we were soon at Handel Hall. A praise and testimony meeting came first. It was truly a season of refreshing. At its close the Editor gave a brief address.

None of the sessions was for the public, nor advertised, except in the WATCH TOWER. There was a fine attendance nevertheless, not only of Chicago friends but from nearby places as well. The attendance at the afternoon session was the largest—about 550. Closest attention was given to a discourse on "Gather my saints together unto me, those that have made a covenant with me by sacrifice." (Psa. 50:5.) This discourse has already been reported in the *Dispatch* and *News*.

The evening meeting was not quite so well attended, because some had home duties and our stay for a late train was not anticipated. About 300 stayed during a hot evening for a question meeting, which lasted two and a half hours. Then, accompanied by some of the dear brethren to the depot, we started for Denver, weary from the work but full of joy in our privileges of serving so grand a cause.

Denver, July 1st: Friends from Texas, Arkansas, Missouri, Oklahoma, Nebraska and Colorado, to the number of about 200, had been in session two days before our arrival and seemingly had enjoyed themselves greatly.

As our stay was limited to the one day, a question meeting was considered one of the most desirable; and the questions themselves showed that the dear friends had been *thinking* quite a good deal along very important features of the divine plan. We have concluded to reproduce many of them for the general interest of all in the WATCH TOWER columns. Here also we spoke on the text, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

Again we were obliged to say, Good-bye! with the thought that we should never all meet again this side the vail, but hoping to meet many of the dear ones in the kingdom, for the attainment of which hope we urged faithfulness even unto death.

At Ogden, Utah, some of the dear friends, having learned of our time of arrival, met us at the station. We had a pleasant interchange of greetings and good wishes and promises of prayers for one another, and soon were again speeding on our way to Los Angeles, *via* Salt Lake City. A wait of two hours at the latter place gave us a chance to see this thriving city, whose population now is about one-half Mormon.

Our train reached Los Angeles too late for the evening meeting of July 4th, but we had a most enjoyable season of refreshing on the 5th. We greeted the dear brethren from various cities and villages for miles about. These personal greetings seem to us and to many to be one of the chief blessings of these Conventions. In speaking we can add but little to what we have already published in the DAWNS and TOWERS and printed discourses, but as iron sharpeneth iron so doth the countenance and word of Christian fellowship and the hand-grasp cheer each other on the narrow way toward the heavenly Canaan.

The morning service for two hours was devoted to the answering of questions—this being esteemed the best way to serve the largest number, considering the brevity of our stay. In the afternoon for an hour and a half we discoursed to the dear friends along the lines of our mutual hopes and prospects and the imminence of the gathering of the last members to the Lord—beyond the vail. Incidentally we showed that our gathering must not be to human sects and parties, nor to human leaders, great or small—but to Christ, our Lord and Head; that the "harvest" work is his; that he is doing the gathering into his "garner," and that human helpers at very most are to be esteemed as his servants and channels and not otherwise heeded or honored. We left the dear friends still in session and took the 5:30 train for Oakland, Cal., where we arrived safely and on time the next morning.

Oakland, Cal., July 6: We were warmly received by Bros. W. and E. Bundy, Sexton and Andrews, and after cleaning up went to the Hamilton Auditorium, where services were already in progress—Bro. E. Bundy having just delivered an address as per the program. Bro. Russell spoke to the colporteurs and volunteers, setting forth how the Lord seems to be specially using these two branches of the service in the present "harvest" time for gathering his saints. He announced that Vol. I of DAWN-STUDIES had already reached the 2,000,000 mark and was advancing despite the efforts of preachers and others to misrepresent its teachings and hinder its circulation. Although they have influence to hinder its sale in book-stores and to hinder its advertisement in religious journals this opposition is evidently overruled by the Lord for the good of his people, for it opens the way to colporteurs, who are themselves being blessed both by the service and the consecration it inculcates, regardless of the number who are thus led to accept the truth. The great blessing afforded by the volunteers' distribution of the tracts was also pointed out.

The fact that these volunteer tract distributors include people of refinement and education and business standing gives weight to this literature which is going out this year more freely than ever. The subject matter this year is considered excellent, and more of the friends of the truth are realizing that they consecrated to service and until death,

and that the time is short in which they may labor in the vineyard. The fact that these tracts are supplied *free* and freight paid was also noted, and how this leaves no excuse for idleness on the part of those who are stewards of time and opportunity. To this *service* of the Lord and the truth and the "brethren" still in Babylon the speaker attributed much of the growth in grace and knowledge so noticeable in the gatherings of the past few years.

Brother Russell spoke again in the afternoon from 3 to 4:30 on, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." And in the evening he conducted for two hours a question meeting.

The Sunday morning session opened with a praise and testimony service, following which Bro. R. preached from the text, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." This discourse many of you have already seen in the *Dispatch* and *News*.

The service for the public was held in the First M. E. Church—the topic being, "The Overthrow of Satan's Empire." An audience estimated at 1,100 gave profound attention, and our hope is that some were blessed. Accompanied to the depot by a committee of the church and with happy recollections and prayers we started northward for Portland. Delayed, we were two days and two nights in reaching Portland; but in the Lord's providence and by the forethought of the brethren in providing a cab we reached the First Christian Church edifice just in time for the appointed services, which had been widely advertised. The church was crowded with intelligent hearers (about 600—probably one-third of whom were interested friends from the city, and some came 400 miles). The service lasted two hours, and following it we had an hour of very enjoyable greeting and fellowship with the friends.

At 11:45 p. m. we started for Seattle, Wash., where we arrived safely Wednesday morning, July 10—two of the dear friends of the Portland church accompanying us. The fact that the Christian Endeavor Society opened its session the same day in the same city did not hinder "the brethren" from having a blessed season of refreshing. First, last and all the time we exchanged greetings, and wished each other divine guidance to the end of the journey and our hoped-for reunion in "the general assembly of the church of the first-born, whose names are written in heaven."

Our opening service was a praise and testimony meeting led by Brother Acheson. It was good to be there. The testimonies as usual were from hearts full of praise to God for deliverance from darkness into his marvelous light. All of our hearts were surely encouraged. Those in attendance were chiefly from the surrounding country within a radius of 400 miles, also from points in British Columbia, and even Alaska had a representative.

The Seattle church had provided a splendid dinner for the entire company—about 175. We feared at first that this meant that some of the dear sisters were deprived of the privileges of the meetings and fellowship; but were assured that the advice given in the TOWER that the spiritual privileges be considered paramount had been concurred in, and that six helpers not interested in the truth had been secured for the day. An equally substantial supper was provided, and was enjoyed by all the dear friends, who thanked the Lord, the Giver of all good, and rejoiced in the fellowship of kindred minds, so like to that above.

At the afternoon session there was a discourse for the interested, and it was listened to by about 200, and following it for an hour we answered a number of interesting questions propounded by the audience. After the splendid supper already mentioned came the discourse to the public on "The Overthrow of Satan's Empire." Brother C. A. Wise, our companion in travel, opened the meeting and introduced Brother Russell, the speaker. This discourse had been well advertised and the attendance was estimated at more than nine hundred. Close attention was given to the end, a little after 9, when an automobile took us quickly to the 9:30 train of the N. P. R. R. En route ten dear friends met us at the Spokane depot and told us of others of their number who were not present owing to some misunderstanding respecting our train time. The loving greetings refreshed us, and we trust that the Spokane friends were also refreshed. We did not fail to send greetings to the disappointed ones.

A journey of three days and nights under divine Providence brought us safely to St. Paul on Saturday at 2:30 p. m. There Brother John Hoskins and others awaited our arrival and took us at once to the 3 p. m. meeting, for which the friends had already gathered. Our discourse was to the interested and dealt with our privileges and responsibilities as the Lord's stewards. We answered a number of very intelligent questions with profit, we trust, to some. After this service we had a delightful season of fellowship with the dear friends of St. Paul and Minneapolis as well as with about 60 from more or less distant points. We had supper with a party of forty as the guests of Brother J. Hoskins.

The evening session was for the public—and notwithstanding it was the busiest night of the week (Saturday) we had a fine audience numbering between 700 and 800 very intelligent people, who heard with closest attention what we had to tell regarding "The Overthrow of Satan's Empire."

We left St. Paul about 11 p. m. for our next appointment, and notwithstanding the rain a dozen or more of the friends sang us adieu in the words of the sweet hymn,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The night was stormy and our train lost time until we missed connections, obliging us to change our route and causing us to miss our appointment for a Sunday morning service in the First M. E. Church of Appleton. However, under divine providence we finally reached the Chautauqua grounds just fifteen minutes before the time appointed for our discourse on "To Hell and Back." A grand audience awaited us, large in numbers and very intelligent, estimated at between 2,000 and 3,000. For two hours we had profound attention, and hope that some blind eyes were anointed with the eyesalve of divine truth, so that henceforth they will see more distinctly the justice and the love of our God, as revealed in his Word—rightly understood.

After the discourse we were cordially greeted by quite a large number, many of them TOWER readers from various adjacent localities. In the evening we had a most enjoyable season, and addressed the friends on "The True Vine and the False Vine." The next morning (Monday) about sixteen of the friends gathered at the depot and bade us goodbye; and then when we went aboard the train they sang, "God be with you till we meet again."

On arrival at Chicago Brother Jones, M. D., met us at the depot to urge that between trains we visit two dear brethren at the Home for Incurables. We did so and were well repaid for our trouble. The dear brethren, unable to walk, had shining faces and told of their joy in the Lord and in his glorious truth. They even declared that notwithstanding pains which they endeavored to forget in their joy in the Lord, they esteemed that their afflictions were blessings in disguise, because they thereby got time for study and prayer which they never had before. Our visit ended with a prayer and we returned to the depot, where others joined our company for goodby greetings—there were seven in all. Here we parted also with dear Brother Wise, whose company for the two weeks had been so helpful. We parted with mutual expressions of love and prayers and hopes for meeting at the Niagara Convention—and above all at "the general assembly of the church of the first-borns."

Without further incidents of note we arrived safely at Allegheny on July 16 and had a joyous meeting once more with the Bible House family.

Looking back over our hasty journey of approximately 7,500 miles, and remembering the hundreds of dear friends greeted—many of them for the first time—we render fresh thanks to God for the wonderful possibilities of our day. How evidently the *wider* "harvesting" of this Gospel age has made necessary the peculiar preparations of this time as compared with the "harvesting" of the Jewish age—seeing that the same length of time is allotted to each.

The lasting impression of this trip as a whole, you may be glad to know, is this: that love amongst the brethren is broadening and deepening. Contrasting recent experiences with those of years ago, we note less of a spirit of boastfulness and belligerency as respects a knowledge of the truth, and a greater humility and spirit of thankfulness to God for deliverance "out of darkness into *his* marvelous light," and a greater desire to render the service of love. Thus the various degrees of love are more clearly manifested and we trust will continue so to be until the end of the pilgrim journey to the heavenly city—meekness, gentleness, patience, brotherly kindness, *love*. As these graces more and more abound and display themselves, they give evidence that larger and yet larger numbers are being polished and "made meet for the inheritance of the saints"; for an abundant entrance shall be ministered unto such into the everlasting kingdom of our Lord and Savior.

AN INTERESTING QUESTION ANSWERED

Question.—Please explain Romans 6:7: "For he that is dead is freed from sin."

Answer.—The Apostle is not here speaking of original sin—the transgression which brought the death penalty upon the race: he is addressing those who had passed from death unto life through Christ, and who now, at the time of his writing, were new creatures in Christ Jesus. He is representing sin as the great taskmaster which previously held them in slavery to wickedness, and he exhorts them now to consider themselves as though they had gotten free from that slavery to the taskmaster in as full and complete a sense as a slave would be free from his master if he died. You will notice this thought running through the discourse of this chapter, as for instance in verses 12, 14, 16, 17, 18, and this is explained to be figurative language in verse 19.

It will be noticed that this is not a question of sin having dominion over the new creature, but a question of sin still having dominion over the flesh, the earthen vessel. Carrying on the same argument, the Apostle says (8:10), "If Christ be in you the body is dead because of sin, but the spirit is alive because of righteousness." Then he exhorts that it be not satisfactory to us merely to count our bodies dead to sin, so that we will not permit them to serve sin, but that the new mind in us shall take control and actuate these mortal bodies, and make of them servants of the new mind, servants of righteousness, servants of Christ. He assures us that the spirit of God which was powerful enough to raise our Lord Jesus actually from the dead is powerful enough, if we lay hold of it properly, to permit such a quickening of our mortal bodies to newness of life.

Man can pay his penalty in death; but when the penalty has been inflicted to the full there is nothing of man left: hence it means his utter and everlasting destruction. To suppose anything left after the penalty had been inflicted, would be to suppose some part of him that had not been condemned; but we know that the language of Genesis is, "Thou shalt surely die," and that the law was stated to be, "The soul that sinneth it shall die." We see, then, that nothing of the man, nothing of the being, is exempted from the penalty, and so long as the man lay under the penalty he could have no right to life to all eternity.

There is no provision for a second life except through a redemption accomplished by our Lord Jesus—the work being finished at Calvary, and subsequently accepted of the Father, and his acceptance manifested by the outpouring of the holy Spirit at Pentecost. But God did not deal with the man to acquit him. God merely passes the man as a purchased possession over to the care of his Redeemer, Jesus,—Justice giving to Jesus a full title to the man, and all the rights, etc., which he ever enjoyed.

You will perceive that this gives the man no rights of his own, but commits all things to the Son. We must therefore inquire of the Son how he proposes to deal with the purchased possession. Briefly we understand the testimony of the Word to be that the Son, during the Millennial age, will judge the world by, through and in conjunction with his elect church, and that all shall have the opportunity of coming up to human perfection under the chastisements and disciplines of the Millennial age, and that failing to improve these blessed opportunities they will be cut off in the second death. Some of the Scriptures bearing upon the subject would seem to imply punishment for misdeeds of the present life—but we believe only for such misdeeds as were committed against some degree of light, or against some of the children of light. Those who had no knowledge whatever of the divine arrangement in Christ could have no responsibility in the sense of meriting special punishment, because they were under the original condemnation, and their personal responsibility under the New Covenant could only begin when they came to some degree of knowledge respecting it. However, we can readily see that to whatever extent any violate the laws of nature, they degrade themselves; and that every step downward in the present life, will require effort to retrace it during the Millennial age.

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VIEWS FROM THE WATCH TOWER

THE MISSIONARY WITHOUT THE HALO

The American conception of a missionary is "a man with a book, going out among the natives, preaching, preaching, always and everywhere preaching, 'as a dying man to dying men.'" So says Mr. William T. Ellis, who is at present engaged in looking at the transplanted preacher with unemotional eyes. His present field of observation is China, which, he says, "furnishes the greatest variety of missionaries." This prevalent idea is a misconception, we are told, for "there is probably as little of accosting wayfarers in China on the subject of religion as there is in America." The missionary is a man not different from those who preach at home except as, in the minds of his supporters, a kind of religious romanticism has invested him with a halo. "The man or woman who engages in foreign missionary work," says Mr. Ellis (in the New York *Tribune*, May 26), "is commonly regarded as a person of peculiar sanctity, chivalry, devotion, sacrifice, and courage." The "real" missionary is described in these words:

"Occasionally I have met a missionary, usually young and second-rate, who takes himself quite as seriously as his friends at home take him, and who, well aware that he is one of the noble army of martyr spirits, goes about wearing his halo with all the self-consciousness of a girl with a new easter hat.

"Most missionaries, on the other hand, feel foolish because of the false attitude in which they are placed by their idealizing admirers at home. Some of them have used quite unmissionary forcibleness of speech on this point. They say that they are neither extraordinary saints nor heroes, and that they are not living lives of physical hardship and sacrifice; those who really have hardships say nothing about them. That, in reality, they do not correspond to the image of themselves ever being held up in sermons, speeches, and articles no one knows quite so well as themselves. If permitted to speak frankly, they would say, as many have said to me, that they have fewer material discomforts than the average home missionary or country pastor."

The missionary himself may have shared the romantic views of the home people before he entered upon the work of the foreign field; but Mr. Ellis shows how his change of view comes about through perfectly natural causes. Thus:

"The recruit reaches the field in a state of spiritual exaltation. He has renounced home, friends, country, and worldly prospects, in order to preach the Gospel to the heathen. Fully expectant of hardships and self-denial and possible martyrdom, he has nerved himself to the worst. His first shock comes when he finds a welcome awaiting him in a comfortable American home, possibly better than the one he has left. He looks about in vain for the crosses that he has strengthened his shoulders to bear. Then, instead of life on the *qui vive* for the conversion of the heathen, he finds existence quite a hum-drum matter. He discovers that he is not to preach to crowds or to converse by the wayside upon salvation, or to teach the ignorant or to heal the sick; two solid years must be devoted to the deadening duty of learning the language. Not romance, but routine, such as schoolboys know, is his lot. There is no glamour about mastering Chinese characters and Chinese pronunciation; it is all grind, grind, grind, until the poor student wonders whether, after all, missionary work is worth while.

"During these first years, which plane off the corners of the soul's enterprise and initiative, the new missionary becomes adapted to his environment; the heathen are no longer a novelty; they are everywhere—in his kitchen, in his study, in every highway and byway. He meets them whichever way he turns. Soon the missionary discovers that the heathen half a world away are far more interesting than the heathen swarming about him on every hand. In this latter fact is a depressing power difficult to define or describe, but tremendously real in experience. The atmosphere of a heathen land seems to steal a man's enthusiasm. It reins the war-horse, chafing at the bit, down to the dog-trot of the livery hack. So the ordinary missionary finds himself plodding along established lines and living not at all the life he expected to live when he sailed from his native shores.

"My own judgment has affirmed the criticism made to me in numerous specific cases that the dwellings of the missionaries are entirely too sumptuous for persons of their vocation. Rightly or wrongly, the church and the world associate the idea of sacrifice with the missionary's calling; the natives, too, quickly come to see the apparent discrepancy between the preaching of self-denial and the practise

of material luxury; some of the most serious strictures upon the missionary's style of living have come to me from native preachers. Often, I am convinced, the fault lies directly with the boards at home; some missionaries have lamented, in my hearing, the elaborateness and impressiveness of their residences. They deplore the contrast between their houses and those of the wealthiest natives. The missionary, they reason, should be the last person conspicuous for evidences of worldly position. The theory that it is necessary to 'impress' the heathen is utterly fallacious; the disciple cannot improve upon the spirit of his Master, the lowly Nazarene."

WATCH TOWER FOREIGN MISSIONS

Dear friends everywhere were greatly interested in the Japanese missionary's letter published in our July 15 issue. We have pleasure in telling you that we authorized the Japanese translation before the letter was published, and made a remittance for that purpose. We will see later as to the advisability of publishing, and how many copies. You will know in due time all particulars. Meantime we must be secretive because of our numerous enemies.

The Jamaica Mission prospers finely; but the African work has not amounted to much yet. We are not without hope for it in the future, however. Brother Booth surely has considerable zeal.

Meantime we have some news from China. We learn that the truth reached a lieutenant in the British forces there, who, full of zeal, interested others of his fellow-soldiers, of whom four symbolized their consecration by water baptism. His activity, we learn, made him obnoxious to the missionaries, and it is supposed that the latter secured his removal from China.

This surely means the carrying of the good tidings to still another foreign field, and seemingly under the Lord's direct providence: for we cannot doubt that the noble brother, the lieutenant, will let his light shine out in his new environment. We hope for a report from him ere long.

And now what! The Lord, we believe, is preparing a chosen and already prepared vessel for China—to bear the water of life to probably a very few there also. He is well qualified for the work—better than we could have expected.

This opening of foreign doors to the harvest sickle seems to imply that the harvest work nears its close—possibly four years may see the open doors closing, because "the harvest is past and the summer ended." It has been a surprise to us all around. We had little thought of foreign fields, so busy have we been in the harvest fields of "Christendom."

By the way, Russia may well be styled a foreign mission field also. The DAWN is prohibited there, or was until lately. A few copies, however, were sent in fragments by letter-post by some of those who had feasted and desired to bless their brethren. As a result fifteen members of a German Baptist Church were excommunicated and suffered considerable ostracism, until now the majority of them have reached the United States and more liberty,—and the message continues to spread. Wonderful to relate, the very minister who opposed them and led them out of the meeting has since been convinced of the truth and is rejoicing in it. How many who were most ardent opposers of "this way" are now colaboring with us! Let us think kindly of those who for conscience sake (misguided) oppose us and the harvest message.

Another thought: As we see so much fresh interest springing up and new believers making rapid progress in grace, knowledge and zeal, we note with pain that some once zealous colaborers are less so, and given rather to criticising those who are filled with the spirit. We fear for these lest they lose their "crowns" to others. Nor dare we say much to them, for critics are very sensitive and easily offended. Evidently the thrashing and winnowing of harvest time are upon us. "Who shall be able to stand?" Let us fear and watch and pray, lest we enter into temptation.

"HAVING DONE ALL, STAND"

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13.

This Scripture means much more to WATCH TOWER readers than to others, because we recognize that we are already in the "evil day." Nevertheless we fear that many fail to make a personal application of the Apostle's words to themselves. It is right enough to apply them to all in Christendom who make a sincere profession of faith in God and devotion to his cause. It is right to rejoice that we have by the Lord's grace come to a considerable knowledge of his great Plan of the Ages, and have learned to some extent rightly to divide the Word of Truth and to appreciate the portions which belong to past ages and to the future, and to distinguish these from the Scriptures which appertain to the present time, and to see the harmonious relationship of the whole. It is right enough that we should feel that this implies that we have to some extent heeded the Apostle's words, that we have to some extent taken to us the armor which God has provided in preparation for the present and approaching tests in this harvest time. But there is a danger: we fear that some in whom the good work of grace has begun are too well satisfied with their attainments. The fact that we know much more about the Word and plan than do many of our fellow-Christians is indeed a blessed assurance that we are in the school of the Lord and being taught of him; but it is no assurance that we are ready to graduate. We should all realize the force of the Apostle's words, "Now we know in part—then we shall know even as we are known."—1 Cor. 13:12.

But even if we knew a great deal, if we knew twice as much as we now know, we should understand our acquisition of knowledge merely to correspond to the *finding* of the armor mentioned by the Apostle in our text. We should notice that he does not merely say that we should find the armor, but, much more to the point—he declares that we should put it on. The Lord's object in providing us with the knowledge was that thereby we might grow in grace. Knowledge, then, is merely a means to an end desired. Well does the Apostle say, "Knowledge puffeth up, but love buildeth up." (1 Cor. 8:1.) If we could get love alone without getting knowledge it would be very much to be preferred above getting knowledge alone without getting love, but God has otherwise arranged, namely, that we must have knowledge as the basis for love, and that we must have love as the outgrowth of the knowledge if we would be acceptable to him as members of the elect church. Hence, we are to grow in grace, and to this end incidentally we must grow in knowledge, because how could we love God if we knew him not, and how could we develop his character-likeness except as we would be sanctified through the truth?

"THE GREATEST OF THESE IS LOVE"

The Apostle, in enumerating the blessings that are ours through Christ and the attainments possible in faith, knowledge, hope and love, declares that the greatest of these is love. He points out that present faith and knowledge will be dwarfed and entirely lost sight of in the perfection of knowledge into which we shall be ushered in our glorious change in the first resurrection, and that our present hopes will then expire because the realization will have come, and will so far transcend our expectations. But he argues the superiority of love in that it will endure throughout eternity: "Love never faileth," "God is love," "Love is the fulfilling of the law;" the new commandment is that we love one another with a pure heart fervently. Oh, how much room there still is for progress in this direction, in the putting on of the whole armor of God!

Were we to analyze the armor we would find it not merely an armor of knowledge but very largely indeed an armor of faith, an armor containing love as one of its chief elements, and surely in every part riveted together with love. What would our breastplate be worth without this love element? Ah, we see that our dear Redeemer's death constitutes our breastplate, that his love provided the redemption which covers us and protects us, and that it is our appropriation of his love and our reciprocating love for him and for the Father and for the divine law that led us to a full consecration of ourselves to his service. It is behind this breastplate of righteousness—of which the love

of God and our love for God and for the Lord Jesus are the chief elements—that we are secure, justified through faith in the precious blood, counted righteous through the love and mercy of God.

And our helmet, does it signify an intellectual knowledge of the Lord? Yes! and yet it is a knowledge based not upon the things that are seen but upon the things that are unseen. Our helmet is a faith-knowledge, and the basis of this faith is an appreciation of the love of God which passeth all understanding, which has begun the good work, not only in our redemption, but in the sanctification of our hearts. The love of God for us and our love for him are most intimately related to this helmet, and whoever would put it on, whoever would be protected by it, must surely recognize the divine law and be responsive in love himself.

And what of our shield of faith? Is not the love of God, the mercy of God and of our Lord Jesus, the basis of our faith? We are not trusting either to our works or our knowledge for salvation, for both of these prove to us that we are unworthy of divine favor. We are trusting in God's love and in the loving sacrifice of our Redeemer, and this shield can be appreciated and will be thoroughly used only by those who have received of the love of God as well as of a measure of knowledge.

The sword of the spirit, which is the Word of God, is a part of this armament. But do we not see that many who have the Word of God are holding it by the blade and not by the hilt? Do we not see that a failure to appreciate the love of God has been their difficulty, so that the study of the Word and the knowledge gained respecting the Word have been comparatively valueless to them, misleading—injurious—because they received not the truth in the love of it. Most evidently some have received the truth in large measure and some in lesser measure, in proportion as they had the right or the wrong kind of love. Pride and self-love have hindered many from taking the sword of the spirit in the proper manner; pride and denominational love have hindered others; and we are safe to say that all who handle the sword of the spirit, the Word of God, are in great danger of doing injury to themselves thereby, except as they speak the truth in love—"in the love of it"—in appreciation of it as God's great revelation of himself and of his purposes. If selfishness to any extent combines with this love, to that extent the sword is dangerous to the one who wields it. Love out of a pure heart is the only proper, the only safe condition.

The sandals of preparation for contact with the world and the ruggedness of the way are very necessary. Pride and ambition may enable us to pass over a considerable stretch of rough roadway without discouragement, but we may be sure that the Lord has so arranged the narrow way that selfish ambitions will never carry us to the end. On the contrary, the divine order is that only love for the Lord and for his flock and for his truth will so protect us that we can go onward and upward in the narrow way clear to the end of the journey without discouragement that would turn us aside.

"THE LORD HATH DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD"

We are assured that the above words represent the sentiments of a considerable proportion of the readers of this journal. We are claiming nothing for the Editor, but freely admit that all the blessings are from the great fountain of blessing, from the Lord himself. We are glad to be recipients of these bounties in common with you all, and glad to have been used of the Lord as a broken and emptied vessel to bear to his dear ones some of the refreshments he is now so bounteously providing. And we have a deep concern that the Lord's grace be received not in vain by any of us—that we should all be profited, strengthened by the meat in due season which our present Lord is dispensing to the household of faith as never before. How else could we understand the light that is now shining upon the divine Word? And is not this understanding of the matter in full accord with our Lord's precious promise that at his second coming, when he would make up his jewels, gather his very elect, his bride, he would first knock? and then to those servants who would open immediately and show their faithfulness, he would come in and sup with them? More than this, he would become their servant and gird himself and bring forth from the storehouse things new and old. (Matt. 13:52.) How wonderfully, how accurately, this matter is being fulfilled before us today! It is the Lord's doing and it is marvelous in our sight. The eyes of our understanding discern clearly and we rejoice therein.

These blessings of divine truth and grace consist not only of new features but also of old features. Do they not? How many years have many of us studied God's Word, heard preaching, read commentaries, etc., to very little account? Indeed our confusion seemed to increase rather than diminish, so that the most studious were often most confused. But now, the due time having come, our present Lord having come in to sup with us, having girded himself as our servant, having brought to our attention the things both new and old, we are feasting. All the precious food has a richer and a better flavor. It is cleaner, sweeter. For instance, setting aside those special features of the truth which belong to the harvest time, respecting the reaping, the presence of the Lord, the fulfilment of the prophecies, etc., etc., look again at the old things that God's people have recognized as true for centuries, and note how appetizing they are to us now, how strengthening to faith, how refreshing!

Take, for instance, the "precious blood." From infancy we heard of the death of Christ, of its necessity, of its value. We read the Scriptures, yet we saw not the beauty and the grandeur, until now in the harvest time the Lord himself has disclosed the real significance of the word ransom—a purchase price—and shown us just how our Lord Jesus left the glory and became holy, harmless, undefiled, separate from sinners, the man Christ Jesus, and how then he "gave himself a ransom for all, to be testified in due time." Ah! what a store of gracious knowledge, mingled with precious love, is opened to us by this appreciation of how Jesus Christ by the grace of God tasted death for every man. Now we can see, as we could not previously, the meaning of the word propitiation, satisfaction. Now we can see that he was the propitiation for our sins—the sins of believers of this present time.

We can see, too, how the satisfaction which he has already rendered to justice is the ground or basis of our acceptance with the Father, and that now we are justified through faith in his blood, and correspondingly our peace with God has a firmer foundation and in every way more satisfactory. But still more, we can see the further value of the precious blood when we understand the Apostle's declaration—"He is a propitiation for our sins [the church's sins, now], and also [through the church, his body] for the sins of the whole world." Now we can see how and why the gracious New Covenant will be introduced at the close of this Gospel age—a new covenant with fleshly Israel, which ultimately will include all the families of the earth, signifying to them a complete release from Adamic condemnation, and a taking away of the stony heart out of their flesh and the renewing of a heart of flesh—during the Millennial age—bringing them up from the degradation of sin and death back to all that was lost in Eden, during the time of restitution of all things. Oh, what the Atonement signifies to us now and how little it signified before! how incomprehensive it was before! Praise the Lord for the old things as well as for the new.

Take another illustration out of many: we knew something of what the Scriptures taught respecting justification, we knew something of how faith was related to this justification, but we comprehended it not, and but imperfectly realized that this justification by faith, this imputation of righteousness to believers, was merely the divine method of putting them on a plane where they could be acceptable sacrificers, and present their bodies, already acceptable to God, as living sacrifices, their reasonable service; nor did we see clearly either that this consecration to sacrifice, this setting apart or sanctification of life and heart and all to the Lord, is the condition upon which we may hope to share with our dear Redeemer in his glorious kingdom. How real these matters become as the Lord brings to us the meat in due season, things new and old.

To illustrate further: A dear brother recently said to the Editor, "Oh, Brother Russell, I was an Evangelical Christian for years, but it seems as though I had been asleep all that time so far as Christian knowledge and experience go. How I wish I had known some of the things that are presented in the sixth volume of MILLENNIAL DAWN when I was rearing my family! How I wish that I had realized my personal responsibility as a father, and had brought my family up in the nurture and admonition of the Lord—had realized my home duties, my proper relationship and obligation to my wife, children and neighbors! Everything in the divine arrangement seems so simple and so beautiful now that I wonder how I was blind to these things for so long; and evidently others were similarly blinded, for our teachers might, at least, have told us how

to live the godly life, the Scriptural life; they might have drawn our attention to these things which so greatly make for our peace, and which are so eminently our proper course of conduct in life; but we were held in a maze, we were all as it were asleep. And it seems peculiar that we are able to awaken so few even now; that so many prefer to slumber on, and have no ear to hear, and manifest only opposition to these glorious things in which they should delight." Very true, we agreed.

"THE OX KNOWETH HIS OWNER, AND THE ASS HIS MASTER'S CRIB"—ISA. 1:3

This is our Lord's complaint through the Prophet against many whom he has favored both in natural Israel and in spiritual Israel—that they do not exhibit the wisdom of even the brute beast. One would think after the experiences above narrated, after our blind gropings in the past, after our failure—our failure to find anything in the Bible that would satisfy our reason and our heart—that we all would know assuredly that the present satisfaction and blessing and enlightenment and refreshment are from the Lord himself. As the ox would be able to know his owner, we surely ought to be able to know our God and to recognize his supervision in our affairs. But not so with all. Some, we are sorry to say, seem to overlook the divine supervision of the church and the divine arrangement respecting this harvest time and the present development of the truth. The miraculous supply of manna to natural Israel in the wilderness was not in our estimation more wonderful nor a better foundation for faith in the divine providences than is the present supply of spiritual manna to the spiritual Israelites. Nevertheless some know not the Lord as their owner, but still "belong to" various sects and parties and denominations.

The Lord attaches no blame whatever to the wheat on account of the tares being mingled, but explains that in the time of harvest they are to separate. Neither does he express disapproval that his people were in "Babylon" for centuries—confused, bewildered by "traditions of men" and "doctrines of devils." But he does tell us that he does expect that, when the true light shines upon the path of the just in the harvest time of this age, all who are awake and loyal will see the day star and the dawning Millennium, and that they will hear as the voice of God the message of present truth, and that they will be strengthened and energized by his Word as meat in due season; and that, if then thus energized and awake, they are loyal to him and to the principles of his government and to the honor of his name and to their privileges of service, they will promptly recognize the truth as the voice of God, saying to them, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."—Rev. 18:4.

"OF YOUR OWN SELVES SHALL MEN ARISE, SPEAKING PERVERSE THINGS, TO DRAW AWAY DISCIPLES AFTER THEM"—ACTS 20:30

The ass knoweth her Master's crib: She knows to look for her food as of her Master's providing, and goes again to the same crib, where she receives his bountiful supply, that she may be again and again refreshed and nourished. But our Lord intimates that the stupid ass could give pointers to some of his people. And how true this is! Here and there we find some who, after feeding at the Master's crib, practically say to themselves and to others, "Yes, there was good, clean provender in that crib; it tasted good, I feel refreshed; but it was not specially of the Master's providing; it was a happen-so; let us browse and wander about—we may come across another crib containing still better provender; let us nose about the various creeds, let us try Christian Science, let us try faith cure, let us try to make a crib of our own, and to fill it ourselves and eat therefrom." The Lord intimates that the ass is not as foolish as this; but if we could find one thus disposed we would say, Poor, foolish donkey, you do not know a good thing when you have it—you do not realize your Master's care.

Turning from the Lord's parable of the ox and the ass, we find the Apostle's direct statement respecting the trials and difficulties sure to beset the Lord's people along this line of forgetting who is their owner, who began the good work in them, and who it is that proposes, if we are faithful, to complete his work in us in the day of Jesus Christ—early in the morning of the Millennium. As the Apostle intimates, we find that some of the elders in the church of Christ, instead of feeding the flock of the Lord and pointing them to their owner, to the food which he has provided, the meat in due season, are on the contrary seeking to turn the flock away—to draw disciples after themselves. Taking for granted that some of the Lord's people are more stupid than the ass, they do their best to turn them from the Master's crib—his provision for the necessities of his people in this evil day. Take an illustration of this: We heard recently from a little congregation of the Lord's people, who for years have been feasting upon the things new and old from the storehouse of truth and grace provided now by our present Lord, that their elder had admonished them that he would preach to them, or, if they wished a Bible study, he would make one for them, but that he did not wish that they should have "Dawn-Scripture Studies," and hoped that none of them would refer to nor quote from those six volumes of "Scripture Studies" or other of the WATCH TOWER publications. He evidently desired to make them a new crib, into which he would put some new fodder, perhaps attractively topping it off with some of the kind from which they had gotten spiritual refreshment. The old crib he wished them now to entirely forget and go to no more for food. We have not yet learned to what extent those dear people have the common sense of the donkey; but we presume, in harmony with the Lord's suggestion, that some of them will show themselves lacking even donkey sense.

"HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD"

But what motive could any professed servant of the Lord have in such a course? The Apostle explains the motive in the text above, saying it is to draw away disciples after themselves. The desire for leadership, for prominence, to be chiefest, has seemingly been the besetment and difficulty of the church from the days of Jesus until now. On no other score did our Lord so often warn his disciples as upon this one of a desire to be chief. Whoever manifests such a spirit should be firmly, kindly dealt with, to the intent that the flock might be preserved from such a pernicious spirit, and that the leader himself might be recovered from this snare of the adversary. Selfishness is the opposite of love, and self-seeking is an evidence of selfishness. Hence, even if the foundation of doctrine, the ransom, be adhered to for a time, let us make no mistake that selfishness would sooner or later lead into outer darkness and thereby many be defiled—injured. The love which the Scriptures set before us as being the proper growth and development of the knowledge received from the Lord—seeketh not her own, is not puffed up—is solicitous chiefly for the glory of the Lord and the good of his flock.

Failure to recognize—or, if recognized, failure to remember—that the Lord is the Chief Reaper in the harvest work and has full supervision of it is a fruitful cause of error. All who are in full accord with him, fully submitted to his will, wholly desirous of having his will done in their affairs and in the affairs of the church, should look well to it that his will shall be fulfilled in every particular: in their thoughts, their words, their deeds, as these relate to their private affairs and to the interests of the church. His servants we are to whom we render service: and this implies that we are either serving the Lord in connection with the reaping of this harvest time or serving the adversary, who seeks to oppose this reaping work. Where are we? What are we doing? Are we gathering with the Lord or are we with the adversary scattering abroad? There can be no doubt as to what the result will be. The harvest work will be accomplished and every true grain of wheat will be garnered; the important question to each of us is respecting our particular share in the matter. What is our attitude in this work? To what extent are we co-laborers and under-reapers? What may we hope for at the close of the harvest, when to the faithful laborers the Master shall say, "Well done, good and faithful servants?" Can he class us with those faithful ones who have sought not their own name or fame or glory or honor amongst men, but by the sacrifice of these have sought to do the will of the Father in heaven? This is a personal matter—each must answer to his own heart as best he may be able to see it.

"LET ME TAKE OUT THE MOTE"

There is a depth of meaning in our Lord's parable in which he represents one as desiring to take a mote, a small speck, out of another brother's eye, whereas he had a beam, a larger matter, in his own eye. The import of the parable is that each of the Lord's followers should look critically to himself and sympathetically at others of the household. This is the spirit of love; whoever lacks this spirit is in danger: hence we all should seek to cultivate this quality. Where an opposite spirit is entertained, encouraged, the beginnings may be small but the tendency is toward outer darkness. This spirit, we regret to say, manifests itself occasionally in various little companies of the Lord's people—a factional spirit—a fault-finding spirit. The proper spirit,

on the contrary, should be loving consideration for one another, a gladness to see each other developing, and a willingness to assist in as kind and gentle a manner as possible. Any other spirit is sure to bring injury, and we urge all of the Lord's faithful to stand fast by the principle which the Lord enunciates on this subject and to cultivate in the heart the loving generosity which thinketh no evil, but, on the contrary, seeks to rightly understand and excuse an apparent error, especially if it be not along an important line of doctrine.

THE RESURRECTION OF OUR LORD'S SOUL

Such criticisims sometimes extend to the Editor of this journal, who, by the way, has never claimed infallibity, and who does not expect to reach that which is perfect until his change in the first resurrection. As an illustration of this wrong principle we note the fact that a typographical error crept into a recent issue of the TOWER and made us appear to teach that it was the *body* of Jesus which was resurrected on the third day, whereas all of our readers know that our teaching in the DAWN-STUDIES has been that not the body but the *soul* of our Lord was quickened in his resurrection, in harmony with the statement of the Prophet and the Apostle, "Thou wilt not leave my soul in hades"—in the grave. We are glad that the dear friends generally read so critically that the mistake was noticed; but were sorry to learn that one, "who for the time ought to be a teacher" and helper of the flock, improved the opportunity to speak slightingly of this journal, and risked the interests of the flock through a shaking of confidence by remarking that here is the best of evidence that ZION'S WATCH TOWER is not reliable in its instructions on Scriptural themes. What object he had in making the remark only he and the Lord know; we judge him not. We suggest, however, that a different course would undoubtedly have been more to the Lord's glory, more to the good of the little company to whom the brother ministered, and more to his own credit and influence with that little company as a leader. He might have said: "This is a peculiar statement and I think must be a typographical error. This must be so, for it was the Editor himself who first drew the attention of all of us to the fact that our Lord was not raised from the dead a human being but a spirit being—that it was not his body that was resurrected but his soul, as a new creature. When we come to understand this matter we shall surely find that a typographical error has crept in."

As a matter of fact the Editor dictates his matter to a stenographer, who takes it down in shorthand and then writes it out on a typewriter; the copy thus furnished then goes to a proof-reader and subsequently to the compositor, and the printer's proof is read by two different proof-readers. How in this case the word "body" instead of "soul" could have slipped by the attention of all the dear friends who are thoroughly versed on the subject, none of us understands. Perhaps the Lord allows such blunders for the very purpose of keeping us all very humble, and also to the intent that we all may be on the alert to note carefully what we read, and to square it all with the divine plan which we all now have so clearly in mind.

While at it, we will refer to another criticism—not, however, that the matter is of any special value, but by way of correction. In referring to the *wafers* which constitute a part of the offerings to the Lord on the Day of Atonement, we explained that they contained a mixture of honey, basing this explanation upon the fact that in Exodus 16:31 we are told that wafers were made of fine flour mingled with honey. Another Scripture, however, forbade that honey should be burned in any sacrifice to the Lord. There then arises a seeming conflict. If the wafers offered on the Day of Atonement contained honey, then *that* sacrifice was peculiar and different from the other sacrifices subsequent to the Day of Atonement. If on the other hand the prohibition of the burning of the honey be understood to apply to the Day of Atonement sacrifices as well as to others, then the specified "wafers" could not have contained honey, but if they did not contain honey, in what respect were they different from the other cakes mentioned in the same connection is not very apparent. So far as we can see the question is not a momentous one, but to avoid confusion or dispute, in our future editions of the *Tabernacle Shadows* we will omit the reference to the honey as a component part of these wafers.

"LOVE AS BRETHREN"

The true spirit of brotherhood amongst the Lord's disciples is most necessary for them individually and collectively. Our Lord declared, "Hereby shall all men know that ye are my disciples, if ye have love one for another." By these words he evidently meant us to understand that the rules and customs to prevail amongst his dear people should not be after the standards of the world but of a much higher, much nobler, much more generous standard. To the extent that we are able to keep this in memory and to live according to this rule will be our joy in the Lord in the present time and our prospect of being joint-heirs with him in his glorous kingdom. Let us remember his words to the disciples on the subject of self-seeking—Except ye become as little children ye shall in no wise enter the kingdom of heaven.—Matt. 18:3.

REPORTING FROM TWO VIEW-POINTS

Numbers 13:17-20, 23-33.—SEPTEMBER 1.

Golden Text—"The Lord is with us; fear them not."—Num. 14:9.

The journey of about 160 miles "through the terrible wilderness" toward Canaan consumed about three months, due probably to the largeness of the camp, for modern travelers have covered the distance in eleven days. Finally they reached Kadesh-Barnea, on the border of the promised land, with the hills of the latter in full view. It was here that Moses smote the rock, contrary to the divine command, and today the place has abundant springs of water and is a regular oasis. In harmony with the divine arrangement it was proposed that they go up immediately to possess the land, but caution and fear suggested that first spies be sent out, that they might have a better knowledge of the real value of the land God had given them and also a better knowledge of the difficulties to be encountered in taking possession of it. With them, as with Christians today, the opportunity was afforded of doubting the beneficence of the divine arrangement, doubting the wisdom and love of God, and conjecturing the impossibility of taking possession of the land and the probability that even then they should find it far less attractive than the Lord at the mouth of Moses had reported.

The request of the people that the land be spied and reported on before its conquest was begun was acceded to by Moses. Twelve spies were selected, representing the twelve tribes—prominent men in whose judgment the people might have confidence. Apparently these went forth in two companies: one under Joshua made a tour of the entire country from the southern part to Jericho at the north, some 300 miles. The other band under Caleb made a shorter journey, going only so far as the valley of Eschol near Hebron. Caleb was accordingly the first to report (Numbers 13:30; 14:24), while Joshua's report came in later (Numbers 14:6, 7.) The spies were commissioned to gather information respecting the fruitfulness of the land and the desirability of the country and the character of its inhabitants, and whether they dwelt permanently in walled cities, or in movable camps like the Arabs. Two reports were returned, and in most particulars they were very much alike, telling that the land was good and fruitful and desirable, but that it would be difficult to conquer; that the inhabitants dwelt in high-walled cities, which were well nigh impregnable, and that some of the people were of great stature. Although there were but few of these giants, their fame was evidently far reaching, and the spies declared with exaggeration that in their presence they felt like grasshoppers. The majority advised against any attempt to take possession of the land, and discouraged the people, leading them to believe that it would be an utterly hopeless task for them to undertake to drive out the Canaanites, the Amalekites, the Amorites, the Hittites and the Jebusites, who had thorough possession. The minority report by Caleb and Joshua differed little from the other, except that they expressed full confidence that Israel under divine guidance and by divine aid would be fully able to conquer all the difficulties of the situation.

We cannot wonder that the people were greatly disheartened from the very beginning: they were not a warlike, but a pastoral people. Indeed with the exception of the battle which Abraham waged for the recovery of Lot and his family, and the battle a year before in the wilderness with the Amalekites, the Israelites had no experience in war and quite evidently were unprepared for such a contest as lay before them if they entered Canaan and attempted to take possession. We must admit, therefore, that the report of the ten spies that the Israelites were not capable of taking possession was in many respects a wise and just one, and the people apparently were justified in accepting it. The thing lacking was faith. They should have believed God, and have followed explicitly

his leading; they should have said, Greater is he who is on our part than all they that be against us, and while we are under his direction we are able to do all things through his strengthening power. However, it should not surprise us that this people under all the circumstances were unable to exercise such a faith in God. Rather we might say that antitypical Israel alone might be expected to have such a triumphant faith—nor do we find that very many spiritual Israelites today possess faith to such a degree. Indeed we should not forget that the failure of natural Israel and the divine dealings with them in consequences were more in the sense of typical illustrations for spiritual Israel than as real condemnations on natural Israel. We cannot think that God expected much more of those people than was manifested in their course. Of spiritual Israel, however, much may reasonably be expected.

THE MAJORITY IN THE WRONG

How did the people receive the two reports? Almost unanimously they decided that they had been misled, that their best course was to return to Egypt and proffer their services again to the Egyptian taskmasters. They decided that their coming out of Egypt was a mistake, that the journey through the wilderness was wasted time, and that they now stood in a hopeless position, a people without a country. They proposed to select a leader to lead them back to Egypt, and threatened Caleb and Joshua with stoning for trying to perpetuate the misleading of Moses, which they seemed to have been willing to forgive as an error of judgment. At this juncture, however, the Lord intervened, and from the bright display of his presence over the Tabernacle there went forth a judgment against some of the leaders, especially the ten spies who gave the faithless report and stirred up the people to resent the divine leading which they had previously followed. The lesson was a severe one, a plague amongst the people evidencing divine disfavor, and they were turned back again to wander in the wilderness for the remainder of forty years, a year for each day consumed in the spying of the land. The divine decree was that all the men of Israel over twenty years of age were to perish in the wilderness during those forty years of national disfavor—that not one of them was ever to enter the promised land except the two who gave the good report, Caleb and Joshua.

The commotion amongst the people incident to this report must have been great. Moses himself endorsed the report of Caleb and Joshua, and urged the people to obedience to God, as we read:—

"Then I said unto you, Dread not, neither be afraid of them. Jehovah, your God, who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness, where thou hast seen how that Jehovah thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe Jehovah thy God, who went before thee in the way, to seek you out a place to pitch your tents, in fire by night to show you in what way you should go, and in the cloud by day."—Deut. 1:29-33.

But the people in bitterness of disappointment cried out, "Would to God that we had died in the land of Egypt, or would to God that we had died in the wilderness. Wherefore hath the Lord brought us into this land to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return to Egypt?"

Then Joshua and Caleb exhorted the congregation, saying, "The land which we passed through to spy it out is an exceedingly good land. If the Lord delight in us, then will he bring us into this land and give it unto us; a land which floweth with milk and honey, only rebel not against the Lord nor fear ye the people of the land."

SPIRITUAL ISRAEL'S SIMILAR TESTS

Applying the lesson to spiritual Israelites we find many correspondencies: First, we have leaders of the people, corresponding to the spies, on whose report much will surely depend as to the courage of the people in going forward with the divine arrangement. Some of these ministers so magnify the difficulties of the way that the people are discouraged and go not on, while others giving a truthful report encourage their brethren with assurances that the Lord's grace is sufficient for all who are his. Perhaps indeed it would not be amiss to suppose that the twelve spies represent the whole number of the Lord's people who in the present life enter into covenant relationship to the Lord and experience a measure of his rest. All agree that the rest of faith is a glorious one, that its fruitage is grand, and samples are presented to the people. A small minority, however, give a proper report of the possibility of Christian living—the possibility of being overcomers of the world, of fighting a good fight in the name and strength of the Lord, the possibility of entering into all the glorious things which God hath provided for them that love him. The majority, the great company, hold back, fail to appropriate the promises, fail to trust the Lord, and their influence is proportionately an evil one upon others with whom they have influence. Thus at the present time few by faith enter into the blessings and privileges that belong to the spiritual Israelite, and these few are the only ones who will enter into the heavenly Canaan to take actual possession by and by; the others fail of the blessing and joy of faith in the present time, and will fail of the highest blessing in the future, whatever portion they may obtain under the Lord's grace.

Mr. Spurgeon told a story of a man who was invited to come into his orchard to eat some of his fruit. He declined because he said he had picked up some apples from the roadside that fell from those trees, and they were poor and bitter. The owner replied that those trees were there on purpose, so that the boys would not be attracted into the orchard to steal, but assured him that in the orchard proper to which he invited him were delicious apples. As those apple trees on the outside gave not a proper sample or representation of the orchard, so many Christians give to the world a very unsatisfactory sample of the blessings of the Lord and the fruits of the spirit, and in some respects bear false witness and hinder the outflow of the blessings of the Lord toward mankind in general during this age. Thank God that the time is coming when under the leadership of the Joshua and Caleb class the whole people—all who will accept the Lord and have confidence in him—may be brought into the antitypical Canaan and assisted to take possession of all the rich favors which God has promised to them that love and obey him.

"Unbelief never gets beyond the difficulties, the cities, the walls, the giants. It is always perferring them, dwelling on them, pitting them against its own resources. Faith, on the other hand, though it never minimizes the difficulties, looks them steadily in the face, turns from them and looks into the face of God, and counts on him. This is what the people failed to do, and for this they lost Canaan."—*F. B. Meyer.*

"Oh, how many a glorious record
Had the guardian angel kept!
Had I done instead of doubted,
Had I warred instead of wept!"

"I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENETH ME"

There are two important lessons for spiritual Israelites to learn: (1) Their own inefficiency—their own inability to meet the trials, the difficulties, the hindrances in their way. As the Apostle says, We cannot do the things that we would. But our extremity is God's opportunity, and his encouraging words are, "My grace is sufficient for thee; my strength is made perfect in thy weakness." The Lord could have armed and equipped the hosts of Israel in some miraculous manner, making them invulnerable to the attacks of their enemies, and giving them courage for their ordeal; but this was not his plan. He wished to develop in them the necessary faith, trust, obedience, for, "without faith it is impossible to please God." Thus in natural Israel was illustrated the divine proceeding in Spiritual Israel. God could miraculously give us powers of mind and of body which would make us superior to every outward circumstance; but instead of so doing he merely justifies us by faith, and tells us to reckon ourselves as complete, perfect, because of the imputation of our Redeemer's merit. From this standpoint of faith all the battles of spiritual Israel are won or lost. "According to thy faith be it unto you." Those, therefore, who can and will exercise full faith, full confidence in all of the divine promises may go from victory to victory, from blessing to blessing, from joy to joy, from one attainment to another, and have a glorious victory in the end over the world, the flesh and the Adversary, through the imputed merit and continued assistance of him who loved us and bought us with his precious blood.

To this class the giants of opposition and despair lose their power, even as did Goliah before the slingstone of David. The pebble from the brook—the message from the divine Word—vanquishes the enemy's power to those who have the sling of faith. To these the fortresses of sin are not so strong as to be invulnerable, unassailable; entrenched depravity is recognized as being subject to divine power, and when attacked in the name and strength of the Lord and encompassed repeatedly with prayer, finally its strong walls

fall down as did those of Jericho. So may depraved appetites and sinful desires be thoroughly conquered so far as our hearts are concerned, though the traces thereof may continue to some extent in our mortal flesh—reminders not only of the weaknesses of the fallen nature, but also of the triumphs of the new mind under the leadership of Jesus.

As these victories of faith progress the fruits of the victory become ours. The grapes of Eschol, the figs, and all the plenty of the land flowing with milk and honey but feebly picture the riches of grace and fruitage of the spirit which accrue to those who in the name of the Lord gain the victories of faith over the world, the flesh and the adversary. Of these fruits and graces the Apostle speaks, naming meekness, gentleness, patience, longsuffering, brotherly kindness, love. And the assurance of the Word is that if we do these things, if we maintain this good fight of faith as new creatures, we not only shall enjoy the spiritual refreshment, but eventually "an entrance shall be administered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." —2 Peter 1:11.

THE BRAZEN SERPENT AND ITS ANTITYPE

Numbers 21:1-9.—SEPTEMBER 8.

Golden Text—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have everlasting life."—John 3:14, 15.

About thirty-eight years intervened between the narrative of our last lesson and the present one. During that time the Israelites wandered hither and thither in the desert, probably keeping Kadesh-Barnea as a kind of center of their camp, which, consisting of so many people, must have spread out over a large area of country. During that time the rebellion of Korah and his band occurred. (Numbers 16.) It was another demonstration of the same lack of faith which hindered the Israelites from entering Canaan at the first. Had Korah and his followers recognized the Lord as Governor of the nation and general superintendent of its affairs they would have accepted Moses as his representative and would no more have thought of rebelling against Moses and the institutional government which he had established than against God himself. Lacking faith, however, in the special divine guidance of the movement, they imagined merely a general supervision on God's part, and that Moses and Aaron and those associated with them were usurping authority. They took the broad grounds that God was dealing with the whole nation, and that therefore any Israelite had as much standing before him as had Moses and Aaron. The Lord's dealing in the matter showed most distinctly their error. And the Apostle calls our attention to the same, warning us of the danger of a similar failure to note the divine leadings and to accept and follow them implicitly.

We see such a spirit today amongst some who are disposed to ignore our Lord Jesus, and to talk about the general brotherhood of man and the fatherhood of God, declaring that all men have access to God as his children—that sin and atonement are unnecessary—that without special call or divine appointment anybody and everybody is privileged to become a priest and to enter into any and every part of the divine service. This thought is in direct contravention of our dear Redeemer's words,—"No man cometh to the Father but by me," and the Apostle's words, "Neither is there salvation in any other." The Apostle also points out the exclusiveness of the priesthood, saying, "No man taketh this honor to himself but he who is called of God, even as Aaron." Thus we see Christ was the one called of God to be the great High Priest, and that he in turn is calling, not all mankind, but a special class of believers under special limitations and conditions to be his members, or the under-priesthood. We do well to keep this in memory and to profit by the lesson of Korah's wrong course.

Another connected thought is that the recognition of Moses and Aaron implied a recognition of the entire arrangement of which they were the heads. This arrangement in the church the Apostle points out, saying that the Lord hath set in the church the various members as it hath pleased him. (1 Cor. 12:18.) We are not to forget that he does the setting; we are not to ignore it, we are not to set ourselves. The Apostle illustrates this matter of the setting of the various members of the body of Christ, that some are hand-members, others eye-members, others feet-members, etc. He points out that there is plenty of service for each member of the body, but not all the same service. We do not hear with our feet, and although the hands assist in talking by illustrative motions, and although they assist in discernment by feeling that which the eyes see, nevertheless it would be a mistake to suppose that God set the hands in the body to see and to talk and the feet to hear. For the members of the body of Christ to leave their positions in the body to which they are adapted and for which they are set, to use some other place in the body, is sure to bring serious confusion to themselves and to other spiritual Israelites.

THE SIN OF MOSES

It was during this interim of waiting that Moses committed the sin which hindered him from entering the promised land. (Num. 20:2-13.) Peculiarly enough his sin was along the line of his principal excellence of character. When he was chosen to be captain of the Lord's hosts, one of his special qualifications was declared to be, "Now Moses was the meekest man in all the earth." (Num. 12:3.) Yet it was because of a lack of meekness that eventually he failed to reach the promised land. We may surely sympathize with Moses; we may well realize that had he not been the very meekest of men he would have been unfit from the very first for the great service entrusted to him. And is it any wonder that with the great responsibility resting upon him and all of the people looking to him for nearly forty years, he gradually grew less humble, until finally at Meribah, instead of speaking to the rock as the Lord directed, he exclaimed, "Ye rebels, must I bring you water out of this rock?" We have no thought that Moses on account of this transgression has lost his standing as one of the honorable members of the company of Ancient Worthies, but we observe in his experiences a typical lesson for all the members of the body of Christ.

We do see that the Lord has indicated that humility is one of the chiefest graces amongst his people, and that without it we would be unfit for the kingdom. We do see that even though the truth appeals chiefly to the humble-minded, even though the Lord favors these alone in connection with his work, nevertheless they are in great danger of stumbling along this very line. At no time has there been greater danger than at present. The feet-class will need to be specially upheld by the Lord that they stumble not through pride or boastfulness or self-conceit. So many and so great are our privileges in connection with the knowledge of the Lord and his glorious plan, that if we for one moment think of these as being in any sense of the word our own, we begin to lose our humility and to be in danger of the sin of pride and self-assertion. Our only safety is in continually watching and praying lest we enter into temptation—lest we should think of the truths we are honoring as being in any sense our own. Surely we have nothing that we have not received of the Lord—nothing, therefore, of which we ourselves could boast. Appropriately, then, let our boast be of the Lord and his greatness and his goodness to us and to all. Humbling ourselves thus under the mighty hand of God we shall be kept from the self-assertion which was Moses' sin, and which typified a difficulty and cause of rejection in some of the Lord's prominent ones of spiritual Israel. "Humble yourselves, therefore, under the mighty hand of God, that he might exalt you in due time," that you may be permitted to enter with the Lord's hosts into the glorious kingdom in due time.—1 Pet. 5:6.

THE FORWARD MOVEMENT CHECKED

When finally the time arrived in the last of the forty years of the wilderness experience for the people to move forward and to enter into Canaan they essayed to go by the nearest route, through Edom. But the Edomites—descendants of Esau—forbade this and threatened them with war. Next they thought of the route pursued by the spies through Southern Palestine; but the Canaanites were prepared and fought them off and captured some of the stragglers. This seemingly greatly discouraged the Israelites, who supposed that because the Lord's time had come they would have no difficulty in entering in and taking possession. They lacked faith thirty-eight years before when they should have exercised it, and now instead they had come to have a kind of credulity that was unwarranted.

So it is with spiritual Israelites; sometimes credulity is accepted and cherished as instead of faith. Many Christians, for instance seem to expect that they will be carried to Canaan on flowery beds of ease, without any fighting, without proving

their courage, without demonstrating their faith by overcoming various hindrances and obstacles. Let us not make such a mistake; let us understand from the first that God is seeking a class of overcomers, and that there could be no such class unless there were difficulties to overcome, and that it is the patient perseverance in well doing that demonstrates true character.

Israel's credulity shattered, they began their journey to the eastward of Edom through a dense wilderness, "and the soul of the people was much discouraged because of the way"—their hardships, especially their disappointed hopes of an easier route. Here a rebellious spirit again broke out and they murmured, as did their fathers thirty-eight years before, against Moses and against God, declaring that their condition of bondage in Egypt, severe as it was, was preferable to the experiences they were having. Had they possessed a proper faith in God, in his wisdom, love and power, and a proper resignation to the same, their difficulties would have been lightened, their bitterness all have been sweetened. And so it is with those of spiritual Israel who do not exercise the proper faith in the promises of God. To them the trials by the way and the disappointments are most discouraging, and "hope deferred maketh the heart sick." (Prov. 13:12.) Here again we see necessity for faith and proper devotion. With these we can endure all things; yea, and take adversities joyfully, as the Apostle explains, "Rejoicing in tribulation." (2 Cor. 7:4.) Hope and courage, inspired by the divine promises and strengthened by the experiences of the way, alone will keep us joyful while we are still in the enemy's country.

LACK OF FAITH

The Israelites murmured against the whole divine arrangement, especially complaining that there was no water, and that the manna that they gathered daily was too light—not strong enough for them; they craved the flesh-pots of Egypt. Similarly some of spiritual Israel, not properly grasping the hopes and promises, not sufficiently living by faith on every word that proceedeth out of the mouth of God, find themselves in a half-starved condition because unable to appropriate a sufficiency of the spiritual food from lack of spiritual faith and hope. They crave the worldly things, and long to satisfy the carnal appetite, and feel themselves in a measure of bondage under the antitypical Moses. As a punishment for this rebellious condition the Lord permitted to come upon them a host of fiery serpents, the particular kind of which is not certain. They are supposed to have been called the fiery serpents because of red streaks upon the head, and because of a glistening of the skin in the sunlight. Such serpents are found in those desert parts and are very ferocious, very poisonous. Their bite so inflames the body and nervous system as to cause the feeling of fire throughout the entire body, often resulting in death in a very few hours. Such serpents are said to be numerous in those parts, but the "plague" of these seems to imply that they were present on this occasion in vast numbers as a scourge to the rebellious Israelites. Their agonies were increased by the bites of these serpents and by the dying of the members of their families. They began to realize that the chastisement of the Lord was upon them, and they cried to Moses for help, saying, "We have sinned because we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us." And Moses prayed for them.

How often it is thus with spiritual Israelites. It seems in many instances to require several adversities to awaken them, to cause them to appreciate the great antitypical Moses, the Christ, and to come unto the Father through him for relief. In this connection we remember the words of the Prophet, and see that they well apply to the experiences of many of the Lord's spiritual family, "Before I was afflicted I went astray."—Psa. 119:67.

THE BRAZEN SERPENT

By divine direction Moses erected on a pole a serpent made of brass, apparently of immense size and capable of being seen by the Israelites from quite a distance. By this means God would teach natural Israel a lesson of faith. They had sinned, the punishment of their sins was upon them, but his mercy was extended to those who would recognize it by faith. We can well imagine the credulity of the people at first, and how they would say, What benefit could come from looking at a brass or copper serpent on a pole? How could that affect the wounds? How could that heal the dying ones? Is not this a fraud upon us? What does Moses, our great captain, think of us? Why does he thus trifle with us, and why does he not prepare some special balm? However, as the news would circulate that those who looked upon the serpent were healed, we can imagine the spread of the message among the people and their efforts and zeal to help one another to look and live. We can imagine parents pointing their dying children to the serpent, others helping themselves and being helped to the doors of their tents or other points from which the serpent might be seen. We can imagine better than describe the commotion experienced throughout so large a camp by this arrangement, and we can see that it was not only a penalty for their transgression, but incidentally it became a valuable assistance to their faith. Henceforth they might more clearly than ever realize that God was their leader, that through him they could do all things, and that murmuring against him would bring divine displeasure and some unfavorable punishment.

"HE WAS MADE SIN FOR US"

We might not have discovered without divine aid the antitypical signification of this incident. But our Lord himself directs our attention to the fact that the Israelites bitten by those serpents represented or typified sinners bitten by sin and suffering from the consequences thereof—the fall. He calls our attention to the fact that he himself was the great antitype of that brazen serpent lifted in the wilderness—that by his crucifixion he who knew no sin was made a curse for us who were transgressors. From our Lord's explanation we perceive the great truth taught by this type, namely, that in no other way has God provided for eternal life for the people than by the acceptance of Christ—yea, more than this, the acceptance of Christ crucified.

How plainly does this show us that it is not sufficient for us to believe in Jesus as the great teacher, classing him with Plato, Zoroaster, Confucius or others, nor even by himself as a teacher above all other teachers. The lesson was that there was a redemption accomplished by our Lord in his crucifixion, which was necessary for us and without which we could not have eternal life.

And further, the lesson outlined in the type is that not only was it necessary that Christ should die for our sins, but that none could be saved through his death except by looking unto him, exercising faith in the merit of his great atonement-sacrifice. It is in harmony with this that we, seeing, look and live. It is in harmony with this that we are looking unto Jesus, the author of our faith, until he becomes its finisher. It is in harmony with this that we are exhorted to look away from our own imperfections and dying conditions to the perfection of life in the Son of God, who gave himself our ransom price, and that we realize that through faith in his blood we have forgiveness of sins, reconciliation to the Father, and thus eternal life through him.

ALL THE BLIND EYES SHALL BE OPENED

But alas, says one, if it be true that there is no salvation except through faith in Christ—faith in his blood, faith in his sacrifice, faith in the redemption accomplished thereby—then how few will be saved! Some tell us that they cannot accept so narrow and limited a Gospel, that they believe that the heathen are saved without looking with the eye of faith to the crucified one, that they are as much saved as we who do look. We answer that we must not be wiser than the great Teacher himself, that we must not claim to have a greater benevolence than he who gave his life as our ransom price, and who declares that no man can come unto the Father but by him, and who points out that faith in him is necessary to such an approach to the Father and the getting of life eternal.

But while looking to him from the standpoint of faith and accepting his Word, we hear from him a blessed message, which comforts our hearts and bids us rejoice. He assures us through the prophets that the hour is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. He assures us that every eye shall see him, including those who pierced him.

Those "eyes of understanding" now blinded, as the Apostle declares, by the god of this world and the cares of this life, will all be opened wide, in God's due time, to see the lengths and breadths and heights and depths of divine love and provision of grace in Christ. Our Lord informs us that the power of his cross is not limited to the present life. He declares, "I am the Resurrection and the Life." He declares that the hour is coming in the which all that are in their graves shall hear his voice and shall come forth. Those who have already seen and already been cured come forth to the resurrection of life, resurrection of glory and blessing and coöperation in the great work

of blessing the remainder. Others will come forth to judgments, disciplines, corrections in righteousness, either that they may learn to look and live, or that, persistently refusing divine favor, they shall ultimately be destroyed from amongst the people.—Acts 3:23.

THE DRAWING POWER

As soon as the Israelites began to realize the divine power behind the brazen serpent they began to respond. Similarly our Lord informs us that as a result of his being lifted up at Calvary he shall ultimately exercise a drawing power upon all mankind. Not that he is exercising this drawing power now, however, for he declares respecting those who now come unto him that they are drawn of the Father. He says, "No man cometh unto me except the Father which sent me draw him." (John 6:44.) Thus the little flock, the royal priesthood, the members of the body of Christ, are now being drawn. But the great mass of mankind are not drawn of the Father, but will be drawn by the Son, as we read, "And I, if I be lifted up, will draw all men unto me." (John 12:32.) Thus we see that the drawing of all men is a future work, and to be accomplished by the Christ, while the drawing of the little flock in this present time is the Father's work through various agencies. Let us rejoice in the divine plan, which is so complete, so harmonious, so satisfactory. Let us not mar in our minds the beauties of that plan by any false theories of our own or of other men, but let us receive with meekness the heavenly message that we may be wise, for our own benefit in making our calling and election sure now, and be prepared for a share in the heavenly kingdom and its work of blessing all the families of the earth under the promise made to Abraham's seed, the heirs according to the promise.—Galatians.—3:29.

"SEPARATE FROM SINNERS"

Our Lord, we are told, was actually holy, harmless, undefiled and separate from sinners. (Heb. 7:26.) Thus, as God's holy one, he took the sinner's place. As the representative of Adam (and the race in his loins) Jesus tasted death for every man,—paying the sinner's penalty. He was made sin for us, he who knew no sin. He was treated as a sinner in order that we might be received by the Father and treated as righteous through the merit of his sacrifice. The chastisement of our peace was upon him, and with his stripes we are healed. Let us learn well the lesson, let us dread the bite of the sin-serpent and its death penalty, let us flee from this and let us receive the healing full and free; let us abide in his love. More than this, let us who at the present time have heard of the grace of God—which invites us not only to be justified through the precious sacrifice of Christ, but also to be adopted by him figuratively as members of his body—accept the glorious proposition that we may thus become dead with Christ, that we may thus share with him in his sufferings as his members, that we may thus be members in him in the uplifted condition of the future, the glorious condition, and that from him and from us as members of his body in glory may proceed the blessings of the Life-Giver to all the families of the earth, who will then be invited to look and to live.

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VIEWS FROM THE WATCH TOWER

YOUNG MEN AND THE CHRISTIAN MINISTRY

The fact that fewer young men than formerly are preparing for the ministry is arousing comment in nearly all denominations. We extract below from Rev. D. J. Burrell's comments on this question and concede that as an educator his opinion should have weight. Nevertheless we can agree with it only in part. From our point of view the loss of *positive faith* induced by so-called "Higher Criticism" and the "Evolution Theory," make void the Word of God. The very few young men who come out of college with a remnant of positive faith in the Bible are perplexed and inclined to doubt their convictions, and see that anyway they are out of tune with the majority of those with whom they had hoped to colabor and to serve, and that the message they intended to give would no longer be palatable to the people they would address nor satisfactory to themselves.

They feel drawn more to some service like that of the Salvation Army, and yet they feel that somehow it is not right either, and certainly far from their original ideal when entering college. Several of these, as well as some ministers who have resigned their pulpits in Churchianity, are now having blessed times "harvesting"—colporteuring.

Those described, however, are seemingly but the few. The vast majority seem intent merely on choosing a profession; and law, dentistry, medicine, osteopathy call loudly to them, and business holds out still more inducements. Hence the smaller proportion offering themselves for the ministry.

Dr. Burrell's views from "*The Christian Intelligencer*" are as follows:—

"Put yourself in his place. With life before you, presenting its various avenues of usefulness, you would be likely to reason thus: 'I am urged to go into the ministry. What for? "To seek and to save the lost?" But they say there are no "lost." To preach the truth? What truth? A personal God? They say there is no God but law, energy, a "something not ourselves, that maketh for righteousness." The supernatural? They say the miraculous is played out, and all things are to be accounted for by natural law. A divine Christ? His virgin birth is denied, and he is affirmed to have been a mere excellent man. The atonement? The idea that sin requires expiation is pronounced unphilosophical and therefore untrue. Justification by faith? Justification from what and by faith in what? In the New Theology faith has no object and justification no ground. Well, then, since all the doctrines once regarded as fundamental are explained away, suppose I devote my life to the preaching of ethics? But where shall I find my ethics? In the Bible? Pooh, pooh! The Bible is merely one of the many volumes of the world's literature and by no means the truest of them. In the Decalogue? The Decalogue is declared to have no more authority back of it than any other portion of the discredited book. Is there, then, no ultimate authority for truth and morals? Only in the inner consciousness of the individual. The question of entering the ministry, then, resolves itself into this: Shall I invest the assets of my life in a profession which has no end but to persuade a man to believe what pleases him, to be what he would like to be and to do what, in his opinion, without any reference to "authority," he ought to do? And, that being so, is the game worth the candle?'

"If he is a really 'smart' young man he will be sure to answer, No. He knows that he has only one life to live in this world and it behooves him to make the most of it. He would be a fool to put all his eggs in such a basket as the ministry of 'The New Theology.' It isn't worth while. The man who chops wood to keep people warm and bake their bread is a contributor to the general good, but the man who preaches when he has nothing to say is a non-producer. His profession ought to fail for want of candidates, because there is nothing in it.

"It is a mistake, however, to assume that 'bright young men' are not consecrating themselves, here and there and everywhere, to the work of preaching the straight gospel. The doubter drops out; why not? But the youth who believes in Christ and the Bible covets the privilege of treading in the beaten path of service; and he knows that the higher form of service is proclaiming a positive gospel, on the authority of a 'Thus saith the Lord,' with the supreme purpose of saving men."

LOOKING THE FACTS IN THE FACE

There are over 250,000 insane and imbeciles in the United States to-day. Statistics show that insanity is increasing three hundred times faster than the population. At the present ratio of increase even if it gets no worse (in reality it is getting worse each year), it will require but 290 years to produce the utter destruction of the mental endurance of the race.

One death in every seven is from tuberculosis. Recent statistics issued by the German government show that one-fourth of all people dying of diseases other than tuberculosis have had consumption at some time in their life. It would thus appear that very nearly one-half of the grown-up people have had or now have tuberculosis in some form or other.

The deadly cancer is terribly on the increase, and a prominent surgeon, appointed by the state of New York to investigate this disease some time ago, said that if it continues to increase the next ten years as fast as it has in

the last ten years, it will claim as many victims as tuberculosis.

On every side there is abundant evidence of the rapid increase in the numbers of deformed, defective and degenerate human beings.

Nervous diseases and stomach troubles number their victims by millions, and very nearly three-fourths of the population are afflicted with one or other of these disorders.

It is an acknowledged fact that vice and crime are tremendously on the increase. The rapidly increasing army of dentists testifies to the fact that, as a race, we are tending toward toothlessness.—*Exchange.*

THE RACE, THE PRIZE, THE COURSE

Undoubtedly the Apostle does in two of his epistles more or less clearly represent the Christian as running a race to win a prize. But as is usual with all figures and parables there seems to be room for slightly divergent views of his meaning, or rather of how to apply his figure of speech to the recognized facts. Let us be glad that the *facts* are generally very clearly seen. This is the important matter anyway.

Shortly before St. Paul was executed he wrote, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." (2 Tim. 4:7, 8.) If this was written six months before he died or even one month or only six days, should we understand it to mean that the day before he wrote or the year before it would not have been true? We think not. We must believe also, that when, some time before, the same Apostle wrote, "I am in a strait betwixt two" as to choice between living and dying, he must have felt equally sure that he was at the mark which would win for him the great prize.

But we cannot assume that the Apostle was *always* at that *mark* which would win for him the prize. Surely he, like all of us, was first *begotten* of the spirit and subsequently *quickened* of the spirit. Surely during the period between the begetting and the quickening neither he nor we could be at the "*mark*" for the prize.

There must, therefore, be recognized a *mark* or standard of character necessary to the overcomers which is not possessed at the beginning of the course nor usually for a considerable time thereafter—and a mark or character development which may be possessed a considerable time before death. Since "*love* is the fulfilling of the law of God," is it not proper that we consider it to be the mark or standard? We have, therefore, assumed that *perfect love* is the standard of our acceptance with God to life eternal: and that to die before attaining it would insure our losing the prize, as death at any time after reaching this mark would insure us the crown of life.

Perfect love includes love for God, for the brethren, for our own, for our neighbors and for our enemies; and much of the teaching of the Scriptures is devoted to the outlining of this perfect love and to encouraging God's people to strive for it; for it represents the fruits of the spirit which must be grown or developed as the fruits of the vine. The pruning of the branches is to bring this fruitage to perfection, for without it the branch will be cut off from the vine.

True, some things are *imputed* to us from the time we become members of Christ; purity is imputed, but not the fruit of the vine—love. That must be developed. Hence it behooves every Christian to run, to strive, to attain this acceptable standard or mark. All of this is surely true, whether the Apostle had in his mind a race illustration or not.

When the Apostle exhorts, "Having done all, *stand!*" it implies that the race has been run, the acceptable mark of character attained before death. And is it not thus with all the "overcomers"? Did we not begin our Christian experience with a mere duty-love toward God and the brethren? Did we not "go on unto perfection"—progressing toward perfect love? True, the Apostle says, "Not as though I were already perfect"—and we with him may well disclaim actual perfection. But from the time he *in heart* reached the mark of perfect love, the righteousness or perfection of the Law was reckoned or accounted to him. Hence he adds, "Let as many [of you] as be perfect be thus minded."

But what, if anything, is expected of those who reach this mark of perfect love? Ah! very much! Only after they reach it do they begin to tread in the footsteps of Jesus around and around that mark on its every side. Being actually perfect, our Lord needed not to run to get to the mark, for he was actually there, even as the perfect man. It was for him to "stand" firmly and uncompromisingly at this "mark" as it is exhorted of us that "after having done all" we should stand complete in him. This *standing* at the mark is the real trial, the real test. To stand is to be an "overcomer" of the world, the flesh and the devil. The *attainment* of the mark is often tedious and slow, but it should not be. Since it is merely a state of the mind, it surely might be attained speedily, whereas from lack of zeal many are long years about it and some never gain it,—are never quickened, and will never, therefore, be born of the spirit.

It is after we have reached the mark of perfect love that we, like our Lord, must endure hardness and fight the good fight. The encouragement held out is the "far more exceeding and eternal weight of glory" promised to those who display special valor in the King's service.

When the Apostle says, "A man is not crowned except he strive lawfully," he, in other words, is saying that a man must be at the mark of perfect love (the fulfilling of the law) ere his strivings would be meritorious or acceptable in God's sight.

Another possible view of the race is to suppose a line marked out and that line to represent perfect love, each runner being expected to keep as close to that line as possible to the end of life. But this view does not allow for or explain St. Paul's having finished his course weeks or months before he died, nor his "strait betwixt two," years before that.

So then whatever view illustrates the facts best to our minds, let us enjoy it, and meantime rejoice that the facts are so clear and plain as to be beyond dispute.

THE DYING MESSAGE OF A GREAT MAN

Deut. 6:1-15.—SEPTEMBER 15.

Golden Text:—"Beware lest thou forget the Lord."

Deuteronomy is the title of one of the most important books of the Bible. From it evidently David and the other prophets of the Old Testament drew considerable of their inspiration, and from it our Lord and the apostles freely quoted. It may be said to be a grand summary of the whole Law of God. It presents to us a number of the orations of that great man of God and leader of Israel—the mediator of the Law Covenant. Its preparation may have been a gradual work on the part of Moses, but its delivery to the people of Israel was apparently reserved until shortly before his death, and about the time the Israelites were ready to pass over Jordan under the leadership of Joshua to take possession of the promised land. The grandeur of its language and figures of speech is freely conceded by all, and some have ranked its orations quite as highly as those of Demosthenes of ancient times and of Burke, the more modern. The evident object of the book was to impress upon the Israelites the glorious lessons of their past, and to inspire them with reverence for Jehovah their God, and thus to be to that people the voice of Moses and the voice of the Lord through Moses, encouraging and admonishing them and, through them, future generations.

Note carefully the loyalty of Moses to the Lord. He boasted not of Israel as "his people," as we frequently hear modern preachers do respecting their congregations—although Moses indeed might have been excusable had he used such language, because he was personally the mediator, the representative of the whole nation according to their covenant with the Lord at Sinai. Note well that his great work as a leader passes comparatively unnoticed, and that his exhortations to Israel are all along the highest conceivable lines of duty towards God and responsibility to him for all the comforts and blessings of the past, as well as for all the hopes they cherished for the future. The preparation and delivery of this oration to Israel reminds us of the words of the Apostle Peter in connection with his epistle when he says, "Wherefore I will not be negligent to put you always in remembrance of these things, though you know

them, and be established in the present truth." (2 Pet. 1:12.) Not only did these orations of Deuteronomy have a valuable influence upon the Israelites at the important juncture of their passing from the guidance of an old leader to that of a younger one and into a new land, but Scriptural history tells us that six hundred years afterwards, when the nation had fallen into idolatry, when the Temple of Solomon was practically abandoned, and the religious worship of the people was at a very low ebb, the finding of this book, Deuteronomy, in the rubbish of the Temple, and the reading of it first in the ears of King Josiah and afterward at his command in the hearing of all the people, awakened one of the greatest revivals in the history of that nation, and led to the destruction of idols throughout the land and the reestablishment of divine worship.—2 Kings 22:8-20.

PROPER FEAR OF THE LORD

Our lesson of to-day is generally recognized as belonging to the second oration (Deut. 5:11). Some surmise that at the close of this oration the "Book of the Covenant"—the Law contained in Deut. 12:26—was recited or read. Later the book was placed beside the Ark of the Testimony in the Holy of Holies, as described in Deuteronomy 31:24-29.

This lesson opens with the statement that the book is a summary of the divine commandments, the statutes and judgments which the Lord commanded to be taught and to be performed in the land of promise. The word "judgments" here, as in many other places in the Scriptures, signifies decisions as to right and wrong. The object of these is stated (v. 2): "That thou mightest fear Jehovah thy God, to keep all his statutes." This was not only to apply to those who entered the land, but to extend to all their children, and their favor in the land and their continuance in it were made dependent thereon. The Apostle counsels us that perfect love casteth out fear, but the Scriptures also show us that the "fear [reverence] of the Lord is the beginning of wisdom." Nor are the two statements in disagreement, for a proper reverence carries with it a fear to displease or offend one who is loved and reverenced. Moreover, it is only the perfect love that fully casts out all fear, and the perfecting of love is a gradual matter. A beginning of love is not incompatible but quite harmonious with the spirit of deep reverence, and, as related to the Almighty, a feeling of reverential awe as respects his greatness and perfection and in contrast with our own littleness and imperfection. It is as the Christian grows in grace and knowledge that he is enabled to "perfect holiness in the reverence of the Lord" and at the same time to perfect his love—the latter eventually entirely swallowing up every feeling of fear, although reverence will remain an integral part of the love, for who could fully love God without reverencing him?

EARTHLY PROSPERITY AND REWARD

There is no doubt about it that in this lesson (v. 3), and in many other parts of the Old Testament Scriptures, the Lord distinctly sets before that people earthly prosperity as reward for their obedience and loyalty to him and his laws. This to some has been a stumbling block; and not recognizing the fact of the dispensational change from the Jewish age to the Gospel age, they have applied this promise equally to spiritual Israel, and their error has resulted in confusion of mind, for it is plain to be seen by any one that earthly prosperity in the present age does not attend the spiritual Israelite, but rather, as the Apostle expressed it, "Yea, all who will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Ah! how important it is, as the Apostle suggests to Timothy, that we learn to "rightly divide the Word of truth"—that we notice which Scriptures belong to the Jewish age, which to the Gospel age and which others still to the Millennial age. Observing this rule, everything is plain. Fleshly Israel had earthly promises and not heavenly ones, while spiritual Israel had heavenly promises, and merely the assurance of bread and water as respects their earthly interests, and no assurance beyond these as respects their temporal prosperity.

So far, therefore, as this teaching of earthly rewards is concerned, instead of reflecting against the book of Deuteronomy and its inspiration, it supports them. The promise to natural Israel, that they would be blessed in basket and in store, in flocks and in herds, in long life and many children, finds its counterpart in spiritual Israel on a higher plane. The heavenly Father was pleased to give natural Israel earthly blessings because they were of the earthly seed, and because the dealings of their dispensation foreshadowed the divine dealings with the world during the Millennial age in rewarding every good deed and punishing every misdemeanor. To God's people, begotten of the holy Spirit at Pentecost and since, belong the "exceeding great and precious promises," the heavenly glory, honor and immortality as members of the new creation, spiritual. Your Father is more willing to give the holy Spirit to them that ask him than are earthly parents to give earthly good things to their children. Spiritual Israel, therefore, is to seek to grasp, to appreciate, to enjoy spiritual things by faith now, and, if faithful to the end, will enjoy these actually throughout eternity by participation in the first resurrection as new creatures.

As the opening statement of the most important of all truths, the great Prophet Moses, cried to the people, "Hearken, O Israel!"

"JEHOVAH OUR GOD IS ONE—JEHOVAH"

If this statement was true at the time of its utterance, it is still true; if its importance put it at the very top of the list of injunctions, it should still be regarded as the most important amongst the doctrines or teachings of the Lord's Word. Yet what do we see? We see as respects fleshly Israel that they soon forgot the words of Moses, and time and again they were punished on the score of idolatry—for recognizing other gods, for forgetting the declaration that there is but the one, and his name Jehovah. Quite similarly we find amongst Christian people a tendency to forget this great integral truth that there is but one God and his name Jehovah. Our Roman Catholic friends make many gods: the Father, the Son, the holy Spirit, Saint Mary, all the apostles and saints, are gods of higher or lower dignity, with various degrees of reverence, and objects of adoration and prayer. And even Protestants, while rejecting many of the lesser gods of Romanism, yet, contrary to this Scripture and every other Scripture and without any reason, persistently declare that we have three Gods in one; nevertheless they reject this statement also and reverse it, saying, that there is one God in three persons! If we attempt to question them and to ask a reason for their hopes and beliefs on this subject they are silent, except to say that it is a great mystery, which neither they nor any one else can understand—how there could be three Gods in one person or one God in three persons. No reasonable mind could grasp this; it would be a mystery indeed. But why should we make a mystery out of the plain, simple statement of God's Word? Why not accept the inspired statement of Moses that there is but one God, and that he has not three names but one name, Jehovah.

Nothing in this need hinder us from recognizing our Lord Jesus as a god also, a "mighty God." Thus the Scriptures describe him, and clearly tell us of his greatness, his wisdom, his love, his power, his full harmony with the heavenly Father, Jehovah, and his full submission to his heavenly Father's will in all particulars. As he himself said, "Of mine own self I can do nothing," "My Father hath sent me," "I came not to do mine own will but the will of my Father"; and again, "The Father is greater than I." (John 5:30, 36; 14:28.) Is it not the part of true wisdom and faith to take the inspired Word on this subject as on every subject, and not to trust to wild theorizings of our own or those of other men, which admittedly make confusion and mystery and darken the counsels of the Lord's Word? How beautiful the thought presented in the Scriptures in the language of the Apostle, "All things are of the Father—all things are by the son." (1 Cor. 8:6.) How beautiful the thought that the Son was the very "beginning of the creation of God," and that "by him all things were made," that he was the active agent and representative in all the great work, not only as respected man but angels also. The Bible teaching of the relationship between the Father and the Son honors both, does violence to neither Scripture nor reason, but leaves the teachable in a happy frame of mind, the more ready to be taught of the Lord on all subjects.

How beautiful the thought that Jehovah God presented to his first-begotten Son—our Lord Jesus, in his prehuman condition—the proposition that he should be the Redeemer of the world, and that this should be accomplished by the humbling of himself to man's nature, and then the further humbling of himself even to death, even the death of the cross; and that as a result of this humiliation and this evidence of loyalty to the Father, he should be raised from the dead to a plane of nature above and beyond his original glorious estate, made partaker of the divine nature, and share in all the glories of that nature. How grand the thought that the dear Redeemer did thus manifest his love and loyalty, and that he is now exalted and is set down at the right hand of the majesty on high, awaiting the time when in the Father's name he shall take possession

of the dominion of the world to rule, to bless with light and knowledge, and to uplift the willing and obedient from the mire of sin and death to all that was lost in Adam and redeemed at Calvary. Truly all who really hearken to the Word of the Lord are made both wiser and happier thereby. "The secret of Jehovah is with them that reverence him, and he will

"SHOW THEM HIS COVENANT"

That wonderful covenant, shown to all who are seeking the Word in honesty and sincerity, assures us that as our dear Redeemer humbled himself for our and the world's redemption and has been highly exalted, so, if similarly faithful, we may suffer with him now and by and by share his glory and be co-laborers with him in the kingdom which is to bless all the families of the earth. O, what riches of grace! what loving kindness! what tender mercy! what evidences of divine wisdom, skill, justice, love and power! How this view of the Only Begotten of the Father shows him to us as our Redeemer and also as our Lord and Head, who by and by, according to his promise, will present us as his bride, blameless and irreprovable before the Father in love. Viewed from this standpoint, the recognition of Jesus, our dear Redeemer, the Sent of God, the Savior of the world, is not in derogation of the command of our text, "Jehovah, our God, is one"; for the Apostle assures us that, according to divine authority, all should reverence the Son even as they reverence the Father—not reverence him as the Father, but reverence him as the Son whom the Father has appointed heir of all things, and who, as the Father's associate, is to bless all the families of the earth, and who a thousand years later will deliver up the kingdom to God, even the Father, that he may be all in all.

THE CHIEF OR PRIMARY COMMANDMENT

After calling attention to the one true God, Jehovah, we are exhorted, "Thou shalt love Jehovah thy God with all thy heart, with all thy soul and with all thy might." This is the summary of the first great commandment, as approved by our Lord himself. (Matt. 22:37.) It is not in conflict with this that we love our Lord Jesus also, for the Apostle declares, "Every one that loveth him that begat loveth him that is begotten of him." (1 John 5:1.) He who loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. As the Son loved the Father, prayed to the Father, and felt that he must be about the Father's business, and finally died in the accomplishment of the Father's will—the work unto which the Father had sent him—so with us, imbued with the spirit of our dear Redeemer, our Head. We as his members must have such a reverence for the Father and for his will as is here specified. The nation of Israel could not love the Lord with all its heart, with its soul, with its might; this exhortation must be understood to be of an individual kind. Similarly the church, spiritual Israel, is not called upon to love the Lord with heart, soul, being, strength, but the individuals who are the Lord's and who are seeking to please him, to serve him, to lay down their lives in obedience to his will and in the forwarding of the divine purposes, are called upon so to do.

"And these words which I command thee this day shall be in thine heart." It is not sufficient, as the Lord subsequently pointed out, that we should make a profession to be his people, for the "Lord looketh upon the heart." The complaint of the Lord through the Prophet against spiritual Israel of to-day is the same as against Israel of old—"This people draw nigh unto me with their lips, while their hearts are far from me"—not all, but apparently the great majority. (Isa. 29:13; Matt. 15:8.) The lesson to us as spiritual Israelites is contained in the Apostle's words that this command of chief love shall be in our hearts. If so, this love for God will permeate everything; we will love him and his service better than we would love sin and its pleasures, better than we would love friends, kindred, houses or lands or any other thing; and whoever has this first great commandment in his heart and is living in harmony with it, will be sure also to have the second commandment, "Thou shalt love thy neighbor as thyself."

THE FRUITS OF SUCH A LOVE

That the Lord and Moses, his mouthpiece, did not seek to inculcate the mere nominal professions of love for God is clearly attested by the next verse, which declares respecting these divine commands, "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." One whose mind and heart would be so filled with love for God and the glorious attributes of his character would indeed be a saint. What time would he have for sin or frivolity? What a model home his would be! how well instructed his children would be in the dealings of divine providence and all the gracious promises of the divine Word! What moderation of word and of act would result from this intimate fellowship with God, and yet how the light would shine out from such a life!

The highest attainments under this exhortation were not reached under the Jewish dispensation, as the Apostle most clearly sets forth. The Jew did recognize a grandeur in the Mosaic law, but it was so far above him and all his abilities that he gradually drifted into mere outward and formalistic observance of its propositions. But the Apostle explains that the highest attainments under this law may be made by spiritual Israelites during this Gospel age. He declares, "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the Spirit."—Rom. 8:4.

In other words, although we are not more able to accurately keep that grand law than were the Jews, we who are in Christ, having his righteousness imputed as a covering for our blemishes and being made partakers of his holy Spirit, are able to approximate in spirit this grand position. And, although there are not many such "saints" in the world, we believe that WATCH TOWER readers represent a considerable number of those of whom the description in the verse before us is a fitting one. (v. 7.) And a still larger number are awakening to a realization of the true standard which the Lord has set for those who are following in the footsteps of Jesus. These are more and more watching and praying for the fulfillment in themselves of the Lord's will as here expressed. They are seeking to teach the divine statutes, laws of righteousness, etc., to their children by word and by example. They talk of them continually in their leisure moments, in the house, on the train, on the street—and thoughts of the Lord and his wonderful plan of salvation come first into their minds on awaking in the morning and are last in their thoughts as they retire to rest at night.

We are glad to testify that our increasing knowledge of the readers of this journal leads us to believe that they are in their hearts and in their lives seeking to approximate the condition of mind and heart here set forth as the ideal one, most pleasing to the Lord. At conventions this is particularly noticeable, and many have remarked that, with from five hundred to a thousand gathered from various parts, very rarely is there a word heard respecting business or pleasure or any other matter except as associated and connected with the Lord, his character, his plan and the service of his truth. Strangers have commented upon this and marveled at it. Nevertheless, what else might we expect amongst those who are growing in grace and knowledge and love—amongst those who are coming nearer and nearer to an appreciation of the divine standards and whose hearts are full of the desire to know and to do the divine will.

Nor would we discourage those who have not yet attained to anything like this, the proper standard for the Lord's people. Rather would we bid them be of good courage and continue the fight against the world, the flesh and the adversary, and to continue to watch and to pray, and to strive to attain the conditions here set before us as those pleasing and acceptable to our Father in heaven. To have the desire of heart is the first condition, and to heroically carry this forward in all the affairs of life is the second step. The two constitute overcoming the world. Thus God works in us first of all to will aright, and subsequently as we become stronger in faith and knowledge and grace the spirit of the truth works in us to do his good pleasure, so that in all our ways we acknowledge him and request that he may direct our paths. The family worship, the *Heavenly Manna* at the table—if we give it as important a place as the earthly food—and the study of the divine plan are channels through which the divine blessing is more and more entering the hearts and lives of many of our readers, and we trust that the good work will continue to go on and progress. Proportionately each one is a burning and a shining light in his home or amongst his acquaintances, whether they acknowledge this or make little of it. His testimony is pleasing to God and hopeful to himself, and ere long the Lord's favor will be abundantly manifested.

THE JEWISH PHYLACTERIES

Our Lord Jesus referred to a custom amongst the Jews of his day which still prevails—of binding the phylactery upon their foreheads and their arms, while making void the law of God through their traditions. The eighth verse is the foundation for this custom. It says, "Thou shalt bind them for a

sign upon thine hand and they shall be as frontlets between thine eyes."

A phylactery is a little square leather box attached to a leather strap about a yard long. In the cubical leather box are placed parchments containing four passages of Scripture in four columns. (Exodus 13:1-16; Deut. 6:4, 11, 13-21.) These the Jews at times fastened upon the head, the box coming above and between the eyes; or again they fastened the box at the inside of the elbow, and wrapped the strap about the arm, holding the end in the hand. Poor Jews! they grasped with fervency an outward form, but, as the Lord pointed out, they missed the real kernel of the law, namely, love out of a pure heart for God and for their neighbor. The wealthy and infidel Jews have of course abandoned this custom, but it is still in vogue amongst the most earnest or orthodox, who usually spend one hour in prayer every day and in putting on and off the phylactery.

There is a lesson for us in this failure of natural Israel to catch the spirit of the divine command. Our Lord said that while they thus made an outward show their hearts had vicious thoughts, unloving, unkind thoughts and hence they were merely drawing nigh to God with their lips in a formal manner and were not acceptable. We spiritual Israelites do well to remember that, while we do not use the same outward forms, we might bow the knee and pray long and much and yet be far from acceptable to the Lord unless we allow his spirit of grace and truth to enter into our hearts and there produce that transformation which he tells us is alone pleasing and acceptable to him—a transformation which will make us less selfish, more generous, less proud, more humble, less children of this world, more the children of the kingdom, seekers less of the things of this present time and more of the kingdom of God and of the righteousness which it represents and will in due time enforce.

OUR OUTGOINGS AND INCOMINGS

"And thou shalt write them upon the door-posts of thy house and upon thy gates." It is doubtful if the Lord meant this to be understood and practised literally. It is probable that, instead of introducing to the people phylacteries, the meaning of the Lord's word was that they should consider the divine laws as overshadowing everything that they saw and as affecting everything that they did with their arm (strength) and as affecting every affair of life, in the home and outside of it. However, if the spirit of the matter could have been retained by the Jews, their phylacteries, we presume, would have proved no interference to the divine blessing nor their method of complying with the last requirement (v. 9). They complied with the letter by fastening in a prominent place in the doorway what they termed "*mezuzah.*" This is a square piece of paper or parchment inscribed with Deuteronomy 6:4-9; 11:13-21. It is rolled and placed in a small cylinder usually of wood or tin. It is the custom of the pious Jew to touch this with his finger on each occasion of his passing it, and say in Hebrew (Psa. 121:8), "The Lord preserve thy going out and thy coming in," etc.

The real thought which we attach to this injunction is that everything pertaining to us who are the Lord's, especially everything pertaining to the church, which is the house, the family of God, is sacred to him and under his blessing, and we must confess him in every matter—"In all thy ways acknowledge him, and he shall direct thy paths."

Next (vs. 10-12) Moses exhorts on the blessing and prosperity soon to come to them in the Lord's providence should they not turn their hearts away from the source of their blessing. And we as spiritual Israelites—especially we who at this time are enjoying so much refreshment at the Lord's hand in spiritual things—should never forget while enjoying these that they have all come to us through the Father. True, the Father, now as ever, uses means, agencies, pilgrims, colporteurs, books, tracts, etc., for bringing his grace and truth to his family and everything that God is pleased to use for our blessing should be appreciated by us if we are in the proper attitude of heart and truly thankful to him. But neither the good things themselves nor those who bring them to us are to distract our attention from the great fact that all these blessings are of God, who giveth to us liberally, richly, and upbraideth us not for our seeking of them, but rather rewards us richly. As Israel was exhorted continually to remember how God had brought them out of the house of bondage, so we should continually remember how the Lord brought us out of the house of bondage—bondage to sin and error, and that this was accomplished through the great antitypical Moses, our Redeemer.

The closing verses of the lesson are exhortations again for reverence for the Lord and his name, and the repudiation of all other gods or rulers, and the assurance that instead of divine favor would come reprobation if we, after having been recipients of his favors and blessings and the spirit of adoption, should forget our obligations or turn from him unto sin. These lessons, so appropriate, to natural Israel, we recognize as still more appropriate, still more important, to us as new creatures. Let us then take a valuable lesson, gird up the loins of our minds and strive patiently to the end of the way, when we shall be crowned if we faint not.

"THE SERVANT OF THE LORD DIED"

Deut. 34:1-12.—SEPTEMBER 22.

Golden Text:—"Precious in the sight of the Lord is the death of his saints."—Psalm 116:15.

Moses had faithfully fulfilled the work of the Lord committed to his care down to and including his orations, mentioned in our last lesson, in which he urged upon Israel faithfulness to God similar to that which he had illustrated in himself. The Lord's time had come for a change in Israel's leadership, and Moses was instructed to go up into the mountain called Nebo, whose culminating peak is Pisgah—about nine miles east of the northern end of the Dead Sea. There God gave him a vision, a view of the glorious land where the people he had loved—and in whose interests he had sacrificed the honors and dignities and luxuries of the Egyptian Court—were to have their home as the people of the Lord, under the terms of the covenant which he had mediated at Mount Sinai. In the clear atmosphere of that country any eye may see much of the land of promise, but under divine blessing and assistance, as in Moses' case, we can readily realize that the vision, the view, could be a very comprehensive one. It was a part of this great leader's reward, which doubtless greatly comforted his heart, enabling him to see that his labor for the Lord had not been in vain, but was destined finally to bring forth great fruitage.

The mental vision of Moses probably took in more than was visible to his natural sight. He understood that the Lord's blessing upon the nation, including that upon himself, was all a part of the great Abrahamic promise. He understood that the coming of Israel into this land which God had given to them was merely one step in the development of the divine plan. He understood that Israel was to become very great in the world, and ultimately be used as the Lord's instrumentality in guiding and instructing all the other nations. He understood that ere this would be accomplished a greater teacher than himself would come, a greater lawyer, a greater leader, a commander of the people—the Messiah. He could see in the promise made to Abraham—"In thy Seed shall all the families of the earth be blessed"—the ultimate results, but he could not see, we may be sure, the intermediate steps of divine providence as they are now open and plain before the eyes of those who are guided by the Lord's Word and spirit to an understanding of the "deep things of God," which other eyes have not seen nor ears heard.

"THE HIDDEN MYSTERY"

The Apostle tells us that the riches of God's grace revealed during this Gospel age were mysteries hidden from past ages and dispensations. (Col. 1:26.) Due time for their revealment had not come. Nor were they ever intended to be understood except by the elect—To you it is given to know the mysteries of the kingdom, but to outsiders these things are spoken in parables and dark sayings.—Mark 4:11.

The mystery of the divine plan, which Moses saw not, but which we now see through the apostolic explanation provided by the holy Spirit, is that the natural seed of Abraham, though it will have a part in the blessing of all the families of the earth, will not have the chief part except as it is represented by Jesus and the apostles and members of the early church, who according to the flesh were of the natural seed of Abraham, but according to the spirit were the spiritual seed—the true heirs. Neither did Moses nor others of his time see that to this spiritual seed, which originally was of the Jews, would be added members gathered out of every nation, people, kindred and tongue during this Gospel age. Nor was it necessary that Moses should see or understand or appreciate more than he did. Greater knowledge would have been confusing to him instead of favorable. Thus, "God moves in a mysterious way, his wonders to perform." And again, as the poet declares:

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

As we in mental picture see the great Moses looking over the land of Canaan and feasting upon the gracious promises of God to Israel—as we note his faithfulness in his long and arduous service and his peaceful resignation of his life into the hands of the Lord at its close, in full confidence of the fulfilment of the Oath-Bound Covenant, it points a lesson for us. We similarly are standing at the close of a great epoch. The antitypical Moses, Christ the Head and the church his body, has arisen amongst men, and for eighteen centuries has been leading onward in the direction of the Millennial kingdom. The journey is almost concluded.

By the Lord's direction the living representatives of the body of Christ, the antitypical Moses, are already on Mount Pisgah, and, looking beyond, are getting the anti-typical vision of the glories of the age to come—of all the blessings that shall come to the world of mankind during the Millennial reign of Christ. With the eye of faith we perceive the blessing of all the families of the earth through the faithful ones of spiritual Israel and the Ancient Worthies. We see gathering to their leadership and instruction, not only Israel, but all the families of the earth. We perceive the blessing of the light of the glory of the Lord as it shall fill the whole earth and make it no longer necessary for each to tell his neighbor and his brother, Know thou the Lord, because all shall know him. We perceive the fall of Babylon, the antitypical Jericho, and the rescue at the time of the great company of the Lord's true people who there were represented by Rahab. With the eye of faith we perceive the victory after victory which the people will gain over their various foes under the spiritual Joshua, the Christ of glory. We perceive that ultimately, with still continued victories, even the last enemy shall be destroyed, and the whole groaning creation brought to the glorious place where there shall be no more sighing, no more dying, no more crying, because all the former things of sin and condemnation shall have passed away. This is our present vision from Mount Pisgah, and surely it is glorious and heart-inspiring. Soon in our changed condition beyond the vail we shall be members of the great Joshua, leading all the families of the earth to the victories and blessings promised through faith and obedience.

The prophecy of Balaam might properly be considered as the sentiment of Moses, as, looking down into the future he endeavored to discern the shadowy outlines of the coming blessings of God's covenant, namely:

"I see him, but not now;
I behold him, but not nigh:
There shall come forth a Star out of Jacob,
And a sceptre shall rise out of Israel."

"So Moses, the servant of the Lord, died . . . according to the word of the Lord: This is the land which he sware unto Abraham, unto Isaac, unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither." As we look into the beauties of the Millennial epoch, the Lord tells us that we shall not go over to possess it, but that it shall be for mankind. But he tells us more, namely, that he has "provided some better thing for us." (Heb. 11:40.) He tells us that we must die, that "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.) The glorious vision shown us is merely for our comfort and strengthening in connection with the closing scenes of this age.

In the Hebrew language the expression, "according to the word of the Lord," would literally be, "by the mouth of the Lord," and Jewish rabbis have given this a poetic turn and say, "by the kiss of the Lord." It is a beautiful thought, for while Moses was about to pass to the extreme limit of the curse—death—he was recognized of the Lord and dealt with as a faithful servant; and in view of the fact that the divine plan had arranged for his redemption from sheol, the grave (Hosea 13:14), his death is appropriately described as a sleep. And thus we have the picture of a father kissing his child to sleep, and the other picture of the glorious morning of the resurrection in which the antitypical Moses, as the Father's representative, will awaken him to the blessings and eternal rewards which are his in the divine plan because of his faithfulness.

"THE DEATH OF HIS SAINTS"

This is the signification of the golden text, "Precious in the sight of Jehovah is the death of his holy ones." In a prominent sense our Lord was the Holy One of God, and his death was in the sight of the Father very precious, and his soul was not left in sheol, in hades, in the state of death. He was "raised again from the dead on the third day." And through him not only the faith and obedience of the church are counted for righteousness, but likewise the faith and obedience of Moses and the Ancient Worthies. It is on this account that these may be called saints, holy ones, because in the divine plan the merit of the Redeemer is imputed to them, and through him all these are now in divine favor. Consequently, precious in Jehovah's sight was the death of all such; and of all now walking by faith and seeking to do his will.

From this standpoint we may understand that the death of our dear Redeemer, like that of all of God's consecrated ones who have died, and much more so, was precious in the Father's sight, and that even though he died as the sinner, crying, "My God, my God, why hast thou forsaken me," nevertheless he died with the Father's kiss. So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with his robe of righteousness they are all precious to the Father, and their death under whatever circumstances will really not be accidental, but a kiss of divine approval and seal of the coming blessing in the first resurrection.

THE HIDDEN SEPULCHRE

The Lord himself buried Moses, hiding the place of his sepulchre. The primary reason for this probably was to hinder the Israelites from carrying his corpse as a mummy, which in after time might have become a temptation to idolatry. The passage in Jude 9, which mentions Michael contending with Satan concerning the body of Moses, is a hint along this line, that Satan desired to have the corpse to use it for the further misleading of the people, but that the Lord through Michael the archangel hindered, prevented this, and kept the burial-place a secret from the Israelites.

But there is another view of this matter which is interesting because it relates to spiritual Israel. Jesus and the church unitedly constitute the antitypical, or greater Moses—the spiritual. Their inheritance is not to be earthly but heavenly, and a grave is a symbol of hope as respects an earthly resurrection. Hence it was appropriate that the type should not show an earthly grave since the antitype has no hope in that connection. Our hopes are not fleshly, not restitutional hopes, but hopes as new creatures of glory, honor and immortality in jointheirship with our glorious Head.

THE MEEKEST AND THE GREATEST

The Scriptures write down Moses as the meekest man, and history has written him down as one of the greatest of men. Our Lord and the apostles and others of the church are not introduced in this comparison because their greatness is not as men but as new creatures. They sacrificed earthly occupations, etc., that they might preach the Gospel of the kingdom and suffer therefor.

When one hundred and twenty years old Moses' eye was not dim, his vigor had not fled! This is a remarkable statement in whatever light we view it. Forty years was he schooled in all the learning of the Egyptians, a member of the court and a general. Forty years more he was hidden from view in the desert region as a herder of sheep, learning, we may be sure, lessons of patience, endurance, self-control and humility. And now, finally, the last forty years of his life he was used mightily of God, and yet maintained humility and exemplified the wonderful qualities of a judge and lawgiver, and later a general, a prophet, a priest, a teacher. The poet has said of him:—

"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor?
The hillside for his pall,
To lie in state, while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave."

Our lesson says of him that there has risen no prophet since in Israel like unto Moses, because not only was his birth and development specially under divine blessing and guidance, but he fully submitted himself to the Lord in meekness, in humility, and was therefore specially used of him as a type or pic-

ture of the still greater prophet—the Christ of glory. (Acts 3:22, 23.) Let us use the words of others in describing this great servant of God:—

Moses, the Statesman: "Inspiration apart, Moses possessed all those endowments and qualities which form the consummate statesman and chief magistrate; an intellect of the highest order; perfect mastery of all the civil wisdom of the age; a penetrating, comprehensive and sagacious judgment; great promptness and energy in action; patriotism which neither ingratitude, ill treatment nor rebellion could quench or even cool; a commanding and persuasive eloquence; a hearty love of truth; an incorruptible virtue; an entire freedom from selfish ambition; an invincible hatred of tyranny and injustice; a patient endurance of toil; a courageous contempt of danger, and a greatness of soul in which he has never been surpassed by the most admired heroes of ancient or modern times. Comprehensiveness, grasp, force, sagacity, were the predominant characteristics of his mind; magnanimity, disinterestedness, an enthusiastic devotion to liberty and an ardent but rational piety, were the leading qualities of his heart."

As a General: "Moses delivered his people from the most powerful nation on earth; maintained them amid the perils of the desert for forty years, and led them in confidence against a country settled by fierce tribes, which they conquered."

As a Lawgiver: "However much may have been added by the development of the people, like the amendments to the Constitution and laws of the United States, yet through Moses was instituted the great system of civil and religious law."

As a Poet: "The two songs in Deut. 32 and 33 and Psalm 90."

As an Orator: "The great orations in Deuteronomy stand among the few greatest masterpieces of eloquence in the world's history, if not at their head."

"WHOM THE LORD KNEW FACE TO FACE"

To others of the prophets the Lord usually manifested himself through visions or dreams or by angels in human form, but seemingly Moses was granted a still closer approach to the divine presence. When thinking of the expression, "face to face," we should understand it to signify that Moses enjoyed a closeness of fellowship and favor with the Lord rather than that he really looked into the face of Jehovah, concerning which it is written, "No man can see my face and live" (Ex. 33:20); and again, "Whom no man hath seen or can see." (1 Tim. 6:16.) It may be that our Lord Jesus as Michael especially represented the Father with Moses, as it was he who prevented the adversary from having Moses' body after death. But in any event, applying the matter antitypically to the Christ, we see that in a special sense the antitypical Moses in the flesh throughout this Gospel age has had a favor in connection with the divine presence not enjoyed by any others of previous times.

We see the Lord's face with the eye of faith, for we have seen our Lord Jesus, who represents the Father, and who declares that whosoever hath seen him hath seen the Father—has enjoyed the best possible revelation of the Father whom no man hath seen. Again he declares respecting the church, his body, "Their angels [messengers] do always have access to the face of my Father," as though he would tell us that all of our interests and affairs are brought directly to the Father's attention, so that there is no danger of any delay and any peradventure that all things will work together for good to them who love him. Again we see the Father's face in the sense that we see his love, which is displayed to us through a knowledge of the truth by the holy Spirit granted to us. Not merely divine power do we see, not merely divine wisdom do we see, not merely divine justice do we see—but God himself is love, and he has shown us his love. We who with the eyes of our understanding have seen our Redeemer and come to a knowledge of him have seen the Father and become acquainted with him proportionately, for all things are of the Father and all things are by the Son. "Let me die the death of the righteous—let my last end be like his."—Numbers 23:10.

Our Lord Jesus was the Righteous One, and when we think of death we are to think of him and his death, and to remember that as he laid down his life we also ought to lay down our lives on behalf of the brethren. As he sacrificed earthly interests and advantages and privileges and pleasures that he might die the sacrificial death in accord with the divine plan, so let us remember that we have covenanted similarly to be "dead with him." For if we be dead with him we shall also live with him; if we suffer with him we shall also reign with him. Our hope of participation with him in his resurrection to glory, honor and immortality, is based upon our faithfulness in participating with him in his death, which means also a share with him in the sufferings of this present time. But standing as we do with the Pisgah prospect before us, strengthened by might in the inner-man, why should either death or its attendant sufferings deter us? Nay, in all these things we will rejoice and triumph through our Lord and Redeemer, our Head!

"MEN OF LIKE PASSIONS WITH YOURSELVES"

These were the words of the Apostle Paul, and his humble statement respecting himself and his companions is true also of Moses and all the Ancient Worthies, and is in full harmony with the Scriptural declaration, "There is none righteous [perfect], no not one." We here quote the words of another respecting the blemishes of Moses' career:—

"Two or three items to his fault are attributed to Moses, as every saint has failed in some point at some time. There is no garden but has some weeds. But the most unjust thing we can do is to measure its value by its weeds and not by its fruits. 'By their *fruits* ye shall know them.' Moses' few faults are such as will never be noticed at all by a worldly man. They are like a broken limb on a tree loaded with magnificent fruit. All God's works through men are done by imperfect instruments."

"There's a fleck of rust on a faultless blade—
On the armor of price there is one.
There's a mole on the cheek of the lovely maid;
There are spots upon the sun."

QUARTERLY REVIEW

SEPTEMBER 29.

Golden Text:—"The Lord is merciful and gracious, slow to anger and plenteous in mercy."—Psalm 103:8.

Before starting the studies of a new quarter we are urged to take a glance back over what we have seen during the present one. It discloses an interesting panorama and a profitable one. Israel's history therein depicted is in sharp contrast with that of any other nation of earth. How consistent with the facts is the Scriptural declaration concerning Israel, "You only have I known of all the families of the earth." (Amos 3:2.) God, of course, knew of the other nations, and in a general way caused his sun to shine upon the just and the unjust, the evil and the good. He has supervised the affairs of the nations to the extent of hindering conditions which would be inimical to his gracious plans for the ultimate blessing of all the families of the earth; but, as declared, he revealed himself to and was in active coöperation with the nation of Israel alone, the seed of Abraham, up to the time that they were cast off, when they rejected Messiah. Since then, as we have seen, the divine care, blessing, promises, revelations, etc., have been turned to spiritual Israel—the spiritual seed of Abraham, Christ and the church, the new nation, the royal priesthood, the holy people.

We get the most good from the experiences of fleshly Israel by seeing through them as types, figures, illustrations, the Lord's providences toward spiritual Israel. Thus Israel's deliverance from Egyptian bondage corresponds to our deliverance from the bondage of sin, condemnation and death. Their deliverer, Moses, corresponds to our deliverer, Jesus. Their trial and testing at the Red Sea correspond to the test of our full consecration to the Lord at the beginning of our journey—the entrance upon the narrow way. The springs and oases of their desert journey to Sinai correspond well with the times of refreshing of a spiritual kind granted to us in the midst of our trying experiences, resulting from our following our Leader and finding as a consequence the world against us. Their coming to Sinai corresponds in some measure with our growth in knowledge and our greater responsibility therefor, and our fuller realization of the greatness of our God and the responsibilities of the relationship to him into which we have entered. Their daily portion of manna, God's supply, but painstakingly received, corresponds well to our spiritual sustenance received of the Lord from his storehouse, the Bible. Although the supply is sufficient, time and patient perseverance are requisite for securing it, for gathering it. The fact that their manna came every day, and in the proportion necessary, well illustrates the fact that our spiritual food must be partaken of daily, must be gathered daily—"meat in due season."

The short journey to Kadesh-Barnea, from whence spies went forth, indicates the short time which should elapse with

us before we should enter into the riches of God's favor by faith. The viewing of the land enjoyed by Caleb and Joshua represents well the joyful experiences of those who fully trust in the Lord and fully consecrate to him and are already able even on this side the vail to enter into the joys of the Lord by faith. The evil report of the other spies, and the unwillingness of the Israelites to go forward in faith to possess the land, represent well the condition of the majority of the Lord's people—they cannot enjoy because they cannot believe, because they have not sufficient faith in the power of God and in the certainty of his promises.

MERCIFUL AND GRACIOUS, SLOW TO ANGER

Our golden text reminds us that the Lord is merciful and gracious, slow to anger and plenteous in mercy, and we see this well illustrated in the case of fleshly Israel in the wilderness experiences, in the history of the Lord's people of this Gospel age, nominal spiritual Israel, and also in the cases of the faithful ones. Can we not all realize how patient and merciful the Lord has been to us in our various experiences in life? Can we not see how he would have been fully justified in canceling our covenant long ago, and that only of his mercy and love have we been permitted to come thus far on the way toward the heavenly kingdom? Surely a realization of these things should make us both humble and trustful. Moreover the Lord informs us that he has a still further requirement, namely, that if we would appreciate his greatness and mercy through Christ in our own cases we shall exercise similarly mercy and forbearance toward others who may transgress against us. Indeed, so earnest is the Lord in impressing this matter upon us that he positively declares that none of us can maintain relationship with him except as he shall develop this spirit, this character, in relationship to his brethren and fellow-servants. How generous, how considerate, how moderate, how forgiving, all this should lead us to be in our dealings with the brethren, especially with those who have in any measure wounded or injured us or our interests.

Finally, let us remember Moses on Mount Nebo looking across Jordan into the promised land—and preparing for his burial. Let us more and more realize that this should be our attitude; that as the body of Christ in the flesh we are soon to die, and that beyond the vail we will be new creatures. Let us remember that the mountain-top of Christian experience should now be our portion, and that from thence the clear eye of faith should be able distinctly to discern the outlines of the glorious inheritance which the Lord hath in reservation for them that love him, the possession of which we are hoping so soon to share.

THE CHAUTAUQUA SALUTE

Question.—To our surprise a "brother" found fault with our giving the Chautauqua salute when Brother Russell appeared at the Denver Convention. I ask for information whether or not any evil significance attaches to such a form of salute?

Answer.—There is no evil significance to the "Chautauqua salute." It is one of the most decorous and civilized salutes known. It was started as an offset to handclapping, foot-stamping and cheering; and surely it is much more polite. An audience must have some method of expressing its greeting, and a less objectionable form surely could not be imagined by anybody. True, the Scriptures do not command or even mention the "Chautauqua salute"; but then neither do they commend handshaking, which is merely a private salutation as the other is a general one. However, let us recognize each other's right to shake the hand or the head or the handkerchief or not, as each may choose.

Let us remember, too, that "Your adversary the devil goeth about as a ferocious lion, seeking whom he may devour—whom resist," says the Apostle. We may be sure that he attends all the Conventions; and that his influence is continually exerted to sow discord, strife and every other work of the flesh and of the devil. He works upon our imperfect heads and hearts. "We are not ignorant of his devices," writes the Apostle, and we well know that wrong-heartedness is far more dangerous than wrong-headedness. The latter the Lord has promised to protect us from, but not from the former: we must be "pure in heart," else we will not long be reckoned amongst the branches of the true vine, but be cut off; for *love* is the fruit of the spirit—the fruit of the vine. And "herein is your Father glorified, that ye bear much fruit." Oh! then, how we should watch and pray against the spirit of envy, malice, wrath, strife, contention; and cultivate meekness, gentleness, patience, brotherly kindness, love. Thus, as directed, let us keep our hearts in the love that is of God; keep them with all diligence, for out of them are the issues of life—the decision as to our everlasting future of life or death eternal. Let us all be on guard. And let those who have on the whole armor and who know how to use the sword of the spirit assist the weaker to overcome the tempter's snares and wiles.

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VIEWS FROM THE WATCH TOWER

ZIONISTS AT THE HAGUE

The hundreds of delegates who are attending the Zionist Congress now in session at The Hague have come from every country in the civilized world and from some lands which are still far from the van of human progress. The potential strength of will and of spirit represented by such a gathering makes a strong appeal to the judgment as well as to the imagination. These delegates and the people they represent have long since passed the argumentative stage in dealing with the movement in which they are proud to be enlisted. It is "a condition and not a theory" that confronts them. To many, indeed to the great majority of them, Zionism is a part of their innermost selves. They imbibed its influence from the moment when they were able to comprehend the prayers which they reverently repeat. Their ancestors for eighteen centuries have prayed for the restoration of the glorious state, and the hope has become imperishable in the hearts of an imperishable people. To others the propaganda is only in a minor degree representative of this sentiment. It is rather their response to the ostracism, the bigotry and the proscription, which are not confined to the benighted lands of the East, but have given the lie to the professions of our civilization in nearly every other part of the earth. It is a reassertion, in men whose religious principles are often lax, of the unconquerable spirit that has refused to bow before the might of a host of bigots, of despots and of inquisitors.

The large section led by Ussischkin, one of the leaders of the Russian delegation, is determined to ask the delegates to declare in favor of immediate practical work in Palestine. Nordau and his followers are equally determined to adhere to the original plan of concentrating all efforts towards securing the Palestinian charter so as to secure a legally assured home in that country for the Jews before undertaking extensive operations there. The impatience of the Russian contingent is easily understood when the terrible pressure at home is considered. The danger of embarking on extensive plans without a proper guarantee from the Sultan and his government is so great, however, that impetuosity without foresight is not to be encouraged. Those who are already in Palestine might be aided without danger by the institution of legitimate enterprises. The evils of the Halukah might be done away with, and the entry of the shiftless and the poverty-stricken discouraged. Further than this, practical work is not safe at the present time. Whether the organization can continue its numerical strength in the absence of definite and striking results is a question that has given ardent Zionists much concern. At the present writing there is no reason to anticipate a cessation of interest in the cause.—*Jewish Exponent.*

BACK TO PALESTINE

"A very large gathering of Hebrew citizens assembled in the St. Urbain St. Synagogue, Montreal, on Sunday to hear the official report of the International Zionist Conference recently held in Cologne, and of the program adopted by that conference for immediately proceeding with the work of re-settling the Jewish people in Palestine, in consequence of the Holy Land now being opened by the Sultan to Jewish settlement.

"Mr. Clarence I. de Sola, in his capacity as a member of the Actions Committee, or Chief Executive Council of the Zionist movement, submitted the program of the work in Palestine that had been decided upon at the Cologne conference. He stated that the news that the Turkish government was no longer

enforcing those laws which had hitherto militated against Jews settling in Palestine, was the most momentous news which had greeted Jewish ears in a century. In consequence of the lowering of the barriers, a stream of Jewish immigrants from Russia into the Holy Land had now set in, which was assuming large proportions.

"At the very moment when persecution in Russia was driving hundreds of thousands of Jews from the dominions of the Czar, Mr. de Sola remarked, the gates of Palestine were being opened to them. They could see the hand of divine providence in all this, and it was the paramount duty of every Jew to seize the opportunity which now presented itself of settling, not only tens of thousands, nor hundreds of thousands, but millions of Hebrew colonists in the Holy Land, with the result that they would soon again be in possession of the land that had been promised to their forefathers. It was in order to give practical shape to this idea that the Zionist leaders of the Cologne conference had decided on the program of work in Palestine.

"He said that the program arranged was one which must produce such a revolution of conditions in Palestine as to make it rival any country in the West in enterprise and in prosperity. This is what the Zionists are now undertaking, but to carry out the program the Jews of the world must contribute liberally to the funds of the movement. He therefore strongly appealed to them to subscribe to the funds of the Jewish Colonial Trust and Zionist National Fund, and also to the fund of the Palestine Commission, the committee specially charged with the work, and to the Bezaleel Technical Institute of Jerusalem, which was training the new generation in Palestine in arts and handicrafts. These were the financial instruments of the movement, and it was only by supporting them that they could accomplish their work.

"Rabbi Herman Abramowitz was the next speaker. He pictured in glowing periods the happy conditions to which the Jews would be restored if they but took advantage of the opportunities now presented to them for re-settling their people in Palestine.

"Rabbi Meldola de Sola then addressed the audience, and made a most powerful appeal to them to assist in the work now being undertaken in Palestine. He said that the first words that the Prophet Jeremiah uttered in mourning their captivity were words of grief for the destruction of Zion, and that for two thousand years they had never ceased to cherish love for Zion, and to pray for a restoration thereto. The opening up of Palestine by the Turkish Government to the Jews was an event of such tremendous significance that it should be ranked in importance with the edict of Cyrus, King of Persia, when he allowed the Jews to return to the Holy Land after the Babylonian captivity, and with all their hearts should they thank God for having preserved them alive and sustained them to enjoy this season. By many Biblical quotations he showed that it was their duty to assist this work of restoration."—*Montreal Journal.*

ITEMS OF INTEREST

NIAGARA FALLS CONVENTION

We could not make arrangements for rooms, etc., at Niagara until near Convention time—lest details should miscarry. Besides, many did not advise us early of their intention to go.

We have engaged apartments for all who have notified us, and will have a Bureau of Information at the New York Central R. R. depot, where each can obtain the address of the quarters secured, as per instructions sent us. This will be open the evening of August 29th and all day of the 30th. When closed a similar office will be established at the "Auditorium" of the Natural Food Co., Buffalo Avenue, where all the Convention sessions will be held.

TRUTH LITERATURE—VARIOUS LANGUAGES

DAWN, VOLS. I. and II., IN GREEK; also "Parousia" booklet, 5c; and free tracts Nos. 38, 40, 43, 59, 66.

DAWN, VOL. VI., IN GERMAN in TOWER form is ready: cloth bound, postpaid, $1.50. We have plenty of German tracts and TOWERS for free distribution—the former need to be separated.

ITALIAN, FRENCH, HOLLANDISH, NORWEGIAN and POLISH tracts for *free circulation* amongst your friends, we can now supply.

TABERNACLE SHADOWS IN ENGLISH, GERMAN and SWEDISH we now have in good supply. 10c each; $1.00 per dozen.

SPIRITISM-DEMONISM IN ENGLISH, NORWEGIAN AND FRENCH are now in stock; 10c each; $1.00 per dozen.

VOLUNTEERING METHODS, ETC.

An experienced Volunteer writes, suggesting that, instead of trying to slide the tracts under the doors, he puts them between the door-knob and the door-jamb so that they form a spring like the letter U. Then they will flutter to the floor just in front of whoever opens the door. He does not ring the bell, for this would be an annoyance and only prejudice the recipient against the tracts.

NOT NOW, MY CHILD

"Father, I long to spread thy Truth o'er land and sea!"
I listen, and there comes to me
His answer, tender, loving, mild,
"Not now, my child."

"Father, my heart is sad; I fain would leave this wilderness,
Go forth earth's groaning ones to bless!"
I hear again his answer mild,
"Not now, my child."

"Father, I yearn to break these fleshly fetters and be free,—
As pants the hart, I pant for thee."
His voice, how sweet, how tender, mild,
"Not now, my child."

"Father, thy will be done; I humbly leave it *all* with thee,
Thou knowest what is best for me!"
I hear his voice, so low, so mild,
"Come now, my child." —*G. W. Seibert.*

THE VOICES OF THE THREE SIGNS

EXODUS 4:1-9.

When preparing the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that "these things were written aforetime for our admonition upon whom the ends of the ages are come." (1 Cor. 10:11.) And, considering the matter from this standpoint, we perceived, as we had never done before, that the *three signs* by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true Spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which he is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly.

At first we were perplexed, and said to ourself: "The Scriptures clearly show us that we are now 'in the days of the Son of Man;' our journal has borne as its sub-title, HERALD OF CHRIST'S PRESENCE, since its institution, 1879; yet where are these three signs? Already thirty-four years of the forty-year harvest are in the past, and but seven remain, in the last of which we confidently expect the plagues upon the world—antitypical Egypt. Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?"

For a time we were inclined to look for *miraculous* tokens, but subsequently realized that this would be out of the Lord's order, as the antitype is always on a higher and grander scale than the type: as for instance the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through his sacrifice. Feeling confident of the times in which we are living, "in the *parousia* of the Son of Man," we concluded that in all probability these signs had already been given, or were in process of giving at the present time. Still we could not

recognize them, and, feeling that the matter must *now* be to the Lord's household "meat in due season," we besought the Lord earnestly and repeatedly for light upon the subject, while continuing our studies. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they should feel free to present them. Seemingly it was in line with the divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord: for within two hours after this acknowledgment the entire matter became clear and lucid to our mind, as we shall endeavor now to lay it before you all.

(1) Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of himself, saying, "Moses wrote of me." Moses himself declared, "A prophet [teacher] shall the Lord your God raise up unto you of your brethren like unto me." Peter quotes this last expression in his sermon, and emphasizes it. (John 5:46; Deut. 18:15; Acts 3:22.) Moses did not typify Christ in all of his doings, however, nor was his life as a whole a type of the life of Christ. For instance, in his smiting of the rock, contrary to the divine command, he became a type of those of Christ's followers who put him to an open shame, and who, in consequence, will die the second death; and as a type of these Moses was not permitted to enter into the land of promise. (Num. 20:11; Deut. 32:51, 52; Heb. 10:29.) He typified Jehovah at times also; but in the present instance we are specially interested in considering his conduct with the Israelites in connection with their deliverance from the bondage of Egypt. In this type we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; he took a bondman's form and was found in fashion as a man. He came to deliver his brethren from bondage.—Phil. 2:6-8, *Diaglott.*

When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to his own, and his own received him not (John 1:12); and he went into a far country, even heaven itself, from whence he has now, a second time, come, and will deliver all who are true Israelites indeed from the bondage of sin and death. Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an *equal* period of time, forty years, and came again and delivered them. There is a type or parallel in this time feature also; it illustrates the length of the Jewish and the Gospel ages as being *equal.* From the time of the beginning of typical Israel as a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented himself, was a period of 1845 years, and from that time, when he died and left them, until the period which the Scriptures show us marked his second coming (October, 1874) was a like period of 1845 years,—corresponding exactly to the two periods at which Moses offered himself in the type.*

THE VOICE OF THE FIRST SIGN

(2) At Moses' second presentation to Israel he did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet or mouthpiece, and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address himself to the true Israelites in person now, as at the first advent, but through his agent, through a mouthpiece. Aaron, the mouthpiece or agent of the Lord, we would understand to represent the royal priesthood—those of the Lord's consecrated people still in the flesh, still sacrificing,—who have not yet passed beyond the vail into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the Lord and his mighty power to deliver, his ultimate victory over Satan, sin and death will be of or from our *present* Lord, but by or through the living members of his Body, his brethren, represented in Aaron.

(3) The first sign or testimony to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The Natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the spiritual Israelite is not to expect a larger rod and a larger serpent as the antitype, but should expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying divine authority. A serpent is a symbol of evil—of sin and all its consequences, evil in general. The lesson for the spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of his rod or authority; and they are to understand further that it is God's intention or purpose, as it is also his promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion—to reëstablish his authority in his own hand.

These acts or signs are said to have "voices" or to be *testimonies.* (Exod. 4:8, 9.) Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this harvest time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer—Why did God permit evil in the world? Some have blasphemously held that God has *caused* the evil, that good might follow; but this God himself most emphatically denies, and everything pertaining to his character refutes it. He declares that every good and every perfect gift is of him, with whom is no changeableness or variableness. "His work is perfect." Others have claimed that a conflict is in operation between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other—with evil and Satan predominant in the world, on account of which it is spoken of as "the present evil world," in which there is "none righteous, no, not one." But whatever the standpoint of view, it has been confusion only until the harvest-time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course, let the rod of divine authority drop, "rested from his own work," permitting sin and evil to flourish—not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time he would set up his kingdom in the person of the Messiah, who should lay hold upon that old serpent, the devil and Satan, and restrain his power. Showing, too, that he will ultimately bring all evil conditions back to subjection and harmony with the divine authority and law—destroying the evil connected therewith. This teaching, then, is the sign whose "*voice*" or *testimony* was typified by Aaron casting the rod upon the ground, its becoming a serpent, and his taking it back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

We would avoid personality as far as possible, but believe it to be in the interest of the truth and of the true Israelites that we point out that this sign has already been given. ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the deliverer of the world, had already taken place—that he was *present* but invisible, a spirit being not possible to be seen by any, even his church, until they should be "changed" and made *like him* in the first resurrection. The message further declared that he was present for the purpose of establishing his kingdom and delivering his saints and the whole groaning creation from the bondage of corruption—as many as will obey him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "*Food for Thinking Christians—Why Evil was Permitted.*" This voice or testimony was spread abroad amongst the spiritual Israelites in an extraordinary manner—over a million and

* MILLENNIAL DAWN, Vol. ii., Chap. vii.

a half copies being circulated through the mails and at church doors in the United States, Canada and Great Britain. And the voice or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet* for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having *let go his authority* (rod), and not the result of his *inability* to hold the authority, nor in any sense the outworking of the *authority in his hand.* It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto himself his great power and reign. Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting the divine plan of the ages, and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

THE VOICE OF THE SECOND SIGN

(4) The second sign to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again, we say that the natural Israelite discerned nothing but the natural sign, but it was intended of God that the spiritual Israelite should discern a much grander lesson, and that a testimony through this grander lesson would be still more convincing to him than was the typical sign to the typical Israelite. A hand is a symbol of power. In this case the hand represented divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that divine power was first manifested without sin or imperfection or blemish; secondly, that the same divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same divine power, hidden again for a time, will subsequently be manifest without sin.

What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God—to those whom God uses as his agents or representatives, his *hand,* his *power* in the world. God's power originally was manifested unblemished. But during this Gospel age he has been represented by his consecrated people, the members of the body of Christ, who are his ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the *hand* or *power* of God in the world for more than eighteen centuries; but by and by they are to be received into his bosom, and "changed" in the first resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as his agent in stretching forth his rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

And is this also a sign or a testimony peculiar to this time in which we live, and was this subject never clearly seen before? We answer, It is peculiar to our day, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming deliverer; but never before have these subjects been seen in the clear light in which they are now seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated ones who faithfully overcome, by the grace of God in Christ, shall be granted a share in the "glory, honor and immortality" of the divine nature in the first resurrection.

But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes: in the MILLENNIAL DAWN series of volumes, the first of which was published in 1886. The united testimony of these relates to the church, showing original sin, the first step out of it into justification through faith in Christ, the second step of sanctification and sacrifice, and the ultimate change in the first resurrection to the divine nature and glory and joint-heirship. These volumes deal specially with this subject from its various standpoints, the ransom-sacrifice of our Lord, on account of which the cleansing will come to us in due time, being everywhere prominently set forth; and also the fact that no absolute purity is to be expected until the Lord shall take us to himself in our "change."

Supplemental to the teaching of the DAWN on this subject, and to assist in emphasizing their "voice" and making clear their testimony, the pilgrim service has been instituted under which various brethren travel from place to place explaining and demonstrating the lesson taught by the leprous hand and its healing, and all of our readers, having heard the testimony, are daily giving it forth to others.

THE VOICE OF THE THIRD SIGN

(5) Another sign was to be given, the Lord clearly intimating that it would be necessary, and that all of his true people would not hear or heed the "voice" of the first two testimonies. To Natural Israel the third sign was the taking of the water from the river and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the spiritual Israelite must seek to do. In explanation of the symbolical teaching of this type, we suggest that *water* is here, as elsewhere, a symbol of the *Truth;* and that the *earth* is here, as elsewhere, a symbol of *society.** The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the antitype, would signify that in the present time the pouring out of the truth upon society will produce an effect contrary to what might ordinarily have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the truth. But this type says that the time has come when these professed truth-seekers (the word science signifies truth) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable. Our readers will here possibly call to mind our Lord's words respecting this present time. "The sun shall be darkened and the moon shall be turned into *blood.*" We have elsewhere shown the significance of this:† that the moon is the symbol of the Jewish law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general through the sophistries of Higher Criticism, Evolution theories, etc., of this boastful day; while the law, represented by the moon, will be viewed as bloody—that its sacrifices will not be esteemed as types nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of truth being poured upon the social earth. It will be resented as *bloody* instead of being absorbed as *truth.*

Is there anything corresponding to this sign now in progress in the world that could be esteemed a sign or testimony to the true Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement has been in progress amongst us during the past sixteen years, during which the WATCH TOWER BIBLE AND TRACT SOCIETY has supplied tracts free in any quantity to those who would promise to use them judiciously. You have the annual reports showing the millions of pages which have thus been circulated—the truth being thus poured upon the symbolical earth, society, liberally in many lands and in many languages. But especially has this pouring out of the water, truth, progressed wonderfully during the past nine years under what we have designated the "volunteer" work, in which hundreds of the Lord's consecrated

*Since this publication two other tracts have been issued, bearing portions of the same title: No. 62, "The Divine Plan of the Ages: Why Evil was Permitted"; No. 52, Food for Thinking Christians: Our Lord's Return," etc.

*MILLENNIAL DAWN, Vol. i., pp 66-71.
†MILLENNIAL DAWN, Vol. iv., pp. 590-594.

people have systematically, season after season, distributed to Christian people tracts and booklets which our Society has supplied freely—the donations covering the expense coming in without urging or even request.

But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed truth-seekers? Is it gladly received, joyfully absorbed? Only by the few—the vast majority seem to be angered, as the Scribes and Pharisees and doctors of divinity at the first advent were angered when they perceived that the Lord and the apostles were teaching the people, and that without money, and without price. (Acts 4:2.) Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want their people to be taught *the truth*. They bitterly oppose it and persecute and speak evil of those who in this way are seeking to do good. More and more they are getting so changed from the simplicity of the Gospel of Christ to the theory of Evolution and Higher Criticism and sectarian pride and worldliness that the truth seems repulsive to them, undesirable, bloody. They not only view the typical sacrifices as bloody, but they resent the thought that the antitypical sacrifice for sins was the death of Christ—they resent the thought that divine justice required this sacrifice, and that "without the shedding of blood there is no remission of sins," as the Apostle declared. (Heb. 9:22.) It does not fit with their theories. According to their theories man was created next to the monkey, and has been evolving as a race grandly up to the present time, and will continue to evolve and develop until he becomes a god, and hence needs only to be let alone, needs no Savior, no deliverer from the present condition of things, which is not seen to be evil. They put evil for good and good for evil, darkness for light and light for darkness. To these the truth of God's Word respecting the fall, respecting the ransom, respecting the coming deliverance and restitution blessings which God has provided in Christ, through the Millennial kingdom, for all the families of the earth—these are all objectionable, contradictory to their theories, hateful, bloody.

As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the antitype this last testimony or evidence will ultimately bring conviction to all of the Lord's true people today in the world. They will discern that the systems and theologians in whom they have trusted are going further and further, day by day, away from the appreciation of the true Gospel—the truth as it is in Christ Jesus—into the outer darkness of the world. All those who are loyal to the Lord, as they perceive this condition of things, as they recognize the cleavage between belief and unbelief from the Scriptural standpoint will thus be helped, convinced, and enabled to take their stand for the truth accordingly.

It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence—the rod turned into a serpent and being reclaimed was a rod. Pharaoh called for his magicians (types of theologians of today, whose minds, not morals, have become corrupted, and who are reprobates, not morally, but as respects the faith—2 Tim. 3:8), and explained to them that Moses and Aaron claimed that this sign was an evidence of divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these. What would this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and thought that God blesses evil things so that they result in good. But we answer that the view of this subject which God has *now* displayed to his people is so much more complete that it quite *swallows up all these* suggestions and theories of the past. What the Lord is now showing proves to his people conclusively not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of the divine control, and that when the Lord shortly shall put forth his hand and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the divine character and authority.

It will be remembered also that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood—the river, ponds, etc.—so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive—every feature of truth connected with the divine plan as represented in the Word of God will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom—Churchianity) will seek for truth in various ways of their own.

WHAT SHALL WE SAY TO THESE THINGS?

It should be a great encouragement to us all to find so clearly expressed in the type what we had vaguely and indistinctly hoped for, viz., that the Lord's people of the Royal Priesthood on this side the vail are being used of him in various ways in the accomplishment of his purpose of separating the people of God from others—the wheat from the tares. It is remarkable in this connection that none but the consecrated have ever been successful in connection with the circulation of any of these testimonies. Of the more than two millions of copies of MILLENNIAL DAWN, Vol. I., now in circulation, remarkably few have been circulated by any but those who are believers in their testimony and who have circulated them through a desire to be instruments and mouthpieces of the Lord in giving forth his Word—even as was Aaron to Moses.

Let us, then, dear brothers and sisters, feel encouraged as, looking into the type, we see so clear a fulfilment in our day of the things written aforetime for our admonition. Let us with fresh courage show forth to all those whom we have any reason to believe are Israelites indeed the secret of the divine plan—*Why Evil Was Permitted*. Let us prosecute also the work of showing them respecting the hand, the instrumentalities which God has used during this Gospel age in this service; respecting the justification which covers, in God's sight, though it does not transform us in the sight of men, pointing out also the final victory of the consecrated. Let us persuade the firstborn of Israel to faithfulness until our "change" comes, when we shall be made like the Lord and fit to be his servants and representatives. Let us continue also to pour out the water of truth; whether others hear or whether they forbear. The Lord's assurance is that this sign, this testimony and its *contrary results* ultimately shall influence all Israelites indeed. Let us remember that the opposition of the worldly even will prove to be coöperative influence in deciding the Israelites indeed that the deliverer and the deliverance are at hand. And finally let us apply to ourselves the Lord's assurance to Moses respecting himself and Aaron, "Certainly I will be with thee."

"BE STRONG AND OF GOOD COURAGE"

Joshua 1:1-11.—OCTOBER 6.

Golden Text—"I will not fail thee nor forsake thee."—Joshua 1:5.

Joshua, the divinely appointed leader after Moses' death, is calculated to have been eighty-three years old at the time. His name originally was Hoshea, the same as that of the prophet. The name signifies "salvation" or "help." Subsequently this was changed to Jehoshea (Numbers 13:16) which signifies "Jehovah is salvation." This was afterwards shortened to Joshua and later modified to Jeshua. (Neh. 8:17.) The latter name in its Greek form in the Septuagint is Jesous, Jesus, the significant name given to our Lord at his birth. It is reasonable to infer that in some respects Joshua typified him.

Joshua was evidently a great man, although that greatness does not so much appear until after the death of Moses and his appointment as his successor. Previously, in harmony with the divine will and arrangement, his greatness was overshadowed by that of Moses, whom he served as general assistant, private secretary, etc. This training was evidently most valuable to him as a preparation for his future work. It made him familiar with the divine plans and methods as understood and practised by Moses, whose confidence he seems to have had in a remarkable degree. It will be remembered that to him was entrusted the command of the people in their first battle, in which they, unused to war, worsted the Amalekites by the Lord's providential assistance. It was Joshua who went with Moses into Mount Sinai, it was he who led one of the companies of spies through the land of promise and who brought back a good report, and who courageously stood with Moses in advising that the people have faith in God and proceed to

conquer and possess the promised land. He must have been either the oldest man in all the nation or next to the oldest, for only himself and Caleb of all the nation that were above twenty years of age at the exodus remained alive. In every way, therefore, Joshua was peculiarly fitted to be the Lord's servant in leading the Israelites into Canaan, and in every way he must have had the confidence of the people for such a position and service more than any other man in the world.

JOSHUA DIVINELY COMMISSIONED

It was not sufficient that Moses had given Joshua a course of training preparing him for this service. It was necessary that the Lord, who proclaimed himself the real leader of Israel, should specially authorize Joshua to take command and to lead the people into Canaan. The intimation is that Joshua, like Moses, was a meek man, humble minded, and that instead of attempting to grasp authority he needed rather that the Lord should encourage him to undertake the responsibility of the position of leader. Happy would it be for all of the Lord's people if they were similarly meek and backward. All should criticise their own hearts and motives along these lines, and such as find in themselves an ambitious spirit should remember its dangers to themselves and to the Lord's people with whom they have to do, because the Lord resists the proud, the self-conscious, the boastful and ambitious, and shows his favor to the humble. The self-conscious need to be restrained, and cannot be permitted of the Lord to come so close to him nor to enter so fully into the secrets of the Lord as can those of more humble mind, who indeed need his encouraging words and gracious promises of assistance ere they could have strength and courage to proceed with his work. Realizing their own littleness and insufficiency and the greatness of the Lord and the importance of his work, these

"fear to touch
Things that involve so much."

The nation of Israel needed to be encouraged, because, although they had been forty years in preparation for this very event, still they realized that great difficulties stood before them. The river Jordan was to be crossed, and at this particular time it was swollen and large; the enemy, ready to repulse their advances, was keen and on the alert and better used to warfare than they. If they should succeed in crossing the river in the face of their enemies it would appear to mean a great expenditure of energy and a great loss of life. They had no bridges nor pontoons from which to construct temporary bridges; and on the other side, if they ever reached it, they knew that the cities were strong walled, with a view to withstanding attacks and sieges, and they were comparatively unprepared as respects military equipment, battering rams, etc. What wonder if the people of Israel needed encouragement to undertake such a conflict—to take possession of the land which God had given them. The Lord began this work of encouragement by strengthening the heart of Joshua as the leader, by reminding him that he had promised the land, and assuring him that "every place that the sole of your foot shall tread, to you have I given it, as I spake unto Moses." Nevertheless this promise implied that nothing was theirs except as the soles of their feet claimed possession. It was theirs by faith in that promise—a faith that would lead to works. And is not this a general illustration of all of God's dealings with us of spiritual Israel? He gives to us better promises, exceeding great and precious promises, but they are ours only in proportion as we take them and appropriate them and act upon them, and through such exercise of faith and obedience gain the desired strength and blessing.

Next the Lord outlined the promised land (v. 4), and practically gave the very boundaries which subsequently marked the possessions of Israel at the close of David's reign and throughout that of Solomon—from the Arabian wilderness on the south and Mount Lebanon to the river Euphrates on the north and the Mediterranean Sea on the west. This definiteness in statement of the boundaries would prove strengthening to faith, and would indicate to them clearly when they had attained possession of all that the Lord had given them. We may reasonably suppose that had their faith and courage been equal to the task they would have been capable of taking possession of that land promptly, but as it was they took possession of only a portion, and Amalekites and Canaanites still dwelt with them in the land and subsequently gave them trouble.

Some have used this as an illustration of how the Christian's full consecration means the surrender of everything to the Lord, that his Spirit and his will may have full control in our bodies and spirits, which are his. In proportion as we have faith and avail ourselves of the Lord's assistance we may equally take possession of our mortal bodies, and transfer our talents to the service of the Lord and his cause; but if through fear or sympathy with sin we permit the will of the flesh to dominate us here and there in this, that or the other affair of life, we will always have trouble in proportion. The sins and weaknesses which we fail to fight against will be sure eventually to fight against us and to injure us as new creatures. Hence our consecration and our faith should be so full and so strong that we would fight a good fight against sin and meanness in every avenue of our natures and in our sentiments, at last bringing every power of our natures into captivity to God. In proportion as this new mind fails to take possession of the mortal body and to rule it, in that proportion will we be weak when we should be strong, troubled when we should have peace, overcharged and ensnared when we should have the full smile of God's favor. Not that we are advocating the thought of it being possible to reach actual perfection in the flesh, but that we do advocate as Scriptural the thought that we should have perfection of heart, of will, of intention, and that quite early in our Christian experience, and that only such as attain this are overcomers and may expect joint-heirship with the Lord in the coming kingdom.

"I WILL BE WITH THEE"

God's encouragement of Joshua was not along the lines common amongst men. He did not say to him, "Remember your age and long experience and previous success as a general," etc., but he did give to him the better counsel, the assurance that as he had stood by Moses as his servant so he would be with him and would not forsake him and would not fail him in any hour of test and trouble. As a consequence of the Lord's assistance he was assured that no one would be able to withstand him all the days of his life, nor would any Israelite be permitted to occupy his place as the captain of the hosts during his lifetime.

Was it not thus with our Lord Jesus, too? And is not the Lord's message a similar one to all the members of the body of Christ—"I will be with thee. I will not fail thee nor forsake thee"? In this let us rejoice while realizing that of ourselves we can do nothing. Remember the Master's words to the disciples returning joyful when they had been used in his service. When they recounted how in his name they had been able to heal the sick and even cast out devils the Lord said to them, Let not your rejoicing be on this account, but rather that your names are written in heaven—rejoice rather that your Father himself loveth you, that you have been accepted of him, and that he is on your part as you are enlisted in his service.

"BE STRONG AND OF GOOD COURAGE"

Attention has been called to the fact that the Hebrew word here rendered strong is one which rather implies strength of the arms and of the shoulders, and thus gives the thought of aggressive warfare, while the word rendered courage has an association with the lower limbs and thus implies defensive or resistive power, steadfastness. So then the Lord exhorted Joshua to be strong, to have confidence, to lay hold upon the blessings he and the Israelites were commissioned to take and to possess; and he urged him to be of good courage, to be firm in the resistance of opposition and very steadfast in the face of difficulties. And how much all the people of God today need to apply to themselves this same encouragement and to remember that Joshua and the Israelites and the promised land were merely foreshadowings of the greater and more wonderful antitypes. To us the Lord has given still greater blessings and promises. If the typical Joshua needed to be strong and firm, bold and courageous, what we shall we say of the spiritual Israelites, who must not only wrestle against the world and the flesh, but also, as the Apostle says, must contend with wicked spirits in influential positions?

How much strength and courage we must have if we would come off more than conquerors through him who loved us and bought us! And here is the point necessary to be remembered, viz., that this is not our battle but the Lord's, that we are not fighting at our own charges but with his commission and with his promised assistance and support. "I will be with thee, I will not fail thee nor forsake thee." No wonder that the Apostle, gaining a clear view of this situation, exclaimed, "I can do all things through Christ who strengtheneth me." (Phil. 4:13.) And so it is with all the true followers of the Lord: we do not know how much we can accomplish, we do not know if there would be any limitations to our powers within the limits of the Lord's commands and while upheld by his promise. We must remember, however, the limitations, "Without me ye can do nothing," and again, that what we are to do is clearly indicated in the divine Word, and that we are not to look for nor expect divine aid beyond those limitations: just

as in the case of Joshua and natural Israel. Had they gone outside the boundaries of Canaan specified in the Lord's Word they could not have expected the divine assistance. Here again we remember the Master's words, "If ye abide in me and my words abide in you"—under these limitations we can do and be and pray anything and everything, but outside these limitations we must expect nothing.

Courage is always admirable, but there is a moral courage which should rank higher far than physical. This moral courage is greatly needed amongst the Lord's people; without it they can do nothing, and many of their difficulties in the Christian way are because they fail to appreciate this matter and fail to develop this courage. It requires real courage of the highest order to stand for the Lord's truth and his people when these are misunderstood, misinterpreted, antagonized. It takes real courage to stand for the light when the great adversary with a world-wide influence brands it as darkness and leads an assault against it. It requires real courage to denounce the darkness, meekly, persistently, when it has on its side wealth, culture, influence and Churchianity.

The story was recently told of a general in the United States army, returned from the Philippine war, who received the Truth into a good and honest heart. Anxious to serve the good tidings to others, anxious to honor the great Captain of our salvation, the general inquired respecting opportunities for serving the Truth and was promptly informed respecting the various methods by which its propaganda is going forth in this harvest time. He was not so situated that he could take hold of the colporteur work, and hence he concluded that he must be a sharpshooter and a volunteer tract distributor under the banner of his King. The Bible class of which he is a member elected him the captain of the volunteer work for this year, and thus the duty of districting the city and assigning the various quarters for tract distribution fell into his hands. What portion did he assign to himself, a brigadier-general in the army, and widely known throughout the city? Instead of choosing some out-of-the-way place, where few would recognize him, he assigned as his district the very one in which he lived and in which he would be most widely known and recognized, his argument being, "I am not ashamed of the Lord, and if I have any influence amongst my fellow men, I want that influence to tell for the Lord and for his truth." Surely this dear brother was strong and of good courage, and just as surely his faithfulness to the Lord and to the truth must have brought him rich spiritual blessing and help to crystallize his character as a new creature in Christ. Doubtless it requires courage in the field of battle, facing enemies and dangers of every kind; but surely it requires still greater, still more honorable courage to thus take one's stand for the Lord and for an unpopular truth and to be seen and known as a tract distributor of the same.

Other cases somewhat similar might be mentioned, illustrating the same principle. We believe that the Lord has so ordered his work that it will always cost something to be soldiers of the cross and always serve to test the loyalty, the strength, the moral courage, of every member of the body of Christ. This volunteer tract distribution is certainly serving a valuable purpose in connection with the Lord's people, however much or little it may be accomplishing for those who receive the tracts.

There is a peculiar force in the language of the seventh verse of our lesson—"Only be strong and very courageous to observe and to do according to all the law which Moses my servant commanded thee." Whatever of strength and courage may be implied in the sixth verse as necessary to the conquering of the land of promise, this seventh verse evidently refers to moral courage—strong and very courageous in obedience to the divine commands. The injunction implied that Joshua would find obstacles and difficulties before him, and discouragements in respect to the observance of holy things. It is so with the spiritual Israelites, the body of Christ today: while some are lacking in courage as respects the outward things, a still larger number lack these qualities in their own hearts, in their own lives. They see and to some extent appreciate the divine will as being righteous altogether, but the self-denial necessary to a full obedience they are not willing to render. Perhaps the greatest battles any of us have to fight are those of which none may know except ourselves—our mental battles. As a Methodist brother once put the matter, "My greatest battle is to gain the consent of my own will." However, no Christian should be in this attitude. This should be our first battle—to gain the consent and full coöperation of our wills with the divine Word. Then let us go on to victory after victory, battling against the world, the flesh and the adversary. Once our hearts are fully surrendered to his law it should never again be necessary to have a battle there; the victory should be so thorough, so complete, so far-reaching.

The Lord explained to Joshua what would lie at the foundation of his success, and that neglect would mean his failure—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous and thou shalt make good success"—v. 8.

No clearer expression of the divine will could be made to the antitypical Joshua and the members of his body than is given in this Scripture. Its teaching is that there is no safety, no real success for those addressed, except in obedience to the divine will, as recorded in the divine Word. Thus also the Lord Jesus is represented as saying, "I delight to do thy will, O my God; thy law is written in my heart"; and again prophetically—"O, how I love thy Law! It is my meditation all the day." (Psa. 40:8; 119:97.) Meditation on the divine law day and night is not, of course, to be understood literally—that we should do nothing else day or night than think upon the Scriptures. We are to understand the Lord to mean that we should ever have in mind, in connection with all of our life's affairs, the thought that we are his, and that he is our guide and director in all things, and that the slightest matter that would pertain to our lives and our interests, day or night, should be undertaken with due consideration of the Lord's will respecting the same.

In other words, as elsewhere expressed, whether we eat or drink or whatsoever we do, we should do all to the Lord's glory; and this implies not merely a haphazard wish to do the Lord's will, but a studying of the divine Word that we may know what that will is—not merely a studying of the creeds and traditions of the past, however we may honor those who made them and believe in their sincerity. It is for us rather to prove all things that we accept, and then to hold fast that which we have proven to be the good, the acceptable, the perfect will of God. As Joshua was told that his good success would be in proportion to his attention to the divine Law, so spiritual Israelites similarly are informed that their success in making their calling and election sure will be proportionate to their loving, zealous obedience to the divine message. Meditating on the Lord's law day and night implies a study of the Scriptures, a course which some of us at present are endeavoring to follow, using such helps as the Lord's providence has supplied to us—not relying upon any helps to the abandonment of the Word, but rather using these helps and proving everything received by the divine standard.

This question is asked by way of stimulating Joshua's thought—that he might realize that he had not commissioned himself nor been commissioned of man to undertake this great work. Similarly the Apostle points out that our Lord Jesus took not the honor upon himself to be the High Priest of our profession, but that he was called of God to this position. Similarly, also, we who are seeking to walk in the footsteps of Jesus are to consider that we have not chosen him but he has chosen us, commissioned us and authorized us, so that we can go forth in his name as ambassadors for him and the kingdom which he represents. What strength and courage this gives to the true soldiers of the cross—to realize that his labor is not in vain in the Lord. How it nerves him to be and to do in harmony with the Word and Spirit of his Master.

No wonder that these are in the Scriptures termed "more than conquerors." And no wonder, either, that the Lord has made the conditions of their present experiences such as to necessitate a good fight and a victory. He seeketh such, strong, courageous—not in themselves, but in the power of his might and through faith. As soon as Joshua got this message from the Lord he proceeded to put the people in order for an aggressive campaign, and instructed the proper officers to prepare the people and to prepare victuals and to be ready within three days to obey the divine command to enter in and possess the land which the Lord had given them. The promptness and zeal here displayed are worthy of emulation. We may be sure that, as we read, "The Lord loveth a cheerful giver," so he loveth those who are prompt and energetic in everything they undertake to be and to do for him and his cause. Let us who are members of the greater Joshua, the antitype, be very courageous also, very prompt, very zealous, that we may be used and useful more and more in the Master's service.

ENTERING THE LAND OF PROMISE

Joshua 3:5-17.—OCTOBER 13.

Golden Text—"He led them out by the right way, that they might go to a city of habitation."—Psa. 107:7.

Finally, after appointed officers had directed in the matter of the packing of goods and preparation of victuals for the change in camp, the people of Israel were all ready to enter the land of promise in hope of which they had left Egypt forty years before. The time selected for the entrance was the tenth day of the first month, Nisan (April), originally Abib. It was on this date the Israelites under Moses set out from Egypt for Palestine forty years before.

Viewed from the human standpoint it was a most unfavorable time of the year, because, although it was the harvest time and favorable as respecting the crop of the land into which they were entering, nevertheless it was flood time in the Jordan, when the melting of the snows in the Lebanon mountains caused the river Jordan, ordinarily about one hundred feet wide at this place, to overflow its banks for sometimes several hundred feet. And of course its current was swift and dangerous. However, the Israelites had evidently learned something in the forty years of God's dealings with them, and they were therefore prepared for Joshua's announcement that a great miracle was to be wrought, which would demonstrate to them that God was for them and would drive away all fear from their hearts and impress the fear of them upon their enemies.

JOSHUA SAID, SANCTIFY YOURSELVES

We are reminded of a similar instruction given to the Israelites when they approached Mount Sinai at the time of the giving of the Law Covenant. The word "sanctify" is well known to mean "set apart," and the specific directions given at Mount Sinai show that this meant that they should purify themselves from sin, and in general from all earthly things, and abstain from all except necessary food, with a view to being in the heart condition which would enable them to best appreciate their dealings with the Lord and his personal interest in them. Thus they were prepared to realize that the mercies and favors coming to them were not of accident but of divine providence, and to be strengthened in heart and in faith accordingly.

Profitable lessons may be drawn by spiritual Israelites from this narrative. For instance, we might think of the entrance into Canaan under the leadership of Joshua as corresponding to the entrance of all who love the Lord into the blessings and privileges of the Millennial age. In this illustration we might think of Joshua as representing the Lord, and the priests bearing the Ark as representing the little flock, and the passing over of the Israelites as representing the passing of mankind into the new dispensation, where indeed there will be enemies still to be conquered, weaknesses of the flesh still to be overcome, and full possession is to be granted only at the close of the Millennial kingdom. In this view the Jordan might represent Adamic death, and its being dried up picture the cessation of Adamic death to all those desiring to be the Lord's people and to enter into his favor, while the return of the waters of the Jordan behind the Israelites, shutting them within the land of promise, might represent the second death, which would be the portion of any who would renounce the goodly heritage which the Lord has provided for the redeemed world.

But there is another application we may make, also Scriptural, which will be still more forceful in some respects to ourselves of this Gospel age. We may suppose the people of Israel who accepted Joshua to represent justified believers in Jesus, who have accepted him as their Pattern and Leader, and who propose to follow where he leads, obeying his commands. We may consider the swollen river Jordan as representing consecration unto death, which is required of those who will become new creatures in Christ Jesus and heirs of the exceeding great and precious promises. To us consecration means so much and seems so formidable, but under the Lord's guidance and leading all the faithful may quickly cross over and begin by faith a new experience as new creatures in Christ. From one point of view the consecrated, the sanctified, after having passed from death unto life, from earthly ambitions and joys to heavenly ambitions and pleasures, still find enemies that must be conquered—indeed that their fightings have just begun. Now it is that they must war a good warfare to exterminate the enemies of the new creation—the weaknesses, the imperfections, the evil attitudes and desires of the old nature, which are yet in conflict with the divine will and law, and which, as the Apostle declares, war against the soul, against the new creature. Whichever view we take we are to remember that the first command for preparation is, "Sanctify yourselves," and note the fact that God is with you and for you and ready to aid you. But the sanctifying or setting apart to the Lord and his service is not only a condition to the call of the present time, but it will also be a condition necessary to the blessings of the Millennial age by those then favored of the Lord, for whoever will not separate himself to be the Lord's can have no part nor lot in any of the blessings which God has provided for them that love him.

"PASS OVER BEFORE THE PEOPLE"

We should have in mind that the Israelites were encamped along the eastern side of the river Jordan for several miles, a mighty host. Joshua's directions were that the people should look out for the ark of the Lord, that it—representing the Lord—would precede them. According to these directions about three-quarters of a mile intervened between the ark and the people, it going to the north of them and they following it within that distance. At the proper place it stood, and its bearers, the priests, walked down to the river until their feet touched the water. The Israelites were intently watching what would be the program, and to the astonishment of all, when the priests' feet touched the water the river began to shrink. Step by step they went onward into the channel, while the river grew smaller and smaller, until it was entirely dried up, and then the ark rested in the middle of the river-bed, while —according to the directions of Joshua—the people on the bank crossed over quickly into the land of promise. Thus so large a body of people crossed the river quickly, to the surprise and terror of their enemies, who supposed themselves surely safe from an attack behind such a barrier as the swollen Jordan.

But, Do you believe it? some one asks. We could readily see that if the waters above could be made to stand up in a heap a very swift river like the Jordan would speedily empty itself and leave a very dry channel; but what kind of a miracle would this be that would cause the waters of a whole river to stand up in a heap? Many will read the account with unbelief.

Let us who have gotten so many precious things from the Bible learn to not discard any of its presentations lightly, but rather to anticipate that they must be true and seek a reasonable explanation of them. In this case we have not very far to seek, for the account says (v. 16) that the waters which came down from above stood and rose up in this heap, a great way off at Adam, the city that is beside Zaretan. Thus we see that the waters did not pile up within a few feet or a few inches of the priests and the ark, but that they piled up a great way off. Following this cue, Professor Wright examined the bed of the Jordan some miles above the place of this miracle, and found that near the town of Adam the river passes through a deep gorge, and that a landslide at this point had probably stopped the river and caused it to form into a lake or a great heap of waters north of the obstruction. Such a cutting off of the waters from above speedily drained the river bed, and the filling of the lake to the level of the obstruction or the giving way of the latter allowed the river to rise again after the Israelites had passed. But some one may say, You are doing away with the miracle altogether. We answer, No! God's miracles are merely the operations of his power in material ways not understood at the time. The matter is none the less to be understood as a miracle, because what overruling power caused the landslide to take place at the particular time when it would begin to affect the current of the river at the moment that the feet of the priests touched the water? The lesson to us is that our God is equal to any emergency, and can use any and all of the forces of nature for the accomplishment of his will. Similarly the fact that we can now account for the flood in Noah's time, as shown in "Scripture Studies," Vol. vi.—that it was the breaking of the last of a series of earth's rings similar to those of Saturn—does not invalidate the thought that the flood was a miracle directed in harmony with the affairs of the world and the divine plan to the very moment. So far from weakening our faith, such interpretations of the miracles of the Bible refresh and strengthen us, and teach us to look for the fulfilment of the promises which relate to the future in marvellous ways known to our God and fully under his power and control. In *Encyclopædia Biblica*, under the caption of "Jericho," we find an account of a similar damming up of the Jordan in A. D. 1266:—

"A lofty mound which overlooked the river on the west fell into it and dammed it up at a time when the Jordan

was in full flood as in Joshua's day. The waters above spread out into a great lake while the river below ran dry. The dam below held from midnight until the fourth hour of the day."

THE LORD WENT BEFORE THEM

A general lesson is taught by the fact that the Ark preceded and remained in the river-bed until all of the people had passed over. This to them was the Lord's guarantee of the safety of their passage, and the evidence that their privilege and opportunity of thus quickly entering into possession was of the Lord.

A lesson to all spiritual Israelites should be, "In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6); and again, "Without me ye can do nothing" (John 15:5); and again, "My help cometh from the Lord" (Psa. 121:2); and again, "I can do all things through Christ which strengtheneth me" (Phil. 4:13); and again, "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:22, 23.) Let us in the strength of these divine promises enter into the blessings of the Lord more and more day by day, and allow his leadings past and present to give us courage and fortitude for the future.

"Who led us last will lead us still,
Be calm and sink into his will."

There was a limited time in which those who had faith and a desire to cross over could do so, after which the passage would be impossible. So with us there is an acceptable time, a day of favor, in which, if we will, we may present our bodies living sacrifices, holy, acceptable to God, our reasonable service. We know not how long the Lord will allow this favorable opportunity in any measure to stand open—we know not how soon the number of elect will be complete. But as many as are of courageous heart should proceed at once to a full consecration and to an entrance by faith upon the new life—as new creatures. Let us not be deterred by fear of the giants with whom we will be obliged to contend, in fighting against the weaknesses and sin-habits of the old nature. Let us not be discouraged with the thought of the high walls and fortifications of entrenched sin. Let us remember that if God be for us he is greater than all that could be against us. As the Lord promised the Israelites that he would be with them to drive out before them the Canaanites, the Hittites, the Perizzites, the Gergashites, the Amorites and the Jebusites, the proper course for the Israelites would have been to have waged at once a warfare of extermination against these peoples of the land, for this was the divine command. Those people typified the sins with which we must contend earnestly and over which we must have a victory of extermination. For various reasons the Israelites compromised with their enemies and as a result suffered from them in future years, sometimes being dominated by them.

Similarly spiritual Israelites who compromise with sins in their own flesh are sure to have difficulty therefrom and to find the battle between the flesh and the spirit sometimes won by the flesh. We are to remember in this connection that the destruction of Israel's enemies did not signify the sending of them to eternal torment. The Lord thus allowed them to be consigned to the prison-house of death to await the Millennial morning and an awakening by the Redeemer from the sleep of death under much more favorable conditions than they had ever previously enjoyed. Their death would mean no disadvantage to them—indeed in some respects it would be much more merciful than a death by wasting disease. We are to remember that these people, like the remainder of the race, were all under death sentence anyway, and that our Lord's declaration is that their wickedness had come to a full, and that he chose not to allow them to live longer, but to take from them the land and to give it to Israel, his typical people.

"LED FORTH BY THE RIGHT WAY"

In applying these matters to ourselves, let us have in our minds the precious words of our Golden Text, "And he led them forth by the right way." With Spiritual Israel it is particularly true that the Lord leads in the right way, in the best way; and that therefore all truly his people should be careful to note his leadings and quick in following them. In the end we will surely see that he has led us in the right way, however different that way may be from the one we would have chosen for ourselves. The difficulty with many is that the way that they take is not the one which the Lord led and hence not the best way, even though the Lord may overrule their waywardness so that it shall not work to them a great injury which otherwise might have been theirs. The more of the true knowledge of the Lord we possess—the more of the knowledge which perfects our love for the Lord—the greater will be our faith, the more precious will be the results in this present life as well as in the life to come, in which—as star differeth from star in glory—the more faithful of the Lord's people, and more zealous and more Christlike will have the more shining, the more blessed part and experience. Let us then, with full faith in him who has led us hitherto, go forth through the coming days conquering and to conquer, fighting against the world, the flesh and the adversary, strong not in ourselves but in him who has called us and led us hitherto.

AN INTERESTING QUESTION ANSWERED

Question.—I have recently sustained a severe bereavement in the death of a loved one, and am much exercised regarding the future,—where our loved ones will be and whether we may hope to know them beyond the grave. In this connection please consider John 14:1-3.

Answer.—The Scriptural citation referred to reads: "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself." All creation is the heavenly Father's house, and upon different planes of being he has in it creatures made in his own likeness, called sons; and for each of these a provision has been made suited to their conditions, nature, etc. (1) The angelic sons of God have heavenly conditions provided for them. (2) When Adam was created an earthly son of God provision was made for him and his family of human sons. The fact that these human sons of God fell into sin and under sentence of death will not hinder the ultimate outworking of the divine plan, to have a household of human sons, for God has provided a ransom for all, and ultimately will grant eternal life to "all those who obey him," when "they hear his voice." The provision for these is the human nature in an earthly paradise.

Our Lord was not speaking to nor of the natural man when he used the words of this text; he was speaking to the new creatures, begotten through the Word of Truth to heavenly promises. Thus far no provision existed for a family of sons on the divine plane; our Lord Jesus was the first born to this condition, and it is only through his merit and by his assisting grace that his church can become meet for the inheritance of the saints in light. Our Lord's departure was to this end—that he might not only present the ransom sacrifice on our behalf, but also that he might, as our Head, succor and help us to the eternal city, and might correct and discipline us, and thus prepare us for the new conditions, as well as by his sacrifice make possible our attainment to those new conditions.

Question.—Shall we know each other there?

Answer.—Yes; the restored world will know each other, for the blessing is to come to them through restitution, and each will begin his new life on practically the same plane of thought, experience, etc., that he quitted at death. As for the elect church, the Apostle informs us that "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." To be like him will mean to be partakers of his spirit-nature, as described by the Apostle in 1 Cor. 15:43, 44, in glory, in power, a spiritual body. Earthly beings will not see these spiritual beings with their natural eyes, for the same reason that we cannot see angels now. They will know of them, however, in the same way that we know of our Lord and of the heavenly Father, and this knowledge will be as satisfactory to them as our knowledge of the Lord now is satisfactory to us. "We see Jesus" and are "looking unto Jesus," etc., the eyes of our understanding being opened. But these glorious spirit beings will see and recognize each other, as it is written, "We shall know even as we are known," and they will be able to see their earthly friends, though we do not see them. The glorified class will be able to care for and bless their earthly friends more particularly than they could do if they were with them in the flesh. The Scriptures exhort us to lay aside every weight and to run with patience to obtain this great spiritual blessing, and while we see many of its advantages we may rest assured of others which we cannot now so fully realize, because "Now we know in part" and "see through a glass obscurely."

VIEWS FROM THE WATCH TOWER

A DENUNCIATION OF CHICAGO UNIVERSITY BY REV. J. B. CRANFILL OF TEXAS

"Nobody in Chicago now claims that the University of Chicago is a Baptist institution, either in a general or a special sense, and it may be gravely doubted whether or not it is even a Christian institution," writes Rev. J. B. Cranfill to the Texas Baptist *Standard*, giving his estimate of the Baptist life of Chicago. In many Baptist quarters the university on the Midway stands in great disfavor, but probably never before has such bold expression been given that disfavor.

Dr. Cranfill says that "the University of Chicago is the greatest organized enemy of evangelical Christianity on the earth today." He doubts if Standard oil has ever worked or can ever work such harm as has the university which Mr. Rockefeller founded and fosters.

"During my short stay here," he writes in his letter, "I have spent most of my time in South Chicago, near the university. In 1895, when it was my pleasure to interview President W. R. Harper for the columns of the Baptist *Standard*, it was believed that the University of Chicago was a Baptist institution. Indeed, that was one of the points elicited in the interview. That pleasing delusion has long since vanished, and nobody in Chicago now claims that the University of Chicago is a Baptist institution, either in a general or in a special sense. It may be gravely doubted whether or not it is even a Christian institution, but there is a semblance of Christianity of a kind in some phases of the university work.

WORSHIP PECULIAR

"The worship of the university is carried on at Mandel hall. This hall was built largely by a Jew, Leon Mandel, one of the most enterprising citizens of Chicago. The hall is a long building, nicely seated, with an elaborate gallery, and will accommodate perhaps three thousand people. I have attended several of the Sunday services in this building. During the time of my stay here I have heard sermons by Dr. O. C. S. Wallace, chancellor of McMaster University; Dr. W. J. McGlothlin, of the Louisville Theological Seminary, and Dr. H. L. Stetson, who is one of the teachers in the Chicago university divinity school. Some of the other sermons I did not hear. One was delivered by an Episcopal rector, and another by a Roman Catholic priest. I understand that this 'pulpit' has also been filled by Unitarians and Jews. The 'worship' is rather peculiar to a Southern Baptist. It is a hybrid service, but it is chiefly Episcopalian. It begins by the incoming of a male choir, who enter the building singing some kind of hymn or chant. They are all capped and gowned after the university style, and are followed as they come in by the preacher of the day, who also has the regulation university uniform. The preliminary service is responsive, after the style of Episcopalians. A Psalm is read in responsive reading, and after the conclusion of the morning prayer the choir chants the Lord's prayer. At the conclusion of the morning service the choir marches out again, singing, followed by the preacher. After they go away somewhere on the outside they finish their song in the distance, and the audience feels relieved and rises for departure. The sermon usually is twenty to twenty-five minutes long; the entire service takes up about an hour and a half. There is no evening service.

ENEMY OF CHRISTIANITY

"Without in anywise meaning to be unkind or unjust, I believe that the University of Chicago is the greatest organized enemy of evangelical Christianity on the earth today. The whole Chicago religious atmosphere is surcharged with infidelity and skepticism, which is masquerading in Christian garb. At a place where I boarded for awhile, one of the instructors in the University of Chicago, a very bright and intelligent woman, informed me that she never attended church, and that she had no use for either religion or preachers. I think this feeling among the teachers is the rule. In many ways I highly esteem Mr. John D. Rockefeller, and have never joined in the crusade that has in certain quarters been made against him, but I believe profoundly that the money he has devoted to the establishment of this misnamed Baptist and Christian institution is doing, and will do, the world far greater harm than all he ever put into the Standard Oil Company or any other trust. The situation here is such that every preacher within the radius of the university has to kow-tow to it, or he will find himself out of a job. The powers that be, humanly speaking, are ordained of the University of Chicago, and the man who has the hardihood to stand out for orthodox Christianity takes his life, denominationally speaking, into his hands, and is marked for early elimination.

DIFFERENT TYPE

"In this connection I hope I will be pardoned for saying that the sort of Baptists I have come in contact with here are not the same type as our southern Baptist people. I recently attended the services at the Hyde Park Baptist church, where Rev. J. L. Jackson is pastor. He devoted his entire morning sermon to a discussion of the recent Shanghai missionary conference, which he made the basis of an appeal for the obliteration of all denominational lines and the union of the entire Christian world under some kind of a nondescript, ecclesiastical organization. He referred to the Baptist view as 'narrow and selfish,' and placed the emphasis of his discussion entirely upon the importance of the obliteration of the lines that have in the past divided the various Protestant denominations. It was rather a crude piece of irony that, following his discourse, he received for baptism a young man who had formerly been a Lutheran, but who said that through his study of the Scriptures he had come to believe in immersion. The logic of Dr. Jackson's sermon would eliminate immersion and establish in place of our Baptist churches a kind of spineless, jellyfish ecclesiasticism that would be like the original universe—without form and void."

Dr. Cranfill summed up his impression by saying that he had "become convinced that the really sound, aggressive and effective Baptists of the country are found in the Southern States."—*Houston Post.*

R. J. CAMPBELL'S ADMIRERS

If Dr. Campbell by his "New Theology," which seems a fresh way of spelling "Old Infidelity," has lost some of his friends and admirers, he has gained others. The most energetic and uncompromising antagonist of Christianity in England, and probably in the world, is Mr. Blatchford, of *Clarion* fame, who, in commending the recently published book, says: "Mr. Campbell is a Christian minister, and I am an infidel editor; and the difference between his religion and mine is too small to argue about." For once Mr. Blatchford expresses the views of many Christians when he says that the difference between the "New Theology" and infidelity "is too small to argue about." Theosophists also press forward to express their appreciation of Mr. Campbell's teaching. The Indian *Daily Telegraph* claims that the "New Theology" is simply Theosophy. "This Indian newspaper," says the *A. C. World*, "shows how Mr. Campbell, by denying the virgin birth, joins hands with Theosophic inquirers, and with them sees in this 'myth' the materialization of a great spiritual event 'the virgin birth of the universe.'" Mr. Campbell may well say, "Save me from my friends." He must feel embarrassed, though he has no right to be surprised, at the anti-Christian hosts so enthusiastically rallying around, but he should soon feel at home among them.—*Australian Christian.*

ROMAN CATHOLICISM IN ITALY

The Italian liberal press teems with detailed descriptions of the alleged immorality and corruption of religious and educational institutions, and a fresh campaign favoring the suppression of all convents and monasteries throughout the country has been initiated.

Recently a so-called clerical scandal was discovered by the Milan police. One old woman, who called herself a nun, had a home for destitute young girls in Milan, which turned out to be a den of filth and iniquity. It was found that the children's earnings were increased by means too horrible to relate. The home was closed and the soi-disant nun and her accomplices, two priests, were arrested.

The liberal papers blamed the ecclesiastical authorities, but these proved that they had repeatedly warned the police against the woman and her work, and that they had denied the sacraments to the woman, protested against her and exposed her home to no avail.

Though the calumnies recently printed against the monks and nuns are so loathsome and horrible that they are not fit to be read, not a single proof has been adduced to show that they are based on a particle of truth. It is no exaggeration to say that open acts of violence against religious communities are momentarily expected and these may lead to wholesale suppression by the government. It is difficult to predict what may happen.

The French people were indifferent and rather sympathized with the nuns and monks, but here the situation is different, as popular feeling is hostile to religion and the anti-clerical parties are so well organized that if a movement against the church once begins they will not stop before they have overthrown religion and *perhaps attained a church war in Italy, which might mean a revolution.—Chicago Tribune.*

BRITAIN BECOMING MORE SOBER

"Last year the 43,000,000 inhabitants of these islands spent £164,167,941 on drink, or some £3 16s. each. But a steady decrease is going on, Dr. Dawson Burns points out in his annual exposition of drink bill statistics in *The Times.* Great as last year's total was, it was £21,759,286 less than the amount spent in 1899. Every year since that one has shown a decrease. Had there been an increase proportionate to the increase of population, our drink bill for 1905 would have reached £198,012,495. London spent over £18,000,000 in liquor last year."—*English Journal.*

A GREAT CONVENTION OF TRUTH PEOPLE

The convention held at Niagara Falls, August 29th to September 5th, stands at the head of the list as respects numbers and enthusiasm. As for spiritual profit and manifestation of the Master's love we cannot imagine how it could have been improved upon—but this was true also of the Indianapolis convention and others. It seems true of our conventions—as many of the friends write us of the Pilgrim visits—that "The last always seems the best." From start to finish the convention surely was a season of delightful spiritual fellowship, most favorable to Christian development.

The printed program was carried out, but had to be supplemented because the crowd was too large for the auditorium so kindly provided free by the Natural Food Co. However, we secured the Opera House for Sunday forenoon and afternoon. Its capacity (over 1,700) with that of the auditorium (capacity 1,000) and a reception room holding several hundred, made us quite comfortable. In consequence two sets of speakers were kept busy serving two audiences. The following speakers gave longer or shorter addresses, and some of them several: Brothers W. M. Hersee, I. Hoskins, R. E. Streeter, J. Harrison, W. E. VanAmburgh, J. F. Rutherford, P. S. L. Johnson, F. W. Williamson, O. L. Sullivan, G. Draper, J. H. Cole, L. W. Jones, T. E. Barker, S. Walker, J. Hutchinson, W. J. Mills, W. E. Page, C. A. Dann, J. G. Kuehn, A. C. Wise, and the Editor of this journal.

The total number in attendance was over two thousand—some of whom were present only for Sunday and Monday. However, at least 1,542 were present on Saturday, for that number of heads appear in a photograph taken on that day. Notwithstanding the larger crowd than we had expected there was no excitement, no confusion. This was doubtless due in part to a very careful preparation for the friends by those who looked out for their comfort, secured lodgings in advance, etc. However, the principal source of the calm and peace and joy so manifest undoubtedly was the *"new mind,"* which the Apostle calls "the spirit of a sound mind." Indeed we rejoice that this spirit of love and confidence in divine supervision is growing among the truth people everywhere. Nothing encourages us more as we witness it at the one-day as well as the general conventions. There is of course plenty of room for further growth, but let us appreciate what we already discern and encourage it and be encouraged by it.

"THERE IS A RIVER"

It would be difficult to decide which feature of the convention was the most interesting and impressive. It was all good; the speakers and subjects were quite distinctly different. It was surely inspiring to the writer to look into the earnest faces of about 600 who were present at a special meeting of colporteurs and intending colporteurs. The sunrise prayer meeting at 5:30 a. m., attended by approximately one thousand, was also inspiring. But we believe that the baptism services were the most impressive of all, to many.

No church edifice in that city had accommodation for our numbers, and so it was decided to use a lagoon or bye-water off the Niagara River for the water immersion, and hold the service on the bank where the hillside formed a natural amphitheatre. An audience of about 1,500 gathered at the appointed hour, and after an address explanatory of the true baptism and its water symbol 241 were immersed.

The service was very impressive from every point of view. The preaching reminded one of the Scripture narratives of our Lord's discourses and those of the apostles, and the baptism in the lagoon reminded one of the account of our Lord going down into the Jordan and coming up out of it. The lagoon or side stream is formed by a small island connected with the mainland by a stone bridge at its upper end. Those desirous of immersion crossed over the bridge, receiving the right hand of fellowship and a word of cheer. On the island were two robing tents, one for the brethren and one for the sisters.

Nature has arranged the spot so that it taught several symbolic lessons in connection with our use of it, as several remarked. Above the island for about 200 feet the side channel, there about 100 feet wide, was separated from the river proper by a row of stones which rise up out of the water; but when the island is reached the channel narrows to about 30 feet in width, and just there, above the bridge, all of the water being unable to enter the narrow channel, some of it turns back through a cut into the river proper.

THE SYMBOLIC PICTURE

If the Niagara river be considered as symbolic of the course of the world, the picture is impressive, for is not the whole world rushing swiftly in mad competition and boisterous glee toward the great time of trouble with which this Gospel age will be consummated, even as those waters hastened more and more swiftly and madly toward the famous cataract? And did not the narrow and placidly-gliding little lagoon correspond well with the statement of the Prophet—"There is a river the streams whereof make glad the city of our God!" (Psa. 46:4.) The wider intake of water seemed to picture the path of the many "justified" who are "called"; the narrowing of the channel represented the "narrow way" of consecration; the turning aside there of much of the water represented the testing, the sifting of the Gospel invitation to sacrifice and enter the narrow way. The bridge and those who passed over it represented well the point of decision for God and not for Mammon, and the right-hand of fellowship the encouragements and assistances proffered to all who become disciples in the narrow way of *baptism into Christ's death.*

Those who witnessed from the shore declared the scene most impressive. Before them in the clear, quiet water one after another was buried into Christ's death in symbol, while just beyond them could be seen and heard the wild, rushing, laughing, moaning waters, representing the whole creation groaning and travailing in pain together.

"BEEN WITH JESUS AND LEARNED OF HIM"

Major Butler, one of the officials of the Natural Food Co., said this to a representative of our Society:

"I want to tell you, on behalf of the company, that it has afforded us the greatest pleasure to have your convention here. The influence of so many happy people, with smiling faces, evident sincerity, earnestness and zeal for what they believe to be right has been greater than I can express. To see so many people who really believe what they say and practice what they preach has been a revelation to us. I never saw anything like it before. While we have tried to do all that we could for your convenience and comfort and to make your stay here a pleasant and profitable one, you have done more for us than we possibly could have done for you."

The policemen who had charge of the streets in the vicinity of the opera house and the officers of the State reservation where the immersion service was held, were very much impressed by the order maintained, and said they had never seen so large a crowd without the necessity of handling.

Those who entertained our friends spoke in highest terms of them and were anxious that they come again. The janitors of the Auditorium also remarked the quiet orderliness of all, and that no cigar stumps nor tobacco quids nor even banana peels needed to be gathered up. We were glad of this evidence of the love of God, which does good to all and injury to none. "What manner of persons ought we to be in all holy living and godliness?"

The testimony of all, we believe, would be, It was good to be there! Our prayers unite with others, that under the Lord's blessing the privileges and inspirations and encouragements and resolves of the week at Niagara may mean blessings to other thousands than those that were present, and that thus the work of grace may abound more and more to the praise of our Lord and the comfort of his people.

The end is not yet, we trust and believe. The influence from all these conventions (one-day and general) is carried home to those who cannot attend them and both the relating and the hearing of these seasons of refreshing from the presence of the Lord bring fresh love and joy and zeal.

KNOWLEDGE AND FAITH REGARDING CHRONOLOGY

A dear Brother inquires, Can we feel absolutely sure that the Chronology set forth in the DAWN-STUDIES is correct?—that the harvest began in A. D. 1874 and will end in A. D. 1914 in a world-wide trouble which will overthrow all present institutions and be followed by the reign of righteousness of the King of Glory and his bride, the church?

We answer, as we have frequently done before in the DAWNS and TOWERS and orally and by letter, that we have never claimed our calculations to be infallibly correct; we have never claimed that they were *knowledge*, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on *faith*. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse. Many have examined these evidences and have accepted them; others equally bright do not endorse them. Those who have been able to accept them by faith seem to have received special blessings, not merely along the line of prophetic harmonies, but along all other lines of grace and truth. We have not condemned those who could not see, but have rejoiced with those whose exercise of faith has brought them special blessings—"Blessed are your eyes for they see, and your ears for they hear."

Possibly some who have read the DAWNS have presented our conclusions more strongly than we; but if so that is their own responsibility. We have urged and still urge that the dear children of God read studiously what we have presented;—the Scriptures, the applications and interpretations —and then form their own judgments. We neither urge nor insist upon our views as infallible, nor do we smite or abuse those who disagree; but regard as "brethren" all sanctified believers in the precious blood. On the contrary, it is those who differ who smite us and speak evil of us, because we do not welcome them as, with hammer and tongs, they seek to remove a mote which they think they see in our eye of understanding. They are our critics who always claim the infallibility. We go humbly onward, following the Apostle's example and words, "We believe and therefore speak";—whether others hear or forbear to hear. Is not this in accord with the Spirit of Christ? Is it not in accord our Lord's instructions also,—"Forbid him not" (Mark 9:39); and again, "What is that to thee? Follow thou me." (John 21:22.) But some of those who come to a trifling point on which they disagree seem to imagine that the entire harvest work must be overthrown or at least stopped until they get their little jot or tittle satisfactorily adjusted. Such evidently make mountains out of mole hills, and forget that, if the present movement among the Lord's people is the harvest work or under the Lord's supervision at all, the Lord is responsible, and not they, and can be trusted to accomplish his own ends in his own best way without the violation of either the letter or spirit of his commands.

Recurring again to the query on Chronology we quote from DAWN-STUDIES, Vol. II., page 38, last paragraph, as follows:—

"In starting with the question, How long is it since man's creation? we should and do feel confident that he who gave the prophecies, and said that in the time of the end they should be understood, has provided in his Word the data necessary to enable us accurately to locate those prophecies. However, any who expect to find these matters so plainly stated as to be convincing to the mere surface reader, or the insincere skeptic, will be disappointed. God's times and seasons are given in such a way as to be convincing only to those who, by acquaintance with God, are able to recognize his characteristic methods. The evidence is given "that *the man of God* may be thoroughly furnished." (2 Tim. 3:17.) These well know that in all the paths by which the Father leads they must walk by faith and not by sight. To all who are prepared to walk thus, we expect to be able to point out at every step solid statements of God's Word—a sure foundation for reasonable faith."

In the same chapter we proceed to point out that many of the links of chronology in sacred and profane history are "*broken, lapped and tangled so much that we could arrive at no definite conclusion from them*, and should be obliged to conclude, as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency." (Page 49, first paragraph.) Thus we sought to prove that chronology cannot be built on *facts*, but can be received only on faith. But again we urge a fresh reading of Vol. II. entire. If with these suggestions some shall lose their faith in our chronology, others and many more we believe will have their faith in it strengthened greatly.

We remind you again that the weak points of chronology are supplemented by the various prophecies which interlace with it in so remarkable a manner that *faith* in the chronology almost becomes *knowledge* that it is correct. The changing of a single year would throw the beautiful parallels out of accord; because some of the prophecies measure from B. C., some from A. D., and some depend upon both. We believe that God meant those prophecies to be understood "in due time"; we believe that we do understand them now—and they speak to us through this chronology. Do they not thereby seal the chronology? They do to *faith*, but not otherwise. Our Lord declared, "The wise shall understand"; and he told us to "Watch" that we might know; and it is this chronology which *convinces us* (who can and do receive it by faith) that the Parable of the Ten Virgins is now in process of fulfilment—that its first cry was heard in 1844 and its second cry, "Behold the Bridegroom"—present—was in 1874. It is this chronology and none other which awakened us to trim our lamps, in harmony with the Lord's promise through the Apostle, "Ye brethren are not in darkness, that that day should overtake you as a thief." If our chronology is not reliable we have no idea where we are nor when the morning will come. Bishop Ussher's chronology, as we have pointed out (DAWN II., p. 51) puts the end of six thousand years nearly a century future and would destroy every prophetic application as we have seen and profited by it. And when we say "our" chronology we merely mean the one we use, the Bible chronology, which belongs to all of God's people who approve it. As a matter of fact it was used in practically the form we present it long before our day, just as various prophecies we use were used to a different purpose by Adventists, and just as various doctrines we hold and which seem so new and fresh and different were held in some form long ago: for instance—election, free grace, restitution, justification, sanctification, glorification, resurrection.

The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization. God's Word, the great harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one—election, free grace, baptism, second coming of Christ, time prophecies, etc. They had twanged away, each on his own string, until all were disgusted at the discord and about ready to quit for relief—as they since have done, practically. Then came the Lord's time for putting the old harp in order again, for the use of his most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the harp, or in calling to the attention of his "brethren" the harmony and the beauty of the melodious pæans therefrom in honor of the Almighty, let us praise him for the great privilege enjoyed, and use it.

The *fact* that we have reached this harmony just at the right time according to our chronology—just at the time promised by our Lord when he declared that, to those who would be ready and open to his knock promptly, he would "come in and sup with them," that he would "gird himself [become their servant] and come forth and serve them" (Luke 12:37)—is an evidence to us that the time features of the prophecies as we understand them are correct. To this great Chief Servant of his church then we render thanks for the harmonious light of present truth—and are we not to consider that the chronology which has had so much to do with this light is also of him?

But let us suppose a case far from our expectations: suppose that A. D. 1915 should pass with the world's affairs all serene and with evidence that the "very elect" had not all been "changed" and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12, 15.) What then? Would not that prove our chronology wrong? Yes, surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the parallel dispensations and Israel's double, and to the Jubilee calculations, and to the prophecy of the 2,300 days of Daniel, and to the epoch called "Gentile Times," and to the 1,260, 1,290, and 1,335 days, the latter of which marking the beginning of the "harvest" so well fulfilled its prediction, "Oh, the blessedness of him that waiteth and cometh unto the 1,335 days!" None of these would be available longer. What a blow that would be! One of the strings of our "harp" would be quite broken!

However, dear friends, our harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. We could still worship a God so great and grand that none other could compare with him. We should still see the grandeur of his salvation in Christ Jesus—"a ransom for *all*." We should still see the wonders of "the hidden mystery," our fellowship with

our Redeemer in "his death" and also "in his resurrection" to "glory, honor and immortality"—"the divine nature."

If, therefore, dearly beloved, it should turn out that our chronology is all wrong, we may conclude that with it we have had much advantage everyway. If the attainment of our glorious hopes and present joys in the Lord should *cost* us such disappointment as our friends fear, we should rejoice and count it cheap! If the Lord sees it necessary for the arousing of the "Virgins" to permit a false note upon the time bugle, let us take it joyfully as one of the "all things" working together for good to those who love him,—to the called ones according to his purpose. But let us not forget that the parable shows that the *second* awakening of the Virgins was no mistake! The Bridegroom came! The "wise virgins" had the necessary faith to follow; the others, too worldly-wise, lacked the faith and missed the high honors accorded to the bride class, though privileged later to be her companions at the "marriage supper of the Lamb."

The best medicine, the best antidote for a poisoned faith in present truth, is a careful review of the presentations of the DAWN-STUDIES. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this *light*, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, "Am I living up to my covenant conditions—self-denial, self-sacrifice?" If we discover a coolness there we may know that we have found the real secret of our trouble and should at once "take it to the Lord in prayer."

THE JUDGMENT OF THE GREAT DAY

"The angels which kept not their first estate, but left their proper habitation, he hath kept in everlasting chains under darkness until the judgment of the great day."—Jude 6

We have already discussed at considerable length the test or trial which came to the angels of God through the fall of man.* Such a testing of the loyalty of the angels of God was appropriate, yet would have been, we may say, impossible had it not been for man's creation under conditions practically what they were. This testing of these perfect beings existing under perfect conditions should have found them all loyal to the Lord and to his various arrangements, realizing that they were every way beneficial, the wisest and the best. We have seen how sin as a disease is figuratively represented in the Scriptures by leprosy; and that the temptation came along the lines by which humanity was different from other intelligent beings of God's universe in that humanity possessed the power of propagating its own species after the manner of the lower animals. This power was seductive, and the Scriptures show us that many of the angels preferred to leave their own estate or habitation that they might associate with humanity and participate indirectly in this human power of propagation. They should, of course, have settled it in their own minds that the divine programme for them was far better than they could have devised for themselves. They should have relied upon God's assurance that their plane of being was still higher than that of humanity: they should have been contented, happy in the exercise of the powers and qualities and blessings given them by the Father richly to enjoy. And this was true of many of them, but as the Scriptures show it was not true of all. The fall of these angels is referred to by the Apostle Peter (2 Pet. 2:4) and again in our text, and still more particularly in Genesis 6:1-5.

Having already discussed this phase of the subject we will not further elaborate it, nor will we go into detail in respect to the sentence upon them—that they were restrained in Tartarus, the atmosphere of our earth—and thus separated from the holy angels. Nor will we take time specially to discuss the chains of darkness which have since the flood hindered them from materializing in human form, and obliged them, if they would have anything to do with humanity, to do so secretly or through agents, mediums, witches, etc. Nor will we here repeat the evidence elsewhere given that these fallen angels, "wicked spirits," as the Apostle calls them, otherwise called in the Scriptures "demons," "lying spirits," have been operating from the time of the flood to the present time under these restraints of darkness and inability to materialize. They seek and very largely accomplish the ensnarement of the human family by the propagation of false doctrine—amongst others that the dead are not dead, but alive as spirit beings—by pretended communications with these, in which the evil spirits personate the dead and communicate matters unknown to other humans. Thus they seem to corroborate their claim, that the dead are alive, and thereby to corroborate Satan's original lie, "Ye shall not surely die," the very reverse of God's plain declaration, "Ye shall surely die."—Gen. 3:3, 4.

We shall not here repeat the evidence that these wicked spirits—not content with operating through humanity as mediums—seek to "possess" or "obsess" them so as to use their bodies as if they were their own, succeeding in this largely in proportion as the subjects will yield their minds to the influence brought to bear upon them. We shall not here give the proofs that the human organization is such, by divine arrangement, that these evil spirits can be resisted, and only intrude into human privacy of thought as mankind may disregard the divine warning and give ear or heed or attention to the various tricks and devices for arousing curiosity of which they make use. We shall not repeat the proofs that in some instances, the will becoming broken down, a number of these fallen spirits get possession of an individual who, by their simultaneous communications and suggestions to his mind, becomes what we call deranged, insane. It is claimed that one-half of the inmates of the insane asylums are there by reason of such obsession, corresponding to the instances mentioned in the New Testament, in one of which the Lord inquired the name of the unclean spirit and got the answer "legion," for there were many possessing the afflicted one—the legion which, afterward permitted to go into the swine, crazed them so that the entire herd ran into the sea of Galilee and were drowned.

Our present inquiry is more particularly respecting the judgment of these fallen spirits, concerning which we read, "Know ye not that the saints shall judge angels?" (1 Cor. 6:3.) Our text also refers to their judgment, saying, that their restraint in chains of darkness would be unto or until the "judgment of the great day."

CHRIST'S SERMON TO THE FALLEN ANGELS

We have already discussed the hope of these angels, and have seen the manner in which Christ preached to them by his death and resurrection—preached to the spirits in prison which were disobedient in the days of Noah—the angels which kept not their first estate. We have seen that our Lord did not orally preach during the time he was dead, and that he was dead the three days he was in the tomb, and that he rose from the dead on the third day. We have seen that his preaching to these fallen spirits was after the manner that the proverb suggests when it says, "Actions speak louder than words." We may be sure that Satan and all these fallen angels knew the Lord and observed closely everything pertaining to his early life, death and resurrection. Did they not declare, "We know thee who thou art, the holy One of God"—the Messiah? (Mark 1:24.) While the holy angels watched every procedure, these fallen angels had a special interest in this manifestation of God's love for humanity, which brought the Redeemer from the heavenly plane to the earthly one, and then cost his death to redeem Adam and his race, because the penalty was death. They had known God's character for justice; their own experience was an illustration of it, and the experience of mankind likewise testified to it. But here was taught a manifestation of divine love and compassion, bringing aid to the degraded race of Adam. They perceived, too, in our Lord's resurrection that his obedience had brought him a great reward and high exaltation, so that he arose from the tomb a mighty God, a partaker of the divine nature, while they wondered in amazement. Can we doubt that these circumstances, as the Apostle suggests, were a great sermon, a great lesson to them? Bright, intelligent, wise, they doubtless reasoned that if God had done so much for Adam and his race in their degradation, he might not be unwilling also to show them some favor at some time. Indeed if we will but allow our minds to reason along this line we may suppose that forthwith some of those fallen angels, inspired by hope of a reconciliation to God at some time in the future, began to mend their ways and to seek to live more in accord with righteousness. We may assume that these no longer exercised deception and wiles against humanity, but that, though still restrained, they are hoping and waiting for some leniency of the Lord in the judgment of the great day.

*DAWN STUDIES, Vol. V., pp. 115 and 428; Spiritism, pp. 106, 111, 113.

WHAT WILL THEIR JUDGMENT BE?

With the facts of the case before our minds—that there is to be a judgment, and that this implies a trial—we inquire what kind of a trial or judgment will it be? The word translated judgment in our text is in the Greek *krisis*, its primary signification being decision, determination, hence trial in order to reach such a decision. This implies that the decision in the case of these fallen angels is not yet rendered, and that some test or trial must come to them which will determine results. The word of the Lord gives us to understand clearly that, whatever God's dealings may be in the interim, the finality of his judgment is that none shall have eternal life except those who are fully in accord with himself and the principles of righteousness, and that all others shall be destroyed utterly and without hope of recovery. There can be no doubt then as to the result of the trial. Both the Apostolic statement that the fallen angels are reserved unto judgment, *krisis*, testing, and the further statement that the saints shall judge angels, show that the matter is not yet settled as respects all of these—shows that there is hope for such of these fallen ones as may heartily recognize their wrong course and return to obedience to the Lord.

When will this judgment take place?—at the beginning of the great day or at its further end, or throughout the day of Christ? We answer that the judgment of mankind requires and has appointed to it the entire period of a thousand years, because man—ignorant and deluded and impaired under the reign of sin and death and by the machinations of these evil spirits—will need to have the counsel and instruction and assistance of the various agencies which God has provided for his social, mental and physical uplifting during the Millennium, and his trial or testing will be all the way along—as to his willingness to accept of and use and profit by the various blessed agencies which will then be in operation for his aid. So then the entire Millennial day is Scripturally called man's day of judgment,—as the Apostle declares, "God has appointed a day in which he will judge the world in righteousness." But as for the fallen angels, it is not said that the Millennial epoch as a whole is set part as their judgment day, and indeed we can surmise that this would be neither necessary nor proper, because, never having come under the sentence of death, we are to understand that those spirit beings are as much alive and perfect in their organization as they ever were—that all the change possible to them has been in their mentality, their wills. Their knowledge is great, and not, like man's, confined to a knowledge of sin and evil things, for they had previously a knowledge of goodness, holiness and purity, and throughout all the various epochs of human history they have seen the divine dealings, first with Israel under the typical mediator Moses and the typical covenant, the law; second they have seen Christ, the antitypical Moses, and have been witnesses of the proclamation of the Gospel throughout this age and of its influence upon those who are rightly exercised thereby, leading them to sacrifice and to walk in the footsteps of Jesus. It would appear then that these fallen spirits have little to learn of either good or evil, and that any judgment or trial coming upon them would not need to be long drawn out, as in the case of humanity.

KRISIS—TESTING—JUDGMENT—DECISION

Their judgment would signify the bringing of them to a decision, a crucial testing of their hearts, their wills, as respects righteousness and sin—harmony with God or with Satan. In order to have such a testing, such a *krisis*, a peculiar condition of things would be necessary—a condition in which they would have an opportunity to do the evil or to resist the temptation and to do good. As we have suggested, no doubt some of them have acted upon the sermon of Christ's death and resurrection, and its manifestation of God's loving character and the hope that it inspires respecting their future. Such might be said to be in a condition of trial all through this Gospel age—whether or not they would stand firm in their opposition to sin and to those around them, or succumb and yield and participate in the sins. But evidently, according to the Scriptures, we would expect that some crucial point of testing would be reached which would decide matters for all these fallen spirits—the "*krisis* of the great day."

In view of all these conditions and considerations we hold that we are now living in this *krisis* time—that the restraint of darkness placed upon these fallen angels was to last only *until* the crisis or judgment of "the great day." Our understanding is that this great day of the Lord began chronologically in October, 1874, and from what we can learn it is since that date that "materializations" have become more and more common. Admitting that there are many frauds along this line, we consider that the evidence is too strong to be disputed that there have been numerous genuine manifestations—materializations—in which the spirit personating the dead has assumed a material body, possessing weight and various qualities similar to a human. Not only have such cases been reported in the public press, but some friends of the truth who at one time were identified with Spiritism have corroborated these. A sister in the Truth who was at one time a spirit medium assures us that not long since in the parlor of her own home, the door being shut, a spirit materialized before her in the form of a man who spoke to her. His request being refused he threateningly caught her by the arm with a firm grasp, but at that instant her brother opened the parlor door and the materialization instantly dissolved.

Another sister in the truth, who had been less directly connected with Spiritism, informed us that recently one of the demons personating her deceased sister, opening the spring lock, walked into her room while she was wide awake and tried to choke her, afterwards leaving, as she had come, through the door.

Another case was that of a brother who at one time had made some slight investigations of Spiritism, but ceased when he obtained light as to its demon origin. An apparition representing his wife appeared to him in his room as he was walking toward his bed, and reached out a hand while walking by his side. He, recognizing the source of such manifestations, and remaining firm to his resolution to have nothing further to do with the spirits in any sense or degree, refused to take the hand, and instead turned his heart to the Lord in prayer for deliverance from the adversary's power; then the apparition vanished. It would appear that, for some reason we cannot explain, these evil spirits have special power and liberty with those who have at any time yielded to curiosity in connection with spirit manifestations. Here we have a fresh reason for our repeated advice that the Lord's people totally refuse to have anything to do with spirit mediums, séances, hypnotism and clairaudience—this latter a development of the powers of the ear whereby the spirits may be heard without the ordinary sounds of speech. Attempts of the demons to intrude upon us are usually associated with something or other to excite our curiosity, and our advice is that the Lord's people restrain their curiosity and resent such intrusions as dangerous beginnings, the end of which we cannot surmise.

"MY SOUL BE ON THY GUARD"

The proper course to pursue, when these evil spirits attempt to intrude upon us, is to look to the Lord with faith and confidence, and in the name of the Lord Jesus to command the evil one to depart. We need have no fear of their power against us so long as we are the Lord's and are walking in our daily life not after the will of the flesh but after the Spirit. Remember our Lord's words to Pilate, "Thou couldst have no power at all against me except it were given thee from above" (John 19:11); and again the Apostle's assurance, "We know that all things work together for good to them that love God—to the called ones according to his purpose." (Rom. 8:28.) Greater is he who is on our part than all they that be against us. If the adversary had power to injure us he would have done so long ago—"The angel of the Lord encampeth about them that reverence him, and delivereth them."—Psa. 34:7.

Our surmise is that this loosing and liberating from the chains of darkness will increase, perhaps very rapidly; that these fallen spirits are permitted to gradually invent a method by which they can accomplish such materializations, and that the knowledge of this and their proficiency in it will be permitted to develop during the remaining seven years of this harvest time, and constitute not only a trial for them, but have much to do also with the perilous times for the church and the world which the Scriptures indicate should now be expected.

These fallen angels (demons), still in opposition to God, will doubtless ignore the Lord's restraints and use their discovery of the new power or new method of materialization. Those having respect to the Lord and his will would of course refuse to use such powers as he had condemned and forbidden and restrained, and thus their loyalty to the Lord would be demonstrated. Indeed we may be sure that whichever of these fallen angels have repented of their wrong course have abstained from all attempts to communicate with humanity in harmony with the Lord's prohibitions. We may be sure, then, that when spirit mediums tell us they communicate with both good and bad spirits this is not the case, that none of the good seek to communicate

with mankind, and that those who do represent themselves as good spirits are, as the Scriptures declare, "lying spirits," who sometimes use the "cloak" of good admonitions for the purpose of trapping mankind and deceiving them. In a word, then, all of the demons who communicate with mankind are wicked spirits, and as these become conscious of their power to materialize and become proficient in the use of the same we may expect that their vicious natures will lead them to beset mankind with the grossest immoralities and every evil work. Neither should we forget the Apostle's declaration that one of the delights of these demons is to personate the pure, the good, as an "angel of light" (2 Cor. 11:14), that they might thereby the more effectually accomplish injury: for it seems to be one of the delights of the evilly disposed to entrap others into sin and wrong doing. When we remember Christendom in respect to these matters we almost tremble for the results that may follow the permission of such materializations:

MANY UNPREPARED FOR "STRONG DELUSIONS"

(1) They do not understand about these demons; they make light of the casting out of devils by the Lord and the apostles, and think that they erred and called diseases demons.

(2) On the other hand they do not believe that the dead are dead, but that they are bodiless spirits.

For a long time Christian people have been deterred from any intercourse with the demons personating their dead by an undefinable fear, but now Christian Science has taught many of them to fear nothing, but to say, "Everything is good, there is no evil, there is no devil, there are no demons," and additionally some of the lights of science have lately been investigating psychic phenomena, as it is called, and able professional theologians have declared that there is truth connected with it somewhere and that it is worthy of investigation. Looked at from this standpoint, is not Christendom in general standing on the brink, as it were, of terrible delusions and ensnarements? To this picture we must not forget to add the Apostle's testimony respecting this very time. He declares that because Christendom has not received the truth in the love of it, but has preferred a lie—preferred to believe that the dead are alive when the Scriptures declare that they are dead and without hope except in a resurrection from the dead—therefore God will send them strong delusion that they may believe a lie because they had no pleasure in the truth—that they all may be condemned—shown to be unworthy a place amongst the elect of the kingdom. Respecting this time the Lord also through the Prophet declares that "because this people draw near unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which has been taught them, therefore, behold, I will proceed to do a marvelous work amongst this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:13, 14.

Our conclusion then respecting the judgment time for the fallen angels is this—that during the Millennial age, when righteousness shall be laid to the line and justice to the plummet, and when nothing shall be permitted to hurt or to injure in all God's holy kingdom, it would be impossible for those fallen angels to have any special trial in connection with mankind—indeed their trials would then seem to be over—surely they will then have less opportunity and therefore less temptation than at present. We reason therefore that their judgment in this great day is in the immediate present and within the next few years—that the permission for them to find and use means of materialization and communication with mankind will furnish the special trial and testing of these angels which is called their judgment, their krisis, their testing time, and that it will prove which of them are sorry for sin and at heart now loyal to God, and which are otherwise. And at the same time this matter has been so gauged as to bring it within the period of man's day of trouble—"the day of wrath."

The declaration that the saints shall judge angels must not be forgotten. We are to remember that the majority of the saints have already passed beyond the vail into the condition of heavenly glory and wisdom, and that with their Lord they would represent the entire church, including those of us who are on this side the vail. What they will have to do with the judging, with the bringing of this *krisis* time upon the fallen angels, we know not, but we believe them to be entirely capable for any work that the Lord may assign to them. Furthermore it is possible that the saints on this side the vail may have something to do with the judging of these fallen angels. In this very article we are endeavoring to set forth their responsibility and how the repentant ones will be distinguishable from the unrepentant, the evil. The coming of this very matter to their attention will serve the more particularly to test them—to show them the *krisis* or decision time into which they have come. Furthermore it is possible that in the period of their expected activities the saints on this side the vail who know the truth respecting the nature of man and the deceptions of these demons may have more to do than we at present know of in the way of reproving them, exposing them, condemning them, judging them.

THE FALL OF JERICHO

Joshua 6:8-20.—OCTOBER 20.

Golden Text—"By faith the walls of Jericho fell down after they were compassed about seven days."—Heb. 11:30.

Long before the Canaanites had been accursed! Long before their land had been promised to the children of Abraham, Isaac and Jacob! The Lord's time had now come to give possession; and the place of entrance was close to Jericho. Jericho was accursed or condemned: its time of judgment had come as that of Sodom four centuries before in the same rich, fertile valley. But God would vary the method for a purpose. As he had made of the Sodomites an *illustration* of those who would suffer everlasting destruction or second death (Jude 7), so he would now illustrate another thing in the Jerichoites: he would show in their slaughter how the "old man" of our fallen nature is to be utterly destroyed by us as new creatures under the lead and instruction of the real Joshua—Jesus.

Nothing could be done—none could fight against Jericho—until they had been circumcised; which typified the circumcision of the heart, the putting away, the cutting off, of the love of sin from the hearts of the true Israelites. The next lesson to be typified was that our power over our natural desires (represented by the Jerichoites) must come from God. The natural desires and appetites are protected by strong walls, the will of the flesh, which first must be broken down before we as new creatures can conquer our natural selves our depraved appetites or desires.

This power of God in the type was shown in the fall of Jericho's wall; but before it fell the faith of the circumcised ones was made active as shown in the seven days marching around the city and *seven* times on the *seventh* day, representing completeness. The slaughter of the Jerichoites, then, represented the victory of true Israelites over self-will, self-love, self-indulgence, and over every enemy of the new nature—for the two are contrary one to the other and one or the other must die.—Compare Gal. 5:16, 17.

Everything in Jericho was accursed, condemned or devoted; and so everything in and of our carnal nature is condemned or devoted—every living creature must be put to death. This represents that every active influence and principle of the fallen nature must be destroyed, "Mortify [kill], therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [desire], and covetousness [greed], which is idolatry."—See Col. 3:5-10.

Yet the deliverance of Rahab (who afterward married into the tribe of Judah and became an Israelite, and has the honor of being one of the ancestors of our Lord Jesus) shows in type that some of our members, once enemies of the new nature, may be so transformed that instead of becoming the servants of sin they may become servants of righteousness, through full consecration. For instance, talents for speaking, writing, teaching, etc., once used in the service of Satan and sin, may be reckoned dead and quickened to newness of life and activity in God's service. But as such a transfer could only be through a reckoned death and a quickening through faith in the great sacrifice for sin, this too must be illustrated in the type. And it was illustrated in the act of faith which displayed the *scarlet* cord.

The inanimate valuables, the gold, silver, brass and iron vessels, etc., were all consecrated, too, but not to destruction; they were to be devoted to the Lord's service. So with the truly circumcised Israelites indeed: not only are all their carnal powers to be destroyed as servants of sin,

but all that they possess is to be consecrated to the Lord's service, their treasures of gold and silver and their ordinary possessions represented in the vessels of brass and iron. All must now be considered as belonging to the Lord: and any appropriation of these to their own selfish uses brings a curse, as was illustrated by the sin of Achan, who appropriated of the spoils of Jericho some gold and silver and a fine Babylonish garment. The result of his covetousness was his own destruction, and for a time he troubled all Israel.

So, amongst Spiritual Israelites, covetousness of gold, silver and the fine Babylonish garments is a most fruitful source of spiritual weakness and in many leads to destruction. "For the love of money is a root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. They that will [to] be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which *drown* men in destruction and perdition. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. 6:9-11.

The blowing of the trumpets by the priests may well be understood to typify the proclamation of God's Word against sin and his assurance to his people that he is able and willing to give the circumcised new creatures victory over their carnal propensities. Not until we understand the assurance of the Word of the Lord and have faith therein are we able to blend the shout of victory with the shout of trumpets and see the obstacles to self-mortification fall before us.

"I SURRENDER ALL"

One thing alone, dear Lord, I have,
I may to thee resign;
All else is thine that thou hast formed;
Their use alone is mine.
Tho' I should offer lands or gold,
What profit to me there?
For thou hast always owned them all,
I but thy bounty share.

But thou hast placed in mortal frame
A will to do or not,
As I may list and, uncoerced,
I may pursue my lot.
This will may lead me down to death,
Or to a rich reward.
I tremble, Father, at the thought
Of that I have to guard.

But, blessed Savior, thou hast said,
The weak thou wilt sustain;
Surrendering my will to thee,
I can no more refrain.
Resigning this, my fears now flee.
All I can give is thine;
To chasten, polish, guide, that in
Thy glory I may shine. —*A. J. Morris.*

* * *

For years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to thy throne I bring; and pray
A child of thine I may go forth
And spread glad tidings through the earth,
And teach sad hearts to know thy worth!
Lord, here am I. —*C. Whitmarsh.*

CALEB'S REWARD

Joshua 14:5-14.—OCTOBER 27.

Golden Text—"He wholly followed the Lord God of Israel."—Joshua 14:14.

In all the promises to the faithful prior to the Gospel ago there were no intimations of spiritual things,—of the high calling to joint-heirship with Christ, of the privilege of being transformed new creatures, partakers of the divine nature, etc. Thus, for instance, Caleb wholly followed the Lord God of Israel and received as his reward a choice portion of the land of Canaan.

We observe also many similar promises made to Israel as a nation conditioned on their obedience to God and their faith and loyalty:—They should eat the good of the land; their days should be long upon the land which the Lord gave them; their enemies should not triumph over them; they should be blessed in basket and in store, etc., etc. These were the immediate temporal rewards of earthly things promised to the obedient. But the promises to be realized to them even beyond the grave were also of an earthly kind. To Abraham God said, "Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward; for *all the land which thou seest,* to thee will I give it and to thy seed forever." And Stephen and Paul, referring to this earthly promise to Abraham and to his seed according to the flesh, remind us that this promise was never fulfilled to Abraham in his past life (nor has it yet been fulfilled to his posterity—"for an everlasting possession"); but that he died in faith believing that when he should be awakened from death in due time the promise would be verified.—Acts 7:5; Heb. 11:8-10.

These observations suggest several important questions. (1) May the Christian expect the temporal rewards of earthly prosperity as a present reward of faithfulness to God? (2) Shall the spiritual seed of Abraham share the earthly inheritance with the fleshly seed? or (3), vice versa, If the higher promises were made to the spiritual seed, the Gospel church, can they apply also to the fleshly seed?

Considering the second question first, we answer, No; for the saints of the Gospel age are to be changed from the human to the spiritual, divine nature. They are to be made like unto Christ's glorious body, who is now "the express image of the Father"—"the King immortal, *invisible,* and dwelling in light which no man can approach unto, whom no man hath seen nor can see;" and with Christ they are to inherit all things. (1 Cor. 15:51-53; Phil. 3:21; 2 Pet. 1:4; Phil. 1:5; 1 Tim. 1:17; 6:16; Rev. 21:7; Rom. 8:17.) While the fleshly seed of Abraham will rejoice to sit, each man, under his own vine and fig tree with none to molest or make them afraid (Micah 4:4), the spiritual seed will be reigning with Christ in glory, and from their exalted position will be able to bless all the families of the earth; and not only so, but even to judge angels.—Gen. 28:14; Gal. 3:16, 29; 1 Cor. 6:3.

Nor can the fleshly seed of Abraham, even the most worthy and faithful prophets and martyrs, inherit the "*exceeding* great and precious promises," which belong to a subsequent dispensation of divine favor; for it is written that "flesh and blood cannot inherit the kingdom of God," —the spiritual plane of that kingdom being here referred to,—though they will inherit its earthly phase, as it is written: "Ye [unfaithful Jews] *shall see* Abraham and Isaac and Jacob and all the prophets in the kingdom of God [the earthly phase], and ye yourselves thrust out." (Luke 13:28.) These two phases of the kingdom will be in communication and coöperation during the Millennium —the one, the higher, spiritual and invisible, and the other, perfect, human and visible among men. Thus it is written, "Out of Zion [the spiritual phase] shall go forth the law, and the word of the Lord from Jerusalem [the human, visible phase]." (Isa. 2:3.) And while the promise to Abraham, "In thee and in thy seed ['which seed,' says Paul, 'is Christ'—Head and body] shall all the families of the earth be blessed," shall be fulfilled in the spiritual seed primarily, yet the exalted earthly phase of the kingdom is to be the blessed channel or agency through which the blessing shall flow to all the kindreds of the earth. And thus, as the Apostle declares, the promise of God—"In thee and in thy Seed shall all the families of the earth be blessed"—shall be sure to all the seed; not to that only which is of the law (the Fleshly Seed), but to that also which is of the faith of Abraham. And if ye be Christ's then are ye Abraham's Seed and heirs according to the promise.—Rom. 4:16; Gal. 3:16, 29.

This calls to mind the two phases of the kingdom of God as presented in MILLENNIAL DAWN, Vol. I., Chap. XIV., and the separate and distinct inheritance and office of each. We are also reminded of the Lord's teaching that not all the natural descendants of Abraham are to be heirs with

him of the promise, but only such as Abraham would be honored in owning as sons—such as partake of his spirit or disposition.—See John 8:39, 44.

While to the natural seed of Abraham is promised all the land which Abraham saw, and the privilege of dwelling in it in safety, and while the inheritors of the earthly phase of the Kingdom are to be princes in all the earth (Psa. 45:16), to the spiritual seed of Abraham, which seed is Christ—Head and body—are given the "exceeding great and precious promises."—2 Pet. 1:4.

This brings us to the consideration of our first inquiry, May the Christian expect the rewards of earthly prosperity for his faithfulness to God, either in the present life, or in that which is to come?

We have already shown that Christians, members of the body of Christ, have beyond this life "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" for them (1 Pet. 1:4); consequently the earthly inheritance of human perfection and a peaceful home, each under his own vine and fig tree, could not confine to earth the immortal spirit beings, partakers of the divine nature, the scope of whose powers must necessarily extend to the utmost bounds of creation.

Nor can the rewards of present temporal prosperity in worldly things be expected by those who are running for the prize of this high calling to glory, honor and immortality as kings and priests unto God; for the way to the crown is the way of the cross, the way of sacrifice, as well to every member of the body of Christ as it was to our Head and Lord, Christ Jesus. He was "a man of sorrows and acquainted with grief;" the reproaches of them that reproached God fell upon him; though he was rich, for our sakes he became poor; so poor that he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." There was no reward of earthly prosperity for the Lord's faithfulness, but the reverse—privation and persecution were realized, even unto death. And the servant is not above his Lord: if they have persecuted him they will persecute us also; and the reproaches of them that reproached him will also fall upon us. The only present reward for which the followers of Christ may look is the heartfelt manifestation of the Lord's love and approval. "In the world," said he, "ye shall have tribulation, but in me ye shall have peace."

It should be observed also that while rewards of temporal prosperity were promised and given to fleshly Israel as a nation and as individuals, yet the very cream of that nation, the faithful patriarchs and prophets received no such temporal rewards, but like the Gospel Church, they endured hardness as good soldiers and nobly fought the good fight of faith; and their abundant reward will be in the glory of the earthly phase of the kingdom of God. Note the account of their faithful endurance as recorded by Paul in Heb. 11.

The temporal rewards and punishments and general discipline of Fleshly Israel were typical of the Lord's similar discipline of the world in the age to come; while his selection out from among that people of a worthy class of overcomers for the earthly phase of the kingdom was typical of his selection during the Gospel age of a class of overcomers for the spiritual phase of the kingdom. In any case, it pays to wholly follow the Lord God of Israel, who is a rewarder of all them that diligently seek him to walk in his way.—Heb. 11:6; Prov. 8:32-36.

OUR NEW WATCH TOWER BIBLES

Some months ago we gave notice of the preparation of a new Bible which possesses various features of special interest to WATCH TOWER readers. The edition is ready for delivery and orders may now be sent to our office. Some features have been added since we first announced, so we will describe the book afresh.

(1) This is the Common Version Bible, but printed on India paper; it is very light in weight. (2) It is small—less than 1 in. thick, 4¾ in. wide, 7 in. long, convenient for an overcoat pocket. (3) The type is quite large for so small a book—the same used in books three times its bulk and four times its weight, namely *Minion* type. (See illustration of types in our issue of Dec. 1, 1906.)

The above features commend the book to every Bible user, but now we come to our special features. (4) It contains 220 pages of brief DAWN-STUDIES COMMENTS from Genesis to Revelation, with references to the DAWN volumes treating the subjects more fully. This was the work of our dear brother C. J. Woodworth, and cost him six months' time, seven hours per day. He declares it to have been the most enjoyable and most profitable work he ever did. He began the matter for his own use and subsequently called it to our attention as an arrangement of incalculable value to all the dear brethren—enabling all to accomplish two or three times the amount of studying in their study hours and with better success. We are sure that all the dear brethren will thank the Lord for this labor of love and in their hearts thank Brother Woodworth also.

"INSTRUCTORS' GUIDE"

AN EPITOME OF THE FAITH ONCE DELIVERED UNTO THE SAINTS

(5) The above is the title of the second section of these Helps. It was prepared for our use by our dear Sister G. W. Seibert, and will surely be much appreciated by us all. Again we render thanks to our Lord and to the Sister who has thus been used as his servant. This will be found very helpful to all who attempt to explain the divine plan to others. It cites not only the Scriptures, quoting them in part, but it refers to DAWNS and TOWERS, etc., in which these subjects are treated. Many quite familiar with the truth are unable to locate the desired pasages and this will aid them. By its aid every WATCH TOWER reader will become, we trust, an "able minister" of the truth, capable of vanquishing any opponent. We trust, however, that all will remember our Captain's command that we "speak the truth in love," and again, "that nothing be done through strife or vainglory."

BEREAN TOPICAL INDEX

(6) This feature of these Helps, also prepared by Sister Seibert, is a revision merely of a similar index which appeared in our previous "Watch Tower Bible" (too bulky for carrying). This Index will be found very helpful as it gives both TOWER and DAWN references on subjects of special interest to us all.

DIFFICULT TEXTS AND SPURIOUS PASSAGES

(7) This section of our Helps will commend itself to all Bible students immediately. Coming across an obscure or difficult passage this will direct you at once to the exposition of same in DAWNS or TOWERS. The spurious passages found in our common version Bible, but not found in the original Greek MSS., are all shown. These valuable arrangements are also the work of Brother Woodworth, as well as

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VIEWS FROM THE WATCH TOWER

ROMANISM BESET IN STRONGHOLDS

One after another so-called "Catholic countries" are shaking themselves free from the Roman church-fetters which have held them for centuries. All are familiar with the situation in France, where the authority of Rome is now disowned and disallowed—Catholics, Protestants and Jews, etc., all standing on a common footing before the law—much as in this country.

Spain followed the same course with, it is reported, the following outline of policy:—

First. No religious order shall be established without the authorization of parliament.

Second. The State shall accord support to any member of a religious order desiring to renounce the vows taken.

Third. The Minister of Justice is empowered to withdraw the authorization of any religious order found to be inimical to morality or public tranquility.

Fourth. The Cabinet shall forthwith examine the authorizations previously granted to religious orders and cancel those which are illegal.

Fifth. Religious orders whose members are foreigners or whose director resides abroad shall be dissolved. The authorities are empowered to enter monasteries without ecclesiastical sanction.

Sixth. Religious orders shall not be allowed to hold property in excess of the objects for which they were instituted.

Seventh. The sums of money given by members of religious orders to such institutions on their admission and the sums derived by orders from charitable subscriptions shall be strictly limited.

Eighth. All legacies to religious orders or donations to orders by living persons or by testaments or through intermediaries are formally prohibited.

Ninth. Religious orders engaging in trade or industry shall pay the regular taxes.

Tenth. Regulations for the dissolution of religious orders shall be established.

Eleventh. The law of 1887 concerning the registering of religious orders remains in force.

Now the people of Italy are in a ferment. Charges of immorality against the clergy (many of them probably false) are being widely published, with demands for the opening of all "homes," "reformatories," "nunneries," etc., to civil inspection, as are all others not Roman Catholic. In a word, the special privileges and immunities of the church of Rome are likely to be abolished—as of course they should be. Austria-Hungary is the only *great* nation still acknowledging pronouncedly the Roman Catholic system as entitled to special and exclusive rights and privileges.

The reason for the apparent greater prosperity of Romanism in Protestant countries—Germany, Great Britain, Canada and the United States—is that in these their clergy wisely refrain from expecting *much* special privilege, though they quietly obtain some because of their solidarity and the respect of politicians for the influence of their votes.

The stripping of Romanism's power and special privileges will doubtless prepare her the better for the new role marked out for her in Revelation—her coöperation with Federated Protestantism in the exercise of power during the closing days of this Gospel age—just before the downfall of everything in horrible anarchy.

SECULAR EDITORS CRITICISE THEOLOGIANS

Under the heading, "Preaching without Religious Faith," a secular editorial says:—

The confusion of religious thought at this time of declining religious faith was never made more apparent than in the sermons preached hereabouts on Sunday.

The Rev. Dr. Van Dyke, preaching on the Atonement, declared his belief "that the Son of God would have come into the world whether man had sinned or not," a confession which conflicts radically with the whole orthodox theory of the sacrifice of Christ. He said also that "there are a thousand true doctrines of the Atonement," which is substantially the same thing as saying that no doctrine specifically is true, for instance, the doctrine of the Westminster Confession, to which Dr. Van Dyke pledged loyalty when he was ordained a Presbyterian minister.

The first sermon of the Rev. Dr. Hillis, as pastor of Plymouth church in Brooklyn, was devoted to extolling Christ without any reference to the Atonement or any doctrine which raises him to a divine or a supernatural elevation. He spoke of "the supremacy of Christ among men of genius," said "Jesus is the supreme literary artist," and celebrated the wonderful power of his "imagination." Nowhere in his sermon was there any evidence of the positive faith which gave the impulse to Christianity; only generality, sentimentality, the vague imaginings of a mind without any definite belief were made manifest in the pretty sentences of Dr. Hillis.

* * *

Secular editors deprived of theological instruction in word and conscience-twisting seem much more logical and more honorable than theologians. This editor evidently sees clearly that those who have abandoned the faith of their ordination vows should seek a new ordination in accord with their present agnosticism, and not practise a fraud.

We publish the item to call attention to the departure from the central feature of the Gospel—our Lord's atonement for sin. We have challenged the evidence that there is a single college or theological seminary in the United States where Evolution or Higher Criticism infidelity is not taught publicly or privately. No one thus far has produced proof in refutation of this charge.

Similar conditions prevail in Canada. A minister recently charged publicly that there is but one college in Canada loyal to the doctrine of original sin and our redemption from it by the death of Christ. We challenge that *one* case. We are morally sure that investigation will prove that if Higher Criticism, Evolution and No Atonement for Sin are barred from the textbooks and curriculum some of the professors surely hold these wrong views and privately confess them and laugh at the backwardness of their college. Well did the Apostle declare, "The time will come when they will not endure sound doctrine, but having itching ears [desiring something new and different] will gather to themselves teachers after their own liking: and they will turn away their ears from the truth and unto fables"—respecting monkey progenitors millions of years ago.—2 Tim. 4:3, 4.

JEWISH EMIGRATION TO PALESTINE

Dr. M. Scheinkin, Director of the Information Bureau, Jaffa, Palestine, says in a recently published report in *The Jewish Exponent*:—

"Soon after the October riots of 1905, Jewish immigration into Palestine considerably increased. Every vessel from Russia brought sixty and even one hundred passengers. About 1,500 persons arrived in Palestine during the winter of 1905-06. Among these three to five per cent. were wealthy people, between ten and fifteen per cent. workmen, ten per cent. artisans and twenty per cent. had no particular occupation, and the remainder consisted of old people who became protogés of the Halukah. Almost all of the young workingmen found work in the colonies. Most of the artisans, with the exception of the tailors and shoemakers, who arrived in very large numbers, obtained employment in the cities of Jaffa and Jerusalem. Twenty families of the wealthier class remained in the land, eight of whom acquired land in the colonies, one rented a large farm from an Arab, and the rest engaged in business, chiefly in Jaffa. Eighteen thousand dunams of land passed into Jewish hands during the past two years.

"Different societies undertook the rebuilding of various streets in Jerusalem. A London philanthropic society built up one quarter of 150 houses. There are also two private building associations which are financially assisted by the Anglo-Palestine Bank. A large society of artisans recently began to build up a new quarter in Jerusalem. Ten families formed a company to build up a Jewish quarter in Kaifa, at the foot of Mt. Carmel.

"The large commercial enterprises are still in the hands of Mohammedans and Christians, although during the last decade many Jews also attained a high position in the commercial world. In consequence of the recent immigration, twenty new Jewish stores were opened in Jaffa, a similar number in Jerusalem and several in Kaifa and in Beyrut. During the last month a Russian Jewish immigrant opened a large grocery store in Damascus. The lumber business is passing entirely into Jewish hands, due to the large credit allowed them by the Anglo-Palestine Bank.

"The spiritual condition of the Palestine Jews greatly improved during the past two years. The hundreds of young laborers, the teachers and other intelligent persons brought with them a new life and new spiritual aspirations.

"Aside from lower-grade schools the grown-up youth is desirous of obtaining more knowledge, and for that purpose there was organized in Jaffa, first, evening classes for lan-

guages, natural history, history, etc.; and secondly, popular lectures on hygiene, political economy, etc. It is interesting to watch the groups of young people returning in the evenings from the various places of study and instruction. In Jerusalem there is an evening school in connection with the Bezalel. The educational and cultural work of the Alliance and the Hilfsverein are being strongly influenced by the new tendencies."

PROGRESS OR REVOLUTION

"The distinguished author, Prof. Goldwin Smith, approaches this vexed question with a judicial spirit, and in the brief space which he has occupied tells some plain truths which both sides in the controversy might study with profit. His sympathy with labor goes back to the days when he defended the unions after the Sheffield outrages, and stood on the platform of Joseph Arch. 'All round the industrial horizon there are signs of continuing storm,' he says, in opening. 'The outlook is threatening, not to industry and commerce only, but to the general relations between classes, and even to the unity of the commonwealth.'

"He accepts the estrangement between labor and capital as a fact. Capital has been erected into an industrial tyrant, the mortal enemy of labor, and yet, what would labor do without capital? 'Without capital we should be living in caves, and grubbing up roots with our nails. Such, in fact, was the state of primitive man. The man who first stored up some roots was the first capitalist, and the man who first loaned some of his roots on condition of future repayment, with addition, was the first investor.'

"On the other hand, the author admits that a strike is a legitimate engine for enforcing the concession of a certain wage, though not for any exaction beyond. Further exaction must break the trade. As a matter of policy the author believes that employes should share in the prosperity of their employers, and the want of inducement to improving effort on the part of workmen is a weakness in the factory system. While capital can be rapacious and unjust, it is also true that organizations formed for an aggressive purpose are naturally apt to fall into the hands of the most aggressive and least responsible section. 'There would be fewer strikes if the votes were always taken by ballot, and every married man had two. . . . Power newly won and flushed with victory seldom stops exactly at the line of right. From enabling the wage-earner to treat on fair terms with the employer, unions seem now to be going on to create for themselves a monopoly of labor. To this the community never has submitted, and never can submit. Freedom of labor is the rightful inheritance of every man, and the vital interest of all.'

" 'Refusal to work with non-union men is undeniably lawful, though far from kind,' is another of the author's many obiter dicta. 'The best of tempers,' he adds, 'can hardly fail to be tried by the intrusion of a walking delegate. Why aggravate by discourtesy the perils of the industrial situation? Capital and labor must settle down in harmony at last, or both must be ruined.' His examination of Socialism leads to a rejection of that remedy for the industrial ills. In spite of the harsh aspects of competition, he believes it will remain the indispensable spur. The danger attending public ownership is interfering with the rights of those who have been allowed to invest their capital under the protection of the law, and disregard of whose rights would be public rapine.

"The conclusion reached by the author, after his all-too-brief discussion of the problem, is found in his closing paragraph:—

" 'It would seem, then, that there is something to be said for acquiescing, provisionally at least, in our industrial system, based as it is on the general relation between capital and labor, and trying to continue the improvement of that relation in a peaceful way, without class war and havoc. Progress, in a word, seems more hopeful than revolution. When the Socialist ideal, perfect brotherhood, is realized, there will be social happiness compared with which the highest pleasure attainable in this world of inequality, strife and self-interest would be mean; but all the attempts to rush into that state have proved failures, some of them much worse. It is conceivable, let us hope not unlikely, that all who contribute to progress may be destined in some way to share its ultimate fruits; but there is no leaping into the Millennium.' "—*Toronto Globe.*

THE POPE NOT A HIGHER CRITIC

Whatever may be said of Pope Pius X. he cannot be charged with being a Higher Critic or sympathizing with the agnostic spirit of our day which has gained such absolute control of all Protestant seminaries and secular colleges. It would appear that this same spirit has been gaining rapidly amongst Roman Catholic professors, etc., also. This fact has led the Pope to condemn and prohibit recently a large number of books tinctured with "Modernism" or "New Theology," and on Sept. 16 led him to issue an encyclical or general epistle to all Roman Catholics, condemning the same. In it he declares:—

A SYNOPSIS OF THE ENCYCLICAL

"Modernism is a peril for the church. Its reforms in faith, philosophy, theology and history are all errors and drive those who believe in them to atheism. Boundless curiosity, pride of individualism and disregard of true Catholic knowledge and discipline actually have spread modernism among the clergy."

The encyclical decrees that philosophy and theology hereafter must be taught in the Catholic schools and universities in the complete spirit of the Catholic church and in accordance with the rules of the church.

It is decreed that all teachers imbued with the spirit of modernism be dismissed and all bishops must compel the clergy and the faithful to abstain from reading papers inspired by the spirit of modernism or advocating the new theories.

A board of censors is to be established in every bishopric to revise and edit all Catholic publications.

The ecclesiastics are forbidden to send papers through the mails or otherwise directing them without the consent of the bishop. The ecclesiastics also must keep a close watch upon their assistants to prevent violation of this ruling.

Clerical congresses are forbidden, except in cases when dangers of modernism arise; or when the laity show signs of restlessness and rebellion against clerical domination.

A board of supervision is to be formed in every diocese to prevent the spread of "new errors."

All bishops are instructed that they must forward to the pope individual reports regarding the matters covered in the encyclical.

The encyclical has caused a great stir throughout Europe and is regarded as by far the most important issued during the present pontificate. It is regarded in some circles as liable to arouse as much controversy and discussion as the famous promulgation of the dogma of the immaculate conception by Pope Pius IX.

EDISON'S GLIMPSE OF THE MILLENNIUM

Mr. Edison does not profess a general knowledge of the Millennium, but he does see some things in the line of his own experience and work. He sees them to be near, too. Of his views *The Electrical Trade* says:—

" 'A great electrical discovery which I expect to see before I die,' remarked Thomas A. Edison, the man whose own inventions have done so much to revolutionize modern life, 'is the direct generation of electricity from coal. Imagine what will be the consequences! Then locomotives will be thrown into the scrap heap. All trains will be run by electricity. No longer will coal be laboriously transported to the cities, but there will be great power plants established at the mouths of the mines, from which the electricity will be sent out over the country by wire. There will be no horses in the streets, no stables, no flies. Wagons will be propelled by electricity, for it will be so cheap it can be used by the humblest tenement dwellers. Ships will no longer be driven by steam. Electricity will be their motive power. And then it will be possible to cross the Atlantic in three days. At the present time nine-tenths of the power obtained from coal is lost by the use of boilers, wheels and dynamos. With the direct generation of the electric current, therefore, the world will have ten times more energy than now. We are still ignorant of the true character of electricity. Indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever.' "

THE APPROACHING BATTLE

The Bible forewarns us respecting the character of the great trouble-time everyone sees is approaching rapidly. It tells us it will be different from any trouble of the past. It points out that selfishness will be its basis and that the whole world will be involved—"every man's hand against his neighbor." (Zech. 8:10.) The spirit of the evil one will possess the world and cause them to be and to act the reverse of those who possess the Spirit of Christ, whose delight it must be to "do good unto all men, especially to the household of faith."

EMMA GOLDMAN'S SPEECH

The bitter, vitriolic spirit of the unregenerate heart, when soured and stung to resentment, is well illustrated in the speech of Emma Goldman, the anarchist. She declared in a speech to workingmen, as reported in the public press:—

"Why should workingmen warn their employers when they are about to strike?" she demanded, stamping her foot. "Why should workingmen govern their actions in such cases by moral or ethical considerations? Why should you give notice, time to prepare your own destruction. Oh, I think it is time for workingmen to become unmoral. Your employers will tell you piously that they have been placed by God in the position that they occupy. That is right. You will always find God on the side of the thief and the robber.

"Win your demands quickly by direct action. The striking tailors of Glasgow went back to work with apparent docility, but when they were inside the shops they used their shears to destroy a large quantity of goods until their employers saw the wisdom of yielding.

"Oil workers, striking in a Russian city, when they saw that they were about to be overcome by scabs and militia, burned huge quantities of kerosene, thus striking their employers in their one vulnerable spot, their pockets.

"Paris-striking bakers doped the bread with kerosene and castor oil and made the city sick. That is the way to enforce your demands. You can't do it by process of law."

FORCE WILL MEET FORCE

Happily only a few people as yet have so bitter a spirit toward their fellow-men; but it is our expectation that conditions during the next few years will eventually sour the hearts of thousands to just such a frenzy. Now, comparatively few are so wicked and so desperate; but under favorable conditions such a ferment might develop quickly.

Nor are we to suppose that the wealthy and educated are all saints. The natural mind is in its last analysis under desperate conditions, all that the Scriptures claim—"deceitful and desperately wicked." Education and training assist in the development of moderation and self-control, but it will be seen that brutish ferocity will characterize their conduct also, though it may take a different form.

CAPITAL MAY GO ON STRIKE

A hint at the possibilities along the line of capitalistic combination was recently thrown out by *The Wall Street Journal*, a staid financial sheet which daily visits all the prominent financiers, bankers and brokers, in a semi-humorous article written after the style of "Looking Backward." It is in the form of telegraphic news, dated next year, and begins thus:—

"Washington, D. C., June 10, 1908.—Capital has gone on strike. On Friday, June 12, at 8 o'clock in the morning, practically every wheel in the country will cease to turn. Manufacturing establishments will be closed. Railroad trains will be brought to a standstill, mining will be suspended, banking houses will close their doors and the stock exchange will take an indefinite recess, as in the panic of 1873. Fully 15,000,000 persons, the bread-winners of 15,000,000 families, will be thrown out of employment. It is believed that many of the rich men of the country have gathered their valuable funds together and have prepared to leave the country."

Then follows the names of the leading bankers, railroad presidents and industrial managers, with an account of a visit by them to President Roosevelt. The reporters are represented as waiting long for a report of the interview, until Mr. Carnegie comes out, saying, "I see my way clear, now, to die poor and undisgraced"; then followed President Baer of the P. & R. RR., referring to Isaiah 66:15.

Then following the story of the stormy, desperate interview, E. H. Gary representing the iron and steel trades and "all of the 216,000 manufacturing establishments of the United States, representing invested capital of $12,000,000,000." Next President Baer of the railroad interests and Jacob H. Schiff of the banking interests are represented as telling the President that all these interests have decided to stop work.

Then the President makes an impassioned speech. He tells them it is a monstrous, inhuman thing they plan, and says he will call out the army and navy to prevent them from carrying out their threats. Then Harriman asks the President, with "snapping sarcasm," "What can you expect from undesirable citizens?" The President then roasts Harriman and demands of all those who confront him if the conditions of which they complain—hostile legislation, exorbitant demands by the labor unions and socialistic agitation for government ownership by confiscation—are not the outcome of capital's outrageous treatment of the people. Then he tells them that if they will not operate the factories, the railroads and "the various tools of commerce, the people will take your properties and operate them on their own account."

The capitalists at this point paralyze the President by telling him they have formed a union which includes, in addition to all employing capitalists, "the great mass of high-class labor, such as executive heads of departments, experts, scientists, etc., who preferred to throw their lot and portion with the employing capitalists." Henry H. Rogers, after stating this, demands to know whether the people could run the properties if they took them.

Then the meeting is represented as breaking up, the President not even saying adieu to his callers, and the article ends with this paragraph:

"Long past midnight the lights were burning in the cabinet room, where the President and his advisers (the cabinet) were laboring on a plan to avert the catastrophe."

An improbable picture this, yet who acquainted with human nature, who that knows the indomitable force and energy of these "captains of industry" will doubt that if not this method some other would be used to "bring the masses to their senses"?—in other words to convince the public of the value of brains in all the affairs of the world.

Selfishness will spur on both sides: each will proudly feel its strength and imagine erroneously that its next stronger show of power will discourage its opponent, until matters will get beyond the control of all human wisdom, counsel and power.

THE OTHER SIDE WARNED

Mrs. Hettie Green, reputed the wealthiest woman, sees the writing on the wall, and is reported to have said:—

"There is going to be a revolution in this country. The people are going to revolt against the oppressions of the Trusts. There will be a deluge and the streets will run with blood when the people are aroused. The people are finding out gradually about the Trusts, and when they realize a little more fully how they are ruining the chances of the average person there is going to be a revolution. It will be a deluge, I tell you."

On the other side of the question we have Chancellor Day of Syracuse University, N. Y., who discerns that brains are necessary to the world's progress, but nevertheless joins in predictions of coming disaster so clearly set forth in the Scriptures. He says:—

"For some time we have been in the grip of this mighty spasm over corporate wealth and swollen fortunes. These current phrases are from high sources. All of our national ills are being stated in this formula. Down with the rich! Puncture the swollen fortunes! Make the rich poor and all the poor will be rich! Destroy the corporations, hamper them, obstruct them, sue them in the courts! Assail them in the press! Tie the strings of the Lilliputians to them in Congress and bind them, and then the individual can have a chance!

MAKE GREAT MEN UNNECESSARY

"Make the returns of great businesses sufficiently small and uncertain by petty legislative restrictions and control and we shall not be troubled by the genius of a Rockefeller, a Hill, a Morgan, a Carnegie, an Armour or a Swift. The little men will be big enough for the little things remaining to be done. It is a crime for several men to exercise the power of giving employment to 50,000 or 150,000 men.

"I predict," he says in conclusion, "that we are passing through an epoch that will stand in future times to our everlasting disgrace and shame. We are phenomenally blessed by providence. We are steadied by the calm confidence and signal ability of the greatest men ever known in the commercial world. But if this mania continues, it is not far on to a crash that will carry down all confidence, confuse all property rights, block the wheels of all progress and wreck not only the millionaire's fortune, but the laborer's cottage. The demand of the hour is control of the controller. Swollen fortunes are a thousand fold less dangerous to our land and people than swollen demagogy."

If all the rich were "saints" according to the Scriptural usage we might blame them for not *sacrificing* their talents and opportunities and incomes for the welfare of others. But amongst the "saints" are not many rich or great or noble. The rich children of this world, like the poor of the same class, know no consecration to self-sacrifice. Each is doing his best to serve his own best interests as he conceives these. The difference lies in the birth, environment and opportunities. Both wisdom and grace bid the followers of Jesus to think generously of the entire "groaning creation" and rejoice that to all—rich and poor—the Millennial kingdom of God's dear Son will bring soon after the day of trouble a day of grandest blessings and opportunities.

HIS PRESENCE

Whenever I am lonely
Or anxious or distressed;
Whenever earth seems only
A battlefield at best,
I hear a voice I know—
The words are sweet and low:
"My presence shall go with thee,
And I will give thee rest."

When heavy cares encumber,
Temptations come to test;
When questions without number
Assail my troubled breast,
The voice rebukes my fears—
And oh, the message cheers!
"My presence shall go with thee,
And I will give thee rest."

Whenever I am weary
And life hath little zest;
Whenever skies are dreary
And I am sore oppressed,
Again the voice is heard—
What comfort in each word:
"My presence shall go with thee,
And I will give thee rest."

The clouds hang huge and leaden
Above the mountain's crest;
The troops of Armageddon
Must soon be manifest.
I tremble at their tread,
But I am comforted—
"My presence shall go with thee
And I will give thee rest."

—*Grace P. Bronaugh.*

PROVOKING ONE ANOTHER

"Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day drawing on."—Heb. 10:24, 25.

The word "provoke" signifies to arouse or incite, or stimulate to activity. It is generally used in an evil sense, but is applicable, as in our text, to describe an incitement to good works, good thoughts, etc. The tendency of fallen human nature is toward things that are mean, selfish, groveling, and the natural bent is to incite or provoke or encourage similarly mean and unworthy thoughts, actions and words in others, and it has become a proverb that "Evil communications corrupt good manners." Everyone of experience knows this general tendency of evil to beget evil, and to corrupt and to pollute what is nobler and purer than itself; hence we have the Scriptural pronouncement, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Those who neglect this counsel need not be surprised if they are continually falling into temptation, and if the influence upon their own lives results in a measure at least of ungodliness and sin, and disfellowship from those things which are noble and true and pure.

But the "new creature in Christ Jesus" is one in whom the transforming influences of the Lord's Spirit have already begun—one who has a new heart, a new will, a new disposition. With such, "old things have passed away, and all things have become new": they have been begotten again—*i. e., re*-begotten—to new hopes, new wishes, new ideas of propriety. Instead of the earthly wisdom and way, with its "bitter envying and strife," which "descendeth not from above, but is earthly, sensual, devilish," they have now the wisdom that is from above, and a heart (a disposition) to appreciate and pursue its counsels, which are, first purity, then peaceableness, gentleness, meekness, mercy, good fruits, without partiality, and without hypocrisy. And the disposition of this class, in proportion to their attainment of this heavenly wisdom and new nature, will be to "provoke" or incite or encourage one another, and all with whom they come in contact, to similar goodness of thought and word and act, in harmony with the heavenly wisdom which is guiding their own course.

This is laid down in the Scriptures as an unvarying rule: "A bitter fountain cannot send forth sweet water, and a good fountain cannot send forth brackish water." A thistle cannot bear grapes, and a grape-vine cannot bear thistles. It is the Master himself who says, "By their fruits ye shall know them." If, therefore, we desire to prove ourselves, and to judge respecting our progress in mortifying (putting to death) the old nature, and our growth in the new nature, we will judge ourselves by this standard; answering to ourselves the question,—Is my own spirit (disposition) one which delights in sin in its various forms (not necessarily in its grosser forms of murder, theft, etc., but in its more refined forms, falsity, envy, strife, vainglory, slander, evil-speaking, evil surmises etc.), or is my delight increasingly in righteousness, truth, goodness, gentleness, meekness, patience, love? If the former, we are yet, either wholly or partially, in the gall of bitterness and in the bondage of iniquity, and have need to go at once to the Great Physician, and to submit ourselves to his radical treatment—the cutting off of sin, the mortifying of such fleshly desires, etc. If the latter be our condition of heart we have cause for rejoicing, yet no cause for pride or boastfulness; for we can say no more than that we only have done our duty, having merely learned, and that imperfectly, the lessons set before us by our great Teacher.

The Apostle is addressing the church, the consecrated new creatures in Christ Jesus. This is shown in the text, for he classes himself with these, using the word "us"; it is also shown by the context. He calls the attention of the consecrated to the influence which goes out from each to each, and the consequent importance that the influence shall always be stimulating, or provocative of that which is good. No doubt the Apostle found in his day, as we find now, that many who are consecrated at heart fail to see clearly how this consecration should associate itself with and mark itself upon our every act and word. Perhaps he saw then, as we see now, that the holy influence of truth, gathered at a meeting of the Lord's people, through their communion of heart with each other and with the Lord, is not infrequently spoiled, dissipated entirely, by inconsiderate or unkind remarks of some of the company, upon dismissal.

Who, of experience, does not know how great a matter a little fire may kindle; how much evil may be started by the fire of the tongue? how many unkind thoughts, evil suspicions, surmises, how much envy, malice, hatred and strife may be started by a mere insinuation? Since the Lord declares, "Out of the abundance of the heart the mouth speaketh," it follows that the hearts and lips, from which emanate these evil influences, are not controlled by the wisdom that cometh from above, though they be in some measure consecrated to the Lord.

It is a great mistake, also, to suppose that because the evil thing is said in a kind and gentle manner, therefore it is a good thing, and evidence of a pure heart, that is full of love; quite to the contrary, we know that the great Adversary is continually presenting himself in garments of light, that he may exercise the greater influence for evil upon those who have made a covenant with the Lord. So, likewise, those who implant evil thoughts, surmises, etc., in a smooth and polished manner, and perhaps with a tear, are the most dangerous foes of peace and fellowship, and often accomplish the greater harm; because they succeed in planting roots of bitterness and thoughts of evil in hearts which would utterly resent the same evil thoughts and evil surmisings if presented in a coarse, offensive and obtrusive manner.

We are not to be reckless of each other's interests. In our contact with each other, whether a personal contact or a contact by mail or a contact through the columns of this journal, we are to "consider one another." We are to consider what would be helps, and what would be hindrances, what would be encouragements and what would be stumbling-blocks; and we are to do all in our power to assist one another to run with patience the race for the heavenly prize. If we are truly consecrated to the Lord, we can do nothing "against the truth, but [every effort must be] for the truth." (2 Cor. 13:8.) What a burning and shining light every Christian would be if his every act were considered and shaped for the benefit of those with whom he comes in contact! What a blessing it would be in the home! What a blessing it would be in the church! This brotherly consideration is what the Apostle is urging upon us: "Consider one another to provoke [incite, encourage] to love and to good works." Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness (and bad works, corresponding to these feelings), all of which are "of the flesh and of the devil."

The Apostle links this advice with the exhortation to forget not the assembling of ourselves together, as the Lord's

people. None of us is so strong in the new nature that he can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong for ourselves, the spirit of love in us should so control that we would delight to meet with "the brethren" for their sakes, if we ourselves received no benefit therefrom. But we are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged his people to seek each other's fellowship for companionship in the study of his Word, and in prayer, pronouncing special blessings upon the meeting of his people together, even if so few as only two or three.

It is true that sometimes isolated ones, who have no fellowship in the present truth (except through the WATCH TOWER) are often amongst the most staunch and devoted and self-sacrificing of the Lord's people: but we should not from this infer that the blessing comes from their isolation, but rather, since their separation is unavoidable on their part, we may reasonably suppose that our Lord makes up to them, in his own presence and blessing, that which they lack of fellowship with other members of the body. But if one had opportunity for assembling with others for worship of the Lord and the study of his Word, and neglected to avail himself of his privilege, we need not expect that for his benefit the Lord would work special miracles of grace. The Lord's miracles may be expected only in times of emergency, to make up for natural deficiency.

Besides, we are to remember that through the WATCH TOWER and the mail the Lord has established a channel of communication amongst his people so that no one needs be without such fellowship and spiritual intercourse. And we call attention to the fact that the terms of our journal are so liberal that the very poorest of the Lord's people may avail themselves of this privilege of communion. If they refuse or neglect to use this grace which the Lord has put within their reach, at a cost of one postal card per year, it is their own fault; they are disregarding the Lord's instruction, through the Apostle, and are neglecting the means open before them for having fellowship with others of like precious faith. If such find themselves growing cold, as a result of neglect of the Lord's arrangements and providences, they have themselves to blame. We do not know how to make the WATCH TOWER terms more reasonable than they are. We exhort all the poor to accept it, not as a personal gift, but as a part of the *Lord's* provision for his people, to which they are as welcome as to all the features of his grace. Freely we have received, freely we will give the message of his love and mercy.

The Apostle intimates that, as "the day" draws near there will be the more need for the observance of this instruction respecting the fellowship and communion of the Lord's people with each other. And experience proves this: the great Millennial day which has already begun, chronologically, has brought with it new activities in mind and body, a greater pressure of business and rush to keep abreast of the times, and a correspondingly greater danger to the Lord's people of being choked with the cares of this life, or with the deceitfulness of riches, or the seeking of riches. We need a counteracting influence to off-set this increasing influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord's people among themselves,—communing one with the other and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in his Word.

And not only so, but we find that the beginning of this great Millennial day is a "day of trouble." We find that the latter part of this day of trouble is to be upon the world, and that the Lord promised his church that, if faithful, they shall be "accounted worthy to escape all those things coming upon the world." But we have found also that the forepart of this day of trouble, which is the time of preparation for the world's trouble, will be a special time of peculiar trouble and trial, testing and sifting upon the church; for—The judgments of this day "must begin with the house of God." We see this sifting and shaking in progress all about us in the nominal church, and still more intensely among those who occupy a still higher position and enlightenment through the knowledge of the present truth. "The great day of his wrath [judgment, testing, sifting, first of the church and afterward the nations] is come, and who shall be able to stand?" We hear the Apostle's exhortation, as he looked down prophetically to our day, saying, "Wherefore, take unto you the whole armor of God, *that ye may be able to withstand in the evil day*, and having done all, to stand. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in exalted positions."—Eph. 6:13, 14.

It is "as we see the day *drawing on*" that we are to be the more diligent in assembling ourselves with those of like precious faith; the more earnest in exhorting and provoking to love and to good works, and thus to assist one another in putting on "the whole armor of God"—the graces of character, meekness, patience, gentleness, brotherly kindness, faith, truth, hope—that with these as the divine panoply or armor, protecting us from the assaults of the adversary in this day, we may be able to stand. The clear intimation is that, unless we have on this armor, we will be unable to stand. And this armor includes more than mere head-knowledge, represented by the helmet; it includes, be it noted, the entire breastplate of righteousness, purity of heart, and it includes the shield of faith, and the sword of the Spirit, and the sandals of consecration.

In the succeeding verse the Apostle mentions the possibility of wilful sin among the Lord's people, and what it would imply—the second death (the sorer punishment than the first death, in that it would be without hope)—"everlasting destruction from the presence of the Lord and the glory of his power."

While wilful sin has always been the same, it would not be unreasonable to infer from the Apostle's words that the temptations and dangers of "this evil day" in which we live will specially tend to trial along this line. Let it be clearly noticed that the Apostle is not speaking of sins of ignorance nor of accidental missteps by being overtaken in a fault, whose sin is not unto death, and from which the transgressors may be restored in a spirit of meekness. He is referring directly to full, complete sin—the sin upon which the full penalty is justly and properly to be recompensed.

At first thought, many may be inclined to say, "Well, I am in no danger of that sin, for I am sure that I would not commit sin wilfully, intentionally, designedly." But let us notice, dear friends, that there is a way in which sin may come upon us without being at the time a wilful sin, but which later might become wilful sin: for instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, wilful, deliberate sin afterward, if we afterward came to a clear knowledge of the truth respecting the subject, and failed to repent of it to the Lord, and to undo so far as was in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood, simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus to endorse the sin intelligently, would appear to make it a *will-full* sin.

With this view of the matter, the children of God can not afford to sanction in their minds even the slightest in justice or untruth towards each other, or towards anyone The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship or of thanks], and there rememberest that thy brother hath aught against thee [that someone has been wronged by you, either in words or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practising injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever wrong you have done him] and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift]."

In describing those who sin wilfully, the Apostle uses very strong, figurative language, declaring that, inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, who was so out of sympathy with sin in its every form that he laid down his life to redeem us from its power and curse. The Apostle declares that such wilful sinners may be esteemed as the enemies of Christ, who really trample him and his goodness and love under their feet, figuratively, disdaining his mercy and favor as well as his instruction in righteousness. He says that, inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the precious blood of Christ which redeemed us to God, counting it a non-sacred thing—common—and do despite to the spirit of divine favor which had held out to them freedom from the yoke of sin, and ultimately release from its penalty, death; and the attainment, as the Lord's people, of the crown of life eternal.

While holding up before the church the dangers of sin, and the danger of falling away from steadfastness for Christ

and to the principles of his righteousness, the Apostle encourages us to continue our fight against sin and its influence in ourselves and in others, "perfecting holiness in the reverence of the Lord." Accordingly he calls our minds back to our first love and first zeal—"the former days, in which, after ye were illuminated, ye endured a great fight of affliction; partly whilst ye were made a gazingstock both by reproaches and affliction, and partly whilst ye became companions of them that were so used." He would thus encourage the Lord's people to continue the good fight—to continue to wage warfare against the world, the flesh and the devil, and the spirit of these, especially each within himself, in the battlefield of his own soul. And he urges that faith in the Lord and the rewards which he shall grant by and by, when he shall be glorified in his saints, is very necessary to our endurance of hardness as good soldiers in the fight against evil, both within and without, saying, "Cast not away, therefore, your confidence, which hath great recompense of reward"—"forsake not the assembling of yourselves together, as the manner of some is, but exhort one another; and so much the more as ye see the day approaching."

And this reminds us of the words of the Lord, through the prophet Malachi (3:15-17): In the time when the proud are happy, and they that work wickedness are established in power and influence, and they that tempt God seem to be blessed—"then they that feared the Lord spake often one to another [sympathizing with and encouraging one another, so much the more]: and the Lord hearkened and heard it; and a book of remembrance was written before him of them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." But while all should seek to provoke to love and to good works and to happy looks, we well know that the majority do the reverse. Hence, we suggest that the Lord's *peculiar* people may be so controlled by the Word and its spirit that they will be incited to good works, good deeds and good looks even by the most unfavorable conditions. Consider Stephen, confronted by those who afterward took his life: not only had he courage to preach to them, but his heart was so *provoked to love and good* works that his face shone with an angelic beauty. (Acts 6:15.) And the same grace abounding enabled him to pray for his murderers. (Acts 7:60.) Nothing could provoke such a spirit-filled saint to evil. Let us follow the example of such close followers of our Lord's footsteps.

"THAT YE RECEIVE A FULL REWARD"

"Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward."—2 John 8, R. V.

Some of our readers appear not to grasp fully the fact that two classes are being saved during this Gospel age—a "little flock," to be the "bride," the "Lamb's wife," "joint-heirs" in the kingdom; and a "great company," who will constitute the "virgins, her companions, that follow her." (Psa. 45:14.) We might say from one standpoint that this is not a fundamental doctrine, and that hence differences of opinion respecting it need cause little concern. However, every truth has its place and bearing upon the divine plan as a whole, and upon our doctrinal establishment, and hence upon our ability to "stand in this evil day." Those who see not the two companies in the process of development during this age will of necessity be somewhat confused in respect to certain features of the divine plan. Take, for instance, the statement that the final overcomers of the bride class will be those who were not only called but also chosen, and also found faithful. (Rev. 17:14.) All can readily recognize that, while sinners are called to repentance, only justified believers are called of God to this high calling, this heavenly calling of joint-heirship with their Lord in the kingdom. If we assume that throughout the age all the justified ones were granted that privilege in order that they might be ready, we must admit the force of the declaration that "many are called but few are chosen." This Scripture shows us a wide distinction between merely a position of justification by faith and a position of acceptance with God. Only such called ones as accept the call by making a full consecration of themselves belong to this "chosen" class.

The chosen ones, begotten of the holy Spirit and adopted as Spirit-begotten sons of God, are forthwith in the school of Christ, with a view to their development in grace, knowledge, love, and with a view to their testing as respects the thoroughness of their consecration even unto death. We well know that not all who reach this chosen place will prove faithful and win the crown. The great majority of the exhortations in the New Testament are addressed to this chosen class, accepted of God as probationary members of the bride company, the little flock, the body of Christ. To these come the exhortations to "fight the good fight," to "bear much fruit," to "let their light shine," to "so run that they may obtain," to "lay aside every weight," to "strive to enter in," to be "faithful unto death, that ye may receive the crown of life," to be "filled with the Spirit." They are exhorted that if the various fruits and graces of the Spirit be in them and abound, an entrance shall be ministered to them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—2 Pet. 1:11.

THE UNFAITHFUL, THE FOOLISH VIRGINS

If in the foregoing it is intimated beyond question that only the "more than conquerors" will gain the prize—or, as our text expresses it, "gain the full reward"—what shall we say will become of those who will not gain the full reward, not gain the prize, who, being begotten of the Spirit, will fail to have part in the first resurrection of the blessed and holy, amongst the body of Christ? These evidently are referred to in the various parables. In one parable the Lord styles this class a wicked and slothful servant. He does not deny him the honor of being a servant, he does not charge him with becoming an enemy, and the entire parable shows no such attitude toward the reproved. He is counted wicked and slothful because, having undertaken certain responsibilities as a servant, having certain talents committed to his care as a steward, he has failed to manifest the proper spirit of earnest devotion which he had professed at the time of his acceptance, when the talents were entrusted to him. Similarly the foolish virgins are still virgins in the parable. They are not shown as having become corrupt or become lovers of sin. They were drowsy, overcharged with the cares of this life, and did not show proper spirit and alertness in connection with the interests of their Master, the Bridegroom. Hence they did not at the time have the proper oil in their vessels nor in their lamps, and hence were not ready nor of the class finally accepted as the "very elect," though for a time they had been a part of the nominally elect. The parable shows the door into the high calling to the exclusion of these.

Moreover, aside from the parables, our own experience teaches that amongst those who have made a real consecration to the Lord and who have for a time manifested a thorough devotion to him, some fall away to the extent of carelessness, lukewarmness, a condition which the Lord describes as "overcharged with the cares of this life and the deceitfulness of riches"—true wheat, but choked so that they do not bring forth the proper fruitage. We cannot suppose for a moment that such would be accepted of the Lord under the strict terms and conditions of the high calling on the narrow way and the faithfulness unto death—the terms and conditions everywhere implied in connection with the little flock. What then shall we say would be the portion of these lukewarm, overcharged ones?

The Scriptures inform us that as that which is begotten of the flesh is flesh, so that which is begotten of the Spirit is spirit. That is to say, that whoever has been begotten of the holy Spirit has experienced a change of nature so radical that it would be impossible for him to share a resurrection with the world on the human plane. He must either be born of the Spirit and become a spirit being, or else experience the only alternative we find, namely, the second death. We remember, however, the declaration of the Lord that he willeth not the death of him that dieth, but would that all should turn unto him and live. We must suppose, therefore, that God would feel a deep sympathy with the large class of Christian people who have made a consecration unto death but who have not rightly valued or improved the opportunity for carrying out that covenant in self-sacrifice. Some of this class the Scriptures clearly indicate are destined for the second death. One of the apostles describes them as those who have been washed, but like the sow have returned to wallowing in the mire. Another Apostle describes this class saying, "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no longer a sacrifice for sins, but a certain fearful

looking for of judgment and fiery indignation which shall devour us as adversaries." (Heb. 10:27.) And again he tells us that it is impossible to renew again unto repentance those who have counted the blood of the covenant a common thing, and done despite to the spirit of favor. (Heb. 6:4; 10:29.) And again we read, "There is a sin unto death: I do not say that he shall pray for it."—1 John 5:16.

But are there not many Christians who have not taken these extreme backward steps to sin and to rejection of divine favor, who nevertheless are not so running as to obtain the prize? Is there not a large number that would come under the classification made by the Apostle as those who build with wood, hay, stubble, instead of with gold, silver and precious stones?—a large number, therefore, whose works will be burned in this trial time just before us. And does not the Apostle say of these, "themselves shall be saved so as by fire?" (1 Cor. 3:15.) This is a large class; no wonder it is styled a great company, no wonder it is symbolically represented in the Levites, while the more than conquerors, the faithful, are but a little flock, heirs of the kingdom, joint-heirs with their Redeemer. It is in great mercy that the Lord will deal with these and bring them into judgment, testing, so that all of them, who at heart love righteousness and hate iniquity, may be manifested, may be blessed, may be saved, even though they do not come up to the glorious standard which God has predestinated as the only acceptable one for the Redeemer and all those who shall be joint-heirs with him, for he has predestinated that these shall be conformed to the image of his Son—more than conquerors through him who loved them and bought them with his own precious blood.

The Apostle James seems to speak of this great company class when he says, "The double-minded man is unstable in all his ways." (Jas. 1:8.) These surely cannot be the more than conquerors, yet who will say that some of the dear people who manifest considerable vacillation and double-mindedness are enemies of God and righteousness, whose portion will be the second death? Such is not our opinion. Rather we understand the Scriptures to teach that this great company class, double-minded, intent on serving the Lord and hoping to gain a crown, and at the same time loving the world and seeking to have its approval and emoluments, will miss the prize of our high calling and not be counted worthy a share in the kingdom, but put to the crucial test so many of them as under stress will fix their characters for righteousness and become its loyal servants—these will be saved with the lesser salvation—on the spirit plane indeed, but not as partakers of the divine nature nor joint-heirs with our Redeemer in his kingdom.

A BIBLE STUDY OF THE GREAT COMPANY

Brother C. J. Woodworth has sent us a Bible study upon this subject which we append and recommend to you all. He says that the subject was recently brought to his attention and that he looked it up in the memoranda he has prepared for our new Bibles, and that he found all of these citations within an hour and a half, whereas without the references he might have been obliged to hunt for days or for weeks to find these various allusions to the great company. The study shows where and how the class is referred to in the Scriptures—not directly, because no one was called to be of the great company, all being called to the high calling, the little flock. But they are referred to indirectly, yet specifically, as a part of the divine work of grace of this Gospel age. We recommend a study of the subject to all of the dear friends, reminding you again in the words of our text, that even though loyal at heart to the Lord we should look to ourselves lest we lose the things which we have wrought—that we receive a full reward, the high calling, the joint-heirship, the kingdom, the divine nature. The letter references denote DAWN-STUDY volumes, TOWERS, etc.

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THE CITIES OF REFUGE

Joshua 20:1-9.—NOVEMBER 3.

Golden Text—"Who have fled for refuge to lay hold upon the hope set before us."—Heb. 6:18.

The cities of refuge were appointed in Israel for the protection against summary punishment of any who might accidentally take human life, but not for any wilful murderer. There were six of these cities in central localities, to any one of which the man-slayer might fly and there find protection until his case could be legally tried. These cities did not shelter the wilful murderer; but the authorities, after a fair trial, delivered such up to the just penalty of their crime, which was death.—Deut. 19:11-13; Num. 35:30-34.

If the killing proved to be accidental the man-slayer must still remain in the city of refuge until the death of the high priest then in office. This restraint upon his liberty was the penalty for his carelessness, and thus an additional protection to human life.

This feature of the typical Mosaic law strongly foreshadowed the refuge which the sinner may find in Christ. He is our shield and hiding-place from the penalty of all sin, save that which is wilful. He is no shelter for obstinate, unrepentant sinners; but for every one born in sin and shapen in iniquity—and thus sinners by the accident of birth or heritage, yet earnestly desirous of escaping from sin and its just consequences, and seeking refuge in him by faith—there is protection. We are all under sentence of death; justice is the avenger; and only those in Christ are shielded.

But, mark you, the sinner must continue to abide in this city of refuge as long as the high priest liveth—*i. e.*, as long as Christ continues in the priestly office, which will be until he is able to present all the redeemed who abide in him under the New Covenant conditions faultless before the throne of God, at the end of his Millennial reign as King and Priest. Then, being made actually perfect by the great Redeemer-Physician, they will be able to stand, not in the imputed or reckoned righteousness of another, but in their own glorious perfection, yet never forgetful of the great atoning sacrifice, and the patient work of restitution which made possible such a glorious consummation.

Like the cities of refuge, Christ is easy of access to all who diligently seek him, and who have no will in opposition to righteousness, nor to any of his measures of just and righteous discipline.

ISRAEL RENEWING THE COVENANT

[This article was a reprint of that published in issue of September 15, 1895, which please see.]

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VIEWS FROM THE WATCH TOWER

THORNS, THISTLES AND THE CURSE

As a benevolent feature of the curse or sentence of God upon our race because of Original Sin, we are told that God said to Adam when driving him forth from Eden, "Thorns and thistles shall the earth bring forth unto thee . . . and thou shalt eat bread in the sweat of thy face." Without the thorns and thistles and battling with them man would have found life too easy, and would in indolence have sunken into depravity more rapidly than he has done.

But the curse is to roll away—times of restitution are at hand when the great King, Messiah, will exercise his power among men for their uplift; and when the great demoralizer, Satan, and his associated demons will be restrained. Then the thorns and thistles would be a real menace to man's rapid rise, for they with the insect pests would serve to absorb his vitality and hinder him from intellectual progress.

We should expect, therefore, that now or very soon some means would be found for coping with and subduing these pests. Already science has done much to combat the insect foes by washes, sprays, etc. But now from governmental institutions we have the glad message that thorns and thistles may be easily vanquished—by a cheap chemical spray which kills the weeds, while non-injurious to grain, etc. It is even claimed to be beneficial to some varieties of the latter.

The Technical World says:—

"It is estimated that weeds cut down the yield of grain in this country at least twenty per cent. Under these conditions agriculturists have for several years occupied themselves in the attempt to discover a chemical that can be used for spraying grain-fields. To make it a success it is necessary that the chemical should destroy the weeds, but leave the cereals uninjured. . . . Numerous methods of extermination have been tried and abandoned because they were ineffective, injured the grain crop, poisoned stock, or were too expensive.

"From this it is evident that any means that can be found to destroy these pests will mean one of the greatest discoveries for agriculture that has ever been made. No mechanical invention in farm machinery will compare with it in importance.

"It can now be said with certainty that such a discovery has been made. The first successful experiments were attempted in June, 1906, by the Agricultural College of the University of Wisconsin. The work has been carried on under the direction of Prof. R. A. Moore.

"The experiments carried on consist in spraying the field with a ten-per-cent. solution of iron sulphate. The idea of controlling wild mustard by this method was conceived last year at the university experiment station. The work was based on information derived from Germany, where experiments had been tried on mustard. Plans were laid to make tests on the university farm as soon as the wild mustard appeared. No machine for the purpose is made in this country. A sprayer costing $135 was imported from Germany. The tests on the university farm were entirely successful. Professor Moore then experimented on other Wisconsin farms, in Dane, Kenosha and Waukesha counties and at Lynn, Lyons county, Minn. As far as known these are the only experiments that have yet been made in this country and in every case there is evidence that the weeds have been annihilated, while there has been no perceptible injury to the grain. The grains that have been tested are oats, barley, wheat and spelt. No tests have been made on rye in the United States, but Prof. Staglich has had success in spraying rye in Europe. Experiments are also being made on Indian corn, and the results so far have been successful. The only effect that is seen on the grain is the blackening of the lower and older leaves that are doomed to wither eventually, while the young leaves, that bring the cereal to maturity, are unharmed. There are no complaints from any center of deterioration either in the quality or quantity of the grain crop sprayed. There has been no difference observed in the time of ripening. No tests have been made in this country on clover or grasses, but experiments made in Scotland show that in no case was damage done to the young clover or grass, while the mustard was entirely destroyed.

"So far the sulphate-of-iron solution is found to act definitely on mustard, yellow-dock, cockle-bur, smart-weed, ragweed, and Spanish needles, while there is every reason to believe that it will destroy Canada thistle. . . .

"It is at once apparent that every section of the country will share in the benefit of this discovery. The various weeds that iron sulphate will destroy are found to prevail in different localities. The white daisy is familiar to Eastern farmers, the rosin-weed to Western, wild mustard is widely scattered, and Canada thistle grows in most of the Northern States."

Nor is this all that is making ready for "times of restitution," when the Scriptures declare "the earth shall yield her increase." A means has been found for

ENRICHING THE SOIL

It has long been known that soil is impoverished by the exhaustion of its supply of nitrogen. It has been known also that there are vast quantities of nitrogen in the air; but no one has known how to get it to reunite with the soil. Beds of nitrogenous fertilizers in far-off lands have been transported at great cost to rejuvenate depleted soils—but the cost is too great for general use. Recently two successful methods have been discovered for separating nitrogen from the air by electricity at a comparatively small cost, and it is confidently predicted that its manufacture on a large scale will soon supply a cheap restorative for earth's rejuvenation.

Meantime another means has been found—"some good microbes have been employed to aid the work of reclamation." These useful *bacteria* operate only in connection with *leguminous* plants—such as the various clovers, vetches, peas and beans. The nitrogen-fixing *bacteria* form nodules on the roots, and these absorb nitrogen from the air and fix it in the soil. This not only causes the legumes to flourish but enriches the soil for different succeeding crops.

A circular before us from the U. S. Dept. of Agriculture, Washington, D. C., relates the foregoing in other terms, and offers to the public on application the salts in proper quantity free of charge.

Doubtless the same Divine Wisdom which is now supplying man with skill to construct machinery and manufacture electric lights, etc., is operating also in this "Day of His Preparation" in the ways above indicated to remove the thorns and thistles and to cause the wilderness to blossom as the rose. Thank God for the eyes of faith to recognize him as our Deliverer by whomsoever he may send the assistances.

THE NORFOLK CONVENTION

It seems too stereotyped to say so repeatedly, "Our last convention was best of all." Yet how else can we properly report? At Indianapolis we said, "This is surely one of the best conventions ever held, if not the best of all." Nevertheless some who attended it went later on to the Niagara gathering, and said, "This is still better." And now, some who attended all three persistently claim that the Norfolk Convention was best of all. In the Editor's opinion these three seasons of refreshing were all so good as to be beyond comparison. Each, however, had its special features. The last continued longer than the others, and, besides, afforded to many specially favorable opportunities for fellowship *en route*, going and returning; and this we must reckon as one of the special convention blessings. And these comparatively few who went from one convention to another prolonged and increased their spiritual exhilaration as per the Apostle's advice: "Be not drunk with wine . . . but be ye filled with the Spirit."

CONVENTION OF BELIEVERS IN THE ATONEMENT SACRIFICE OF CHRIST—"A RANSOM FOR ALL"

Saturday, Sept. 28th, the friends began to arrive in goodly numbers and full of joyous anticipation of spiritual refreshment. The local friends, joined by several who went early to assist them (the Lord reward them all!), had made excellent arrangements for the comfortable entertainment of all, whose number was about 750—some going and others coming throughout the eight days of the session. So far we have learned of none who went away without a blessing from the Lord.

The opening service at 10 a.m. Sunday, Sept. 29, started with a hymn of praise to God, after which Brother Russell led in prayer, invoking the divine blessing upon the convention, and upon its influence in Norfolk, and on the dear friends far and near whose hearts were with us, and upon the influence of the convention upon the little groups and classes represented—that a holy and blessed experience might result to the comfort and encouragement of many of the saints.

Brother W. W. Murray, as the representative of the local church, then delivered an Address of Welcome and introduced Brother VanAmburgh as Chairman for the first four days of the convention. Brother VanAmburgh at 11 a.m. delivered the first discourse, on "Redeemed"—Titus 2:13, 14. The audience, nearly all "brethren," seemed very appreciative of what they heard.

The general attendance was 600 to 800, except for the publicly advertised discourse of Sunday afternoon on "To Hell and Back," delivered by Brother Russell. On that occasion a close estimate was 2,200, though some guessed double that number. Excellent attention was given for nearly two hours. Some of the foremost people of the city were in attendance. The Mayor, introducing the speaker, without endorsing anything, asked a courteous and attentive hearing. The city was considerably stirred and two ministers attempted a public refutation—the Baptist preaching on "To Hell and to Stay" and the Methodist on "To Hell and be Damned." But "their guns were spiked," we feel sure, so far as those were concerned who received and read the freely distributed WATCH TOWER on "What Say the Scriptures About Hell?" And, by the way, all of our readers are welcome to these TOWERS *free*, for use amongst their friends. They discuss and explain every Bible text containing the word "hell," and various "parables and dark sayings," which are generally misunderstood.

At 7.30 p.m. Brother Russell spoke again, on "The Hopeless and the Hopeful." (Eph. 2:12, 13.) Many of you already have this through the newspapers which publish a sermon each week.

MONDAY, SEPT. 30

The opening session was devoted to praise and testimony, after which Brother Russell answered Bible Questions propounded by the audience.

At 2.30 p.m. Brother Alex. Graham delivered a very interesting discourse on the text, "Having Harps of God." At 3.30 a Testimony Meeting was held for an hour and a half.

Brother C. E. Fowler spoke in the evening, taking as his topic, "Overcoming—What? How?" The necessity for overcoming the world, the flesh and the Adversary was shown, and that faith and prayer and determination are necessary to success.

TUESDAY, OCT. 1—COLPORTEUR DAY

After a Praise and Prayer Service, Brother Russell preached from the text, "He that reapeth receiveth wages and gathereth fruit unto eternal life." The usual congregation was present and the various features of harvest work were referred to—"colporteuring," "volunteering," "pilgrim work," and the other numerous ways, great and small, by which all who will—all who love the Lord and the brethren and the truth—may thrust in the harvest sickle. The wages were shown to be partly present but mainly future.

In the afternoon Brother J. H. Cole addressed the colporteurs on successful methods, and gave very helpful and interesting illustrations along the lines of our circular, "Hints to Colporteurs."

The colporteur praise and testimony meeting in the evening was an excellent one and evidenced the fact that the dear colporteurs are receiving a great blessing and are carrying blessings to others. Some thought this service alone worth all the convention had cost them of time and expense. Many not colporteurs were deeply moved and blessed by it.

WEDNESDAY, OCT. 2

Our sunrise prayer and praise service at 5.30 a.m. was attended by about 450 to 500 of the friends. Brother Russell, who led the meeting, pointed out the fact that we are now in the Millennial Dawning and that God's promise is that "He shall help her (the church) early in the morning." (Psa. 46:5.) The unusual hour, the fellowship, the hymns and prayers referring to our hopes of the dawning of Zion's glad morning, all conspired to a holy solemnity and blessed joy.

We had two hours of splendid testimony and praise service, beginning at 10 a.m. One dear brother from the wilds of the North Carolina mountains, with tears of joy on his cheeks, declared that he must go home, for he was so full he could hold no more. But he remained, doubtless realizing with others that holy joy enlarges our hearts and increases our capacity.

At 3 p.m., in the largest Baptist church in Norfolk, about 700 assembled for the discourse on "The True Baptism," by Brother Russell.

In all 53 were immersed. Two colored brethren purposed being baptised the next day in the river, because Southern usage forbade the use of the church fount, but they were not permitted to do so.

In the evening Brother Bohnet delivered a very interesting and profitable discourse on "The Righteous Shall Flourish like the Palm Tree."

THURSDAY, OCTOBER 3

Brother A. E. Williamson arrived and became chairman of the convention for its latter half. The day was left open for rest and individual fellowshiping, the only general service being in the evening, when Brother F. Draper delivered a very interesting and helpful discourse on the text, "The Spirit, the Water and the Blood, these three agree in one." Brother Russell departed for Allegheny by the afternoon train. About thirty-five who learned of the time and place were present and gave him a hearty goodby. As he stood on the rear platform while the train pulled out all joined in singing, "God be with you till we meet again."

FRIDAY, OCTOBER 4

After another splendid praise and testimony meeting lasting an hour and a half, Brother M. L. Staples preached on "The New Creation." (1 Tim. 3:15.) Many, we trust, were refreshed and strengthened in purpose.

In the afternoon the harmony of the Great Pyramid's Testimony with that of the Bible was forcibly presented by Brother H. C. Rockwell.

In the evening, following a Praise service, Brother W. J. Thorn addressed the Convention ably on the topic, "Full Assurance of Faith."

SATURDAY, OCTOBER 5

Another good testimony meeting of an hour and a half showed clearly that as the convention progressed many of the dear friends became more and more filled with the Lord's Spirit which overflowed from their beaming eyes as well as in their fervent words. Then Brother S. D. Senor delivered an interesting discourse on "Gathering and Scattering."

The afternoon service was a discourse by Brother E. H. Thompson, whose topic was, "The Three Fires of the Atonement Day, and their Antitypes." His address was both interesting and instructive.

After a praise service Brother A. E. Burgess gave the evening address on, "Study to Show Thyself Approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth." He was heard with interest and profit surely.

SUNDAY, OCTOBER 6

The last day of this great feast opened with another stirring testimony meeting. Then Brother H. Samson spoke pointedly and feelingly on "The Witness of the Spirit."

The afternoon discourse was by Brother A. E. Williamson, whose topic was "The Bridal Garment." A large audience gave closest attention to this portrayal of how the robe of Christ's imputed righteousness becomes through consecration and obedience our Bridal Garment.

In the evening a symposium on *Love* was participated in by Brothers A. E. Williamson, S. Kuesthardt, D. H. Thornton, J. F. Rutherford and F. L. Hall. Then followed a splendid Love Feast, in which all participated with hand and heart and voice, bidding each other goodby and expressing the hope of meeting soon in the great convention beyond the vail—"the general assembly of the church of the first-borns, whose names are written in heaven."

TWO PASSED ON BEFORE

On the Saturday preceding the convention, Brothers H. Holmes and U. G. Munsell and their wives (all active colporteurs) having arrived a little in advance were active in preparing for and welcoming others. Toward nightfall they went to a boat-landing to meet a party from Boston. There, learning that the boat that night would land at a different pier, the two brethren hastened to it, leaving the sisters to come on more leisurely. But, five minutes later, the two dear sisters were killed under the wheels of a shifting engine which suddenly came upon them from a freight-yard switch.

The finding of them a few moments later was a harrowing experience for their dear husbands, one of whom remarked, "If it had not been for the truth and its blessed, quieting and hallowing influence I would at once have run to the river and suicided." The Lord's grace and truth greatly sustained both of these brethren and those who sympathized with them in their grief. The remains were taken to their homes in Connecticut and buried there, steps being taken to secure an able presentation of their faith to their gathered friends. The husbands returned then and spent the closing days of the convention—not in mourning, but in praising God for our blessed hope, which forbids our sorrowing as others who have no hope. We have the best of hope for both of the sisters, for their faithfulness and self-sacrificing spirit attested their devotion to God. No doubt their death shed a solemnizing influence over the convention as a whole.

THE TRIUMPH OF GIDEON

Judges 7:13-23.—NOVEMBER 17.

Golden Text—"Though a host should encamp against me, my heart shall not fear."—Psa. 27:3.

Gideon was one of the judges of Israel raised up by the Lord. He delivered his people from the Midianites who had invaded Palestine and taken possession of its most fertile part, pillaging the country of its produce. Under God's special covenant with Israel we know that he would have protected them from these invaders had they remained faithful to him. We are not surprised, therefore, that the narrative shows that the Israelites at this time had succumbed to the idolatrous influences of the Canaanites who still dwelt in the land. Gideon's father was one of the chief men of his tribe and district, and upon his plantation he had erected a statue to Baal in the midst of a consecrated grove, on a hilltop. Notwithstanding this established idolatry in the home, Gideon appears to have had considerable knowledge of the true God and of the deliverances effected by him for his people in the past, and when conversing with his angel visitor he shows not only his knowledge of the Lord's dealings in the past, but his surprise that the Lord had ceased to care for his people. It did not even seem to occur to him that the Lord's disfavor, as manifested in the successes of the Midianites against Israel, was on account of Israel's disloyalty to the Lord in idolatry, etc. It is probable that this same sentiment pervaded the nation in general and that, in some sense of the word, they respected Jehovah at the same time they worshiped Baal also.

God's favors to spiritual Israel and his protection are along spiritual lines against spiritual enemies and spiritual difficulties; and yet how few spiritual Israelites when they get into spiritual difficulties realize that it must, in some sense of the word, be traceable to the Lord's providences! How few of them properly look to see to what extent their spiritual adversities, weaknesses, coldness, alienation from the Lord, etc., are due to the permission of some kind of idolatry in their hearts! Not an idolatry, probably, that entirely ignores the Lord; but one which, while thinking favorably of his spiritual blessings and victories of the past, simply wonders at his disfavor of the present, and fails to recognize that it is impossible to serve at the same time both God and Mammon; that God's favor and close communion and protection can not be expected while we permit in our hearts a rival reverence for wealth or fame or human institutions and creeds, or self or family to any degree or extent.

Evidently the Lord saw that the Israelites were at this time ripe for a change—that under the adversities inflicted through their enemies they were humbled to such an extent that they would be ready to see where was their fault, and to turn from idolatry again to the Lord. But the Lord wished an agent for his service, and instead of using a supernatural one—an angel—he chose, as usual, to use a man. And he chose, as usual, to use a suitable man, fit for the purpose. Gideon seems to have been a man of middle age, for he had a son at this time of probably fifteen years of age; he was well born, as is implied by the record that he was fine of form and feature.

True, the adage is, "Handsome is that handsome does"; it is true, too, that some who are handsome fail to measure up to their appearance in the conduct of life; nevertheless, it is beyond question that to those who can read character, the face and form, unless marred by accident, indicate the character and the training. The noble, the brave, the generous, the wise, by nature, by birth, show these qualities in feature and form; nevertheless God is not always able to use as his servants the naturally noblest and finest of the human family. Too frequently with such nobility goes a spirit of pride and self-conceit, which renders the individual unsuited to the Lord's purposes of the present time, when humility and obedience to the Lord are the prime essentials. The Apostle noted this, saying that not many wise, not many noble, not many learned hath God chosen, but the weak things and the ignoble things—rich in faith, heirs of the kingdom. (1 Cor. 1:26.) How gracious is this arrangement which opens the way to the highest divine favor for the humblest who hears the voice of the Lord and responds with humility and zeal! Let the ignoble, then, who have tasted of the Lord's grace, be encouraged to trust that, even though ignoble by nature, the grace of the Lord is able to work in them such a transformation of character that they may in heart, at least, become copies of God's dear Son, and thus be prepared for the finishing touches of our promised "change" in the first resurrection.

As Gideon's band may be considered a figure or illustration of the overcomers of this Gospel age—the church, the little flock—so Gideon himself would fitly represent the Captain of our salvation, whose example we are to follow, and whose character is to impress all his followers. Of Gideon it is declared that he looked like the king's son—that in appearance, form, etc., he had a nobility which marked him as above the ordinary rank and file. So our Lord Jesus is the King's Son, and so all whom he accepts to be of the little band, his little flock, are to be conformed to his image by the power of God working in them "to will and do of his good pleasure"; working in them through a knowledge of the truth;—the knowledge of the exceeding great and precious promises of God's Word. Whatever they are by nature, it is God's design that eventually they shall be like their Lord and Captain, see him as he is and share his glory, honor and immortality.

After receiving the Lord's invitation to be the deliverer of his people, Gideon also received a test; he was to hew down the trees constituting the grove of Baal and was to overthrow the statue and was to offer to the Lord sacrifices upon a rock, using the wood from Baal's grove and image as the fuel. Sure that he was following the Lord's command, he did not wait to gain even the consent of his father, much less that of his people in that vicinity, who he knew would be greatly incensed by such a procedure. Assuring himself that his commands were of the Lord, he hesitated not one moment, but accomplished the destruction and made the offering, doing the work by night, knowing it would be interrupted by the people if done in the day time. The citizens of his clan demanded his life, appealing the matter to his father, who evidently was a chief amongst them; but the wise decision of the father was that if Baal could not defend himself against his son, there was certainly no need of any one taking up the cause of Baal.

Thus the Lord protected the one whom he had chosen for his servant, and brought him more markedly than ever before the attention of the people, so that when he sent out invitations for volunteers from various quarters, an army of thirty-odd thousand assembled to his standard. But the Lord said to Gideon that there were too many, and that all were not of the kind desired. From the human standpoint the thirty-two thousand of Israel had no show of conquering the hundred and thirty-five thousand of their enemies (Judges 8:10); but from

the standpoint of faith in God, who called them to this service, victory was certain, though none could foresee in what way it should be brought about.

The Lord had in mind a glorious victory, but it was to be achieved by his might and power alone. The honor due to the human instruments who were privileged to share in it was not to be in their skill and strength in battle, but in their faith in God and in their zeal in obeying his orders, as an evidence of the strength of their confidence in God.

Then the Lord commanded Gideon to prove them. Gideon's army had a chance to see the hosts of the enemy; they had a chance to consider that their enemies were used to warfare while they as a people had for now a long time been accustomed to the peaceable pursuits of agriculture. Accordingly, the first test of faith applied was permission for all the fearful to return home. This reduced the army to ten thousand; yet many if not all of these who first volunteered, but were now rejected, probably had an opportunity a little later on of joining in the battle after the Midianites had been discomfited and were in full retreat. But the ten thousand courageous men, fearless in the presence of an enemy many times their own strength, must have been men of faith in the Lord, men who, in some respects at least, resembled Gideon in their hearts, in their courage, in their trust in Jehovah; nevertheless there were still too many for the Lord's purpose. The next test was a test of zeal. When led down to the brook to drink, all but three hundred halted very leisurely and knelt down to drink, which required the loosening of their armor and unfastening of their swords. But three hundred did not stop to do this, but hastily scooped up a little water and lapped it from their hands. This zeal, inspired by a living faith in God, was just the element of character for which the Lord was looking; and these three hundred "peculiar people," full of faith and active zeal, were the only ones acceptable to God and privileged to share the honors of delivering Israel from a mighty host of oppressors.

Just so the Lord Jehovah contemplates the conquest of the world for Christ (Zech. 14:3); and Christ, like Gideon, is called of God to lead a "little flock" of "called and faithful and chosen" ones (Rev. 17:14) forth to the conquest of the hosts of sin. The selection of Gideon's army was an illustration of the Lord's method in the selection of a "peculiar people" who will share with him the honors of victory in the conquest of sin and all its defiling host.

Of these there is first a call to faith in the Lord, resulting in justification and acceptance; secondly, there is a call to consecration, in full view of the requirements, in full view of the enemy, and our Captain requests all of the justified ones who come to him to sit down first and count the cost, whether or not they are willing to sacrifice their all under his leadership. The large majority, when they come to see the cost, to realize the battle that must be waged between the followers of the Lord and the forces of the world, the flesh and the devil, are rather inclined to say, We prefer not to engage in battle, we are timid, we are fearful, we have not sufficient confidence either in Gideon or in Gideon's God. It is in accord with the Lord's will that such should be considered separate from God's army, though they may have subsequently an opportunity for joining in the battle against evil.

It is not sufficient that we should have faith in the Lord and in the Captain of our salvation and should make our consecration to the Lord's will; but further tests are made with a view to making a final selection of a very special class to constitute the little flock. It will be a test of water—symbolizing the truth. It becomes a very important question to every consecrated one as he is brought to a knowledge of the truth how he will receive it—appropriate it. In the picture or type those accepted of God to be Gideon's little flock used their hands to lift the water to their mouths, a sup at a time, as a dog uses his tongue to lift the water; while the others drank like as a horse who puts his mouth into the water and sucks it. The hand is a symbol of energy, and we might understand this to signify that the persons most approved of the Lord will use energy and discretion in partaking of the truth—these will not bow down in the mire of human servility, but will maintain their own erectness of manhood and will partake of the water of truth, lifting their heads upward and acknowledging its heavenly origin by whatever stream or channel it may come to them.

The selection complete, the remainder of the brave men were not sent home but to Gideon's tent or headquarters, there to be ready for their share in the battle later. Those whom God would specially use were supplied with peculiar implements: (1) a ram's horn; (2) a pitcher; (3) a lamp, or torch, placed inside the pitcher and thus obscured from the view of their enemies. The three hundred were divided into three companies and the individuals of each company were scattered. They approached close to the enemy and practically surrounded their camp. When Gideon blew, all who heard the blasts made similar blasts upon their trumpets; when Gideon broke his pitcher and let the light of his torch or firebrand gleam forth, the others did the same, blowing meantime with their trumpets and alternately shouting, "The sword of the Lord and of Gideon." It was the Lord's battle and the Lord's arrangement, and it was carried out as intended; the Midianites awakened from their slumbers panic-stricken, believed themselves surrounded by immense hosts, and fled precipitately, killing one another in their fright and confusion. Perceiving the routes they would take, Gideon hastened with his ten thousand followers to intercept them and to complete the defeat. Meanwhile others of the people, learning of the condition of things, joined in the battle to the ultimate and utter discomfiture of the Midianites, and the destruction of the vast majority of their hosts, including their leaders.

Our Captain, the Lord, has given special instructions to those whom he will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the spirit of truth is of Jehovah and of his anointed Son; and secondly, they shall break their pitchers and let their light shine out. The pitchers represent our earthly vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the Apostle, saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." We see how our Chief-Captain broke his earthen vessel; we see what a light streamed forth. Our highest ambition must be to follow his example, to walk in his steps, to lay down our lives for the brethren as he laid down his life for us. Meantime the blowing of the trumpet is to progress as well as the shouting in the name of Jehovah, our Captain, and the sword of the spirit of truth is to be wielded. The result will be victory; the enemies of the Lord will be overwhelmed.

But many others than the little flock will be associated in the work of overthrow, though theirs will be a special work as specially chosen instruments of the Lord. Now is the time for response to the call of our Captain; now is the time for standing the tests and being full of faith and confidence in the Lord that he is able to give us the victory. Now is the time for understanding the will of the Captain, following his example, and imitating him and laying down our lives for the brethren, and as sacrifices, holy and acceptable to God and our reasonable service. Now is the time for the proclamation and for publicly declaring our confidence in him who called us, who gave us the light, and who has privileged us to be his little flock; and very shortly will come the time for the fleeing of the enemy. Let us be faithful to our tests and opportunities, and thus be accounted worthy of a share in the service and the glory that shall follow.

EACH SHALL GIVE ACCOUNT TO GOD

Romans 14:12-23.—NOVEMBER 24.

Golden Text—"Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."—Romans 14:13.

Again the International Sunday-School Committee requests Christian people in general to consider the evils of intemperance—the importance of temperance in all things on the part of those professing godliness. Such lessons seem to be all the more important when we perceive that the rush, the push, the hurry, the consumption of nervous energy on the part of people in general, seems to be causing an increase of nervous and mental disorders and an enlargement of the lists of the insane. Certainly no one claiming benevolence of heart and soundness of judgment could in any sense of the word advocate or encourage intemperance, realizing that it is a fruitful source of crime, depravity, immorality, etc. We note with pleasure the spread of local option and total prohibition in many of the southern States.

Not that such restraints are the highest ideals of liberty, but that—seeing the necessity for the restraints—those who love liberty are willing to share the bondage for the sake of their fellow-citizens, to whom full liberty is admittedly injurious. Either climatic variations or financial and social changes account for the fact that there was less tendency to drunkenness in the days of the Lord and the apostles than there is now, and probably for this reason the Scriptures have less to say respecting this, which is one of the chiefest evils in our day.

But no amount of interest in the temperance question should permit us to read into the divine Word what was not intended by the inspired writers—though we may properly enough draw inferences and conclusions. First of all, we must take the lesson provided for us as we find it. It is a part of the Apostle's discussion of liberty and law, custom and conscience, on questions that were prominent at the time of writing. The Jews were accustomed to observe their law with great exactness, and very properly so. Consequently it seemed a very peculiar lesson for them to be obliged to learn, that they were no longer under the law, hoping for eternal life through the observance of it, but were under grace, hoping for life eternal by the forgiveness of their sins through the merit of the sacrifice of Christ. The Jews at Rome, for instance, had experienced trials and difficulties for a long time in their endeavor to observe the law—the keeping of the Jewish Sabbath Day, the avoidance of meats that had been strangled or offered to idols. When these accepted Christ they had great difficulty in realizing that the Law Covenant under which they had been seeking to please God was at an end, and that they must seek new principles for their guidance in respect to worship, service, self-control. Naturally enough some minds grasped the situation more quickly than did others. Some accepted Christ and felt all the previous bondage to the Jewish ritual; others saw more broadly that Christ had become the end of the Law Covenant to everyone that believeth, and that the law which he had instituted had indeed the spirit of the ten commandments and the Jewish ritual but not the letter of them, and that to him that is in Christ Jesus there is no law except that of love: love to God supremely, love to the brethren and love to our neighbors—a law seen to be very comprehensive indeed when studied, but on its surface quite different from the law of commandments given to the house of servants.

"The New Commandment," or new law of love, left much more to the discretion and judgment of the individual than did the law commandments given at Sinai and written in stones. With the latter there was no discretion, but with the former responsibility for decision rests largely with the individual and his own conscience. Hence some, reasoning broadly, said to themselves, "The Jewish Law Covenant being at an end, its restrictions are no longer in force where they would clash with the law of love and the spirit of a sound mind: I may, therefore, eat such food as I find will be helpful to me, and am no longer forbidden to eat certain kinds." Further, as the mind expanded and grew it was realized that the idols were not gods at all, and hence that the custom of the people to offer the meat to idols before it was sold for consumption had really done the meat no harm, and hence it might be eaten without any disrespect to God if he were acknowledged and thanked therefor.

CONSIDERING THE WEAKER BRETHREN

In reasoning on this question the Apostle leaves no room for doubt as to his conception of the right or wrong of the question at issue. He agreed heartily with the enlightened few that an idol was nothing more than a piece of human handiwork, and that therefore the offering of meat before it as a sacrifice amounted to nothing and did not injure the meat any more than it did the idol good. The Apostle would, therefore, feel free to eat such meat if it came convenient to him, even though he might have preferred to have such as had not been so offered. But while endorsing the position of the more intelligent he sympathized with the less intelligent, realizing that with many of them it would require considerable time to surmount their natural prejudices and give their consciences the proper and sure footing on the subject. In other words, all Jews would need education along this line, and some could take the education more rapidly than others, but the former should be sympathetic with the latter and to a large extent should defer to them.

"BEFORE THE JUDGMENT SEAT OF CHRIST"

Our lesson opens in the midst of this argument with the declaration, "So then each one of us should give an account of himself to God." By these words the Apostle seeks to impress the thought that the weaker brethren are not to judge and censure the others, neither the stronger brethren to judge and censure the weaker. All are to remember that God is the Judge, and that each one needs to criticise himself rather than to criticise his brother—to make sure that he himself has a conscience void of offense toward God and man. Each one so doing may feel sure eventually of the divine approval. The same thought is given in a preceding verse (v. 10), which reads, "For we shall all stand before the judgment-seat of Christ." Each one of the church is on trial, and our Lord Jesus as the Father's representative criticises and examines the various members of his body, not with a view to cutting them off, but, on the contrary, for their aid and encouragement, assistance and instruction and preparation for the kingdom. As we are now before the judgment-seat of Christ, so during the Millennial age the whole world of mankind will be before his judgment-seat and be separated into two classes, sheep and goats. During the world's judgment the overcomers of this Gospel age, the brethren, the bride, will be with the Lord in his Millennial throne as he promised, "To him that overcometh will I grant to sit with me in my throne"; and again, "To him that overcometh will I grant power over the nations"; and again, "Know ye not that the saints shall judge the world?"—in conjunction with their Lord.—Rev. 3:21; Rev. 2:26; 1 Cor. 6:3.

But not only are we now standing before the judgment-seat of Christ, and day by day rendering up a measure of account in respect to our faithfulness, loyalty, etc., but eventually at the close of this age the decisions will be given by him as he pictures in the parable of the young nobleman. On his return from a far country, invested with full power and authority, he will give to every one in his church according as his work has been—according to his faithfulness in the use of his talents, privileges, opportunities—according to his faithfulness and obedience to the "New Commandment" given to all, that they should love one another as he had loved them. Then every man's work shall be made manifest, however misunderstood in the present time. Some highly esteemed amongst men will be shown to be less esteemed of the Lord, and some little esteemed amongst men will be granted high honors in the kingdom. Therefore, we are not to gauge ourselves entirely by what our fellow-men might think, but to have special respect to the Lord and his judgment of us. Hence the Apostle argues, Let us not, therefore, judge [condemn] one another any more, but let our judgment rather turn to ourselves, to see that nothing in our conduct toward our brethren shall be in any sense of the word contrary to our Master's new law of love. Watching that law carefully, and applying it to ourselves, we will be hindered from any course of conduct which would tend to stumble a brother; and such a love for the brethren as would lead us to the renouncement of our own liberties where necessary would certainly be pleasing in the sight of the Lord and the heavenly Father, and assure us a place and a higher honor than would otherwise be ours.

"FOR WHOM CHRIST DIED"

The Apostle then assures his hearers of his own conviction that there is no such thing as legally unclean or forbidden food from the Lord's standpoint for those who are new creatures in Christ. Love for the brethren, however, should lead us to renounce to some extent our own liberties and preferences lest our exercise of liberty might do injury to some for whom Christ died. His argument is that if we have the love of Christ we will hesitate to do anything that would wound or injure or cause a stumbling of conscience to any member of the body. If Christ so loved them that his death was made available to their salvation, we should so love them as to be willing to cooperate for their assistance and do nothing that might stumble or hinder them. He argued further that having taken a stand for the Lord and for righteousness we should be careful that our outward conduct would conform to this in as large a degree as possible, and that this would mean that we should do nothing that to others would seem to be unrighteous. "Let not your good be evil spoken of," rather exercise yourself along such lines of goodness and in such a manner as will have the approval of all who have respect for religious things. An application of this principle today would seem to be that we who have a clearer knowledge than have some others of the meaning of the Sabbath, for instance, should so conduct ourselves in the observance of Sunday as would bring no disrespect to the Lord nor to his Word. A proper time and occasion may

occur for explaining our higher thought respecting the significance of the Sabbath, but meanwhile let us reverentially keep Sunday, not as under the bondage of the law, but as a great privilege and opportunity for fellowship in spiritual things, better than any we could ourselves devise. The same principle will apply to other matters or outward manifestations in which reverence for God and holy things may have a bearing upon our influence with others. Reverence for all good things is surely appropriate to all who love the Lord and love his righteousness. Increasing knowledge would make us increasingly reverential, not only in heart, but also in outward demonstration.

"THE KINGDOM OF GOD IS NOT MEAT AND DRINK, BUT RIGHTEOUSNESS AND PEACE AND JOY IN THE HOLY SPIRIT"

This statement by the Apostle has been grievously misunderstood and misconstrued by some, and interpreted to teach that the kingdom of God is not a real kingdom to come, with Jesus as the King, the church as the joint-heirs in the kingdom, and the world as the subjects, to bless, rule and uplift during the Millennial age. It is used to oppose this thought, the claim being that when the words kingdom of God are used throughout the Scriptures they signify not a real kingdom, but a rule of righteousness, joy, peace, in the hearts of believers. This is a serious misinterpretation of the Apostle's thought. His argument may be paraphrased thus: Abstain, dear brethren, from the use of your liberty in Christ wherever you find that it would stumble the conscience of another or be to his hindrance in any manner. Consider not that the advantages of being counted in as members of Christ's prospective kingdom consist in these liberties to eat and drink what you choose, but rather consider that the blessings we enjoy in the present time as members of that prospective kingdom are the peace of heart, the joy of heart, the righteousness of the Lord and his holy Spirit. These are the blessings of the present time, and not the mere liberties in respect to food. Hence we may readily renounce these liberties if they interfere with the advantage of others, and we will thereby find ourselves increasing in love and joy and peace of the holy Spirit by reason of such sacrifices. The church indeed is the kingdom of God in an embryonic sense—in the sense that each member is here being instructed and prepared for the duties and privileges of the kingdom to come, especially being developed and tested along the lines of his own fitness for a share in that kingdom. But all of this emphasizes the fact expressed in our Lord's prayer that God's kingdom is to come, and, coming will bring about in the world that condition of things in which eventually God's will will be done on earth as it is now being done in heaven.

Continuing this thought, the Apostle urges (vs. 18, 19) that such service, such self-denials for Christ's sake, are well pleasing to God, and will also have the approval of right-thinking men, and that all the Lord's followers therefore should thus be making for peace and those things and conditions whereby they may edify, strengthen and build one another up. What a precious lesson is here! Oh, that all of the Lord's dear people could catch the spirit of the Apostle's exhortation and see how beautiful it must be in God's sight that his people should emulate the example of their Redeemer in their willingness to deny themselves for the sake of helping others. With this spirit prevailing largely in a company of the Lord's followers, assuredly there would be a great blessing and great upbuilding of one another, a great strengthening of character and great assistance one to the other, and great absence of puffed-up superiority and disdain for those unable to see and appreciate every feature of the divine plan.

"The things that make for peace." Oh, how blessed the congregation of the Lord's people which has a goodly number of such followers of Christ, especially if they be among the leading ones! How their love and peace and unity of spirit would assist them to be kind and generous toward others and helpful—not by ignoring the principles of truth, not by putting the light under a bushel, but by presenting the truth in so kind and gentle a manner that all who are of the truth would appreciate it and be strengthened thereby. How potent the Apostle's argument, "Overthrow not for meat's sake the work of God"—do not jeopardize the interests of either the church or of an individual in it merely for the sake of preserving a non-essential. As the Apostle exhorted Timothy, "Condescend to men of low estate," condescend to the weakest and humblest of the Lord's true followers; come down to them in speech and in conduct that you may be the abler assistant of those who need the uplifting and enlightening influence of the Truth in the spirit.

AN INTERESTING QUESTION ANSWERED

QUESTION.—In Acts 20:28 the reading is peculiar, and seems to imply that the Father, and not the Son, was the purchaser of the race; yet this disagrees with other Scriptures. How should we understand the matter?

ANSWER.—The Diaglott translation is very much better than that of our common version, and reads, "which he hath purchased with the blood of his own"—"Son" being understood.

The question may still arise with some, In what way did the Father purchase the race? We answer, In the same way that he has been the author of the entire plan of salvation. All that our dear Redeemer has done for us has been the carrying out of the great plan of Jehovah, purposed in himself before the foundation of the world. It is in harmony with this that the Father declares himself the Redeemer, "Jehovah thy Redeemer, and the Holy One of Israel." (Isa. 41:14; 43:14; 54:5.) Again we read, "Jehovah is my Shepherd." (Psalm 23:1.) In like manner the Father is the Creator, although all things were made by the Son (as the Father's agent) "and without him was not anything made that was made."—John 1:2.

"ALL THINGS INDEED ARE PURE"

We are not to understand these words of the Apostle to indicate that nothing is impure or unclean. Quite to the contrary. He has elsewhere pointed out many impurities of thought and act, and advised the church against these. Here his words are confined to the subject in hand —nothing indeed is unclean—no kind of meat. He proceeds, however, to point out where wrong might be done even in eating of that which is cleanest, most desirable, or in the exercise of any other liberty—it is evil to the one whose conscience would be injured by it. In a word, conscience is one of our most valuable assets; according to our obedience to conscience will be our standing before the Lord. If, therefore, we violate our own consciences in anything we do, we are doing ourselves injury; or if by word or example we influence others to violate their consciences, however harmless a thing in itself it may be, we are doing them a serious injury, the outcome of which we cannot fully estimate, for it might go on to great and greater ungodliness and eventuate in the second death. Hence, it is good not to eat flesh nor to drink wine nor to do anything whereby thy brother might be stumbled or offended or made weak.

FAITH VERSUS CONDEMNATION

"The faith which thou hast, have thou to thyself before God." That is to say, our outward conduct need not necessarily show all the depth of our knowledge and faith and liberty. God knows the heart, he sees the progress we have made, and he will be the better pleased with us if for the sake of the brethren we do not declare all our liberties at a time and a place when they might prove injurious to others of his dear family. The Apostle proceeds to point out that if we be critical in examining our own conduct and motives we may find something therein very similar in kind to that which we are disposed to criticize in others, though perhaps in relation to a different subject. His words are, "Happy is he that condemneth not himself in that which he alloweth." For instance, he who judges another, allows or concludes that that other's motives are inspired by pride or ambition; if he turns his criticism upon himself he sometimes finds something of this kind in his own heart. He who allows that his neighbor is a slanderer and condemns him for it should turn his criticism upon himself to see that his own words are always above reproach—never upon the slanderer. Happy and blessed the person who, seeing faults in others, after careful examination finds himself to be entirely free from these. Such certainly are exceptional characters.

"HE THAT DOUBTETH IS DAMNED"

With the wrong conception before the mind the words of the Apostle sound extremely harsh, "He that doubteth is damned if he eat." The idea conveyed by these words to many minds laboring under the delusions of the "dark

ages'' is that the person who eats meat clean in itself but thinking the matter to be wrong, thus defiling his own conscience by eating, would be damned—sent to an eternity of torture. But no such thought was in the Apostle's mind nor could it be properly understood in his words. He there emphasized the fact that any person eating meat, however clean, but thinking it to be a sin, a crime, to eat it, would as a consequence be under condemnation for having violated his conscience, his judgment of the Lord's will, and this would serve as a cloud to separate between himself and the Lord, who judges the heart and not merely the outward conduct. Such an alienation might ultimately lead to the loss of the great prize of our high calling, and thus into the great company, or possibly eventually into the second death. The Apostle explains why this condemnation would hold, saying, ''because he eateth not of faith''—not in harmony with his conscience—and whatsoever is not in harmony with faith and conscience is a sin. The principle here applied to the question of using or not using spirituous liquors would certainly be profitable to all of God's people: the person who uses them believing them to be sinful is volating his conscience; the person who uses them knowing that another will be effected thereby unfavorably is violating the law of love, ''Love thy neighbor as thyself.'' This matter becomes a very important one in our day, more than ever before, because today the question of conscience in the matter of using liquors is more pronounced than ever before.

The following article, clipped from the *Literary Digest*, is translated from the French, and will, we trust, be both interesting and instructive to many in connection with this lesson:

UNTO THE THIRD AND FOURTH GENERATION

''One cannot be, with impunity, the son of a drunkard''—so says Dr. A. Joffroy, a French physician, who writes on ''Alcohol and Alcoholism'' in the *Revue Scientifique* (Paris, July 13). Dr. Joffroy's article reads in places like an old-fashioned temperance tract, but it is in reality a pitiless scientific statement of facts. Diseases, the author points out, are of two kinds, those that attack persons in normal health and those that touch only those who are predisposed to them. To create such morbid predispositions alcohol is eminently suited, and in this way it strikes down not only those who abuse it, but their descendants, often ceasing its ravages only when it has obliterated a whole family. We can quote here only a small part of what Dr. Joffroy says. First comes his division of diseases into the two categories mentioned above. We read:

'' 'In the case of some diseases (scarlet fever, small-pox, plague, etc.), the pathogenic agent produces the specific malady in every one exposed to contagion, whatever may have been his previous condition of health. But, on the other hand, there is a whole class of diseases that attack only such as are predisposed. Of 100 infants fed in the same way, one or two will become abnormally fat, because, for example, the father had gout or the mother diabetes. . . .

'' 'But hereditary predisposition exists also with nervous diseases, and alcoholism is one of the most effective means of creating such predisposition, as well as developing it where it exists. To have cholera or rheumatism, for instance, one must have obese, nervous alcoholic parents. A man may be seized with shaking palsy, following some violent emotion, . . . but heredity must be present to facilitate the action, and alcoholism is generally found to be at the bottom of this heredity.'

'' 'In mental diseases,' Dr. Joffroy goes on to say, 'the role of heredity is greater still. We may almost say that predisposition is absolutely necessary for these.' The author rejects the classification made by some authors who divide mental diseases into those of the normal and abnormal brain. The former, he thinks, do not exist, a diseased brain being always abnormal. Even poisons that act on the brain select those who are predisposed, and this is eminently true of alcohol itself. Predispositions (generally alcoholic) determine the special form of drunkenness and explain why wine makes one man gay, another sad, another quarrelsome. Likewise, hereditary predisposition explains why alcoholism results, with one man, in an ulcer of the stomach, with another in cirrhosis of the liver, with others in paralysis of one or another set of nerves. The writer continues:

'' 'On epilepsy the action of alcohol is quite clearly manifest; sometimes a subject plainly epileptic from infancy takes to drink at about 20, with the result that his attacks increase in violence at each excess; sometimes a man of thirty to forty years who has had only slight seizures in childhood begins to have the characteristic attacks, which disappear or lessen when he becomes abstinent. . . .

'' 'In order that I may be clearly understood I will repeat the definition that I have given elsewhere of incipient degeneracy. ''The totality of organic defects, of hereditary or acquired origin, which, by lessening organic resistance, create new morbid aptitudes and make causes pathogenic when of themselves they would be powerless to injure a normal organism.''

'' 'And I repeat again that, in the creation of these new morbid aptitudes, this hereditary predisposition, which dominates almost all pathology, alcoholism stands pre-eminent, doing more harm and counting more victims than tuberculosis. Alcoholism, in fact, not only affects the individual, but its effects are continued to his descendants. One cannot be, with impunity, the son of an alcoholic. Alcoholism begins with the father and strikes down his children, and generally its action continues, until, in the fourth or fifth generation, it has destroyed the family. But before this final result is reached, the alcoholics and their descendants are, according to circumstances, hurled into disease, madness or crime, filling our hospitals, asylums and jails, as I have already said.

'' 'Blind indeed are those who, ignorant of the dangers of alcohol, see in it only a source of revenue!' ''—*Translation made for the Literary Digest.*

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VIEWS FROM THE WATCH TOWER

CURIOSITY A DANGEROUS SNARE

Increasingly the evidences multiply which show the power of the fallen angels in the affairs of men. We call attention to the fact that curiosity is the ''bait'' which they generally use to entrap their victims. Apparently the human mind is so constituted that these ''demons'' cannot intrude upon it except with its consent: hence the resort to *curiosity* to gain the consent of the will to investigate. Then gradually the leading is onward into foolishness or perhaps to obsession. Mechanical toys which answer all kinds of questions are amongst these. They are of various designs, but all requiring personal manipulation, and all tending to establish reliance in and communication with the fallen angels who personate the dead and sometimes personate the Lord himself, and give religious counsel in the endeavor to bind to themselves the confidence of mankind.

The more absurd the proposition the more likely will it be to arouse curiosity. It seems absurd to believe that a ''Ouija board'' can and does answer questions correctly. There is reason to doubt that the operator may have something to do with the movements, and each must try for himself, thus slightly coming under the power of these ''wicked spirits.'' (Eph. 6:12, margin.) The only safe plan is to have nothing whatever to do with ''*occult powers.*'' They are all ''powers of darkness''; for the holy angels do not thus communicate with man during this Gospel age, and as ''the dead know not anything'' (Eccl. 9:10) they cannot. Hence all such occult powers are of the lying spirits, with which men may have communion and fellowship only at their peril.

To our surprise, all that we have written on this subject does not keep some of our readers aloof from these snares. We have heard recently of some who were ''not afraid to operate a Ouija board.'' The truth should and does give courage, but this is not the way to exercise it. Our Lord says, ''Fear God,''—that is to say, ''Fear to disobey and to offend God.'' The Apostle says, ''Let us fear, lest a promise being left us of entering into his rest we should seem to come short of it.'' The Editor of this journal fears not what men or demons can do to him, so long as he abides in the loving favor of God; but he would fear to disobey the Lord in respect to having communication with these demons and their various ''curious'' devices. It is well that we not only remember the promises of God; but let us also remember to be ''obedient children.'' ''All things shall work together for good to them that love God—the called ones according to his purpose,'' and the delusions of the end of this age will not be such as would deceive the very elect; but we should remember the other side also, namely, that such as would have the special watch-care and deliverance promised must ''*abide under the shadow of the Almighty.*'' Of such, only, it is written,

"A thousand shall fall at thy side—ten thousand at thy right hand; but it shall not come nigh thee."

Indeed we fancy that those of us who have been blest with the greater light upon God's plan should be the more loyal to him and should be able to stand severer tests.

"WALK BY FAITH, NOT BY SIGHT"

The Scriptures clearly teach that in the past God spake unto the fathers miraculously, and so we believe. Yet we would not listen to such "voices" now. We should close our minds against all such revelations either to ourselves or others. It is now the fallen angels that thus seek to commune with us *clairaudiently*. We should, if such were heard, pray at once to God, "Deliver us from the evil one."

"God hath in these last days spoken unto us by his Son" —and his chosen apostles. We have their messages, and these, we are assured, are "able to make us wise unto salvation," and sufficient that the man of God should be thoroughly furnished unto every good word and work. The Apostle Peter also emphasizes this, saying, "We have a more sure word of prophecy unto which we do well to take heed as unto a light shining in a dark place until the day dawn and the day star arise in your hearts."

We know of one "brother" in the truth recently deceived by the adversary into foolishness by these "voices" which personated God. It is our duty to warn all against these "seducing spirits" (1 Tim. 4:1) and to repeat the caution of God's Word in respect to every teaching of men and demons, "If they speak not according to this Word, it is because there is no light in them"—they are of the darkness while we are children of the light.

We have also warned our readers against those claiming gifts of the Spirit, including "unknown tongues." Nevertheless we have just heard of a dear "brother" who was very nearly captured, ensnared, thus by the adversary. He attended a meeting where "the faithful" evidently became obsessed in some degree. He went to the altar, submitted his will and had already begun to feel a power coming into his arms, which were becoming rigid, when another "brother" went to his rescue. Surely "holy-rolling" trances, fits and frenzies are contrary to the holy Spirit as exhibited by Jesus and his apostles, and denominated "the spirit of a sound mind."

There is much more excuse for the world and the nominal church than for the truth people along these lines. We cannot understand how anyone who has read carefully and prayerfully the six volumes of DAWN-STUDIES could be in doubt as to any of these delusions. The explanation of falling into such a trap would surely be that the person had to some extent neglected the study or the practice of the truth and had measurably lost its spirit. Let us remember that our Lord has provided the full armor for all the soldiers of the cross in this "evil day," but that it remains for us to put it on and use it if we would resist the evil one in our Redeemer's name. All these should know the source of such pranks and communications—they should not be *curious*. And if they do recognize their source and still dally with them instead of being active and zealous in showing forth the light of truth, it implies that they are not appreciative of the great privileges they enjoy. Just such we must suppose the Lord will wish to sift out as not "more than conquerors."

AS THE SERPENT BEGUILED EVE

We have mentioned Satan's use of human curiosity to entrap the mind. We refer now to mother Eve's seduction by him from loyalty to God. It was the sight of the serpent eating without harm the fruit forbidden to her and Adam that aroused her *curiosity*. The matter seemed to contradict the divine threat that the eating of that fruit would to Adam and his race mean, "Dying thou shalt die." Too late she found that she had been deceived and that not the effect of the fruit, but the reward of disobedience, was death. So with us, the danger is in leaving God to hearken to and connive with demons—the disloyalty—the neglect of our own grand opportunities in this "harvest" time.

By this we do not mean to be understood as condemning all curiosity and investigation of proper matters, of which there are many. We cannot even condemn the world for having curiosity respecting things occult, for they have not the Word of God to guide them as have we. But surely those who have tasted the good Word of God and the powers of the age to come, and been made partakers of the spirit of holiness,—these are well nigh inexcusable for *curiosity* along the lines occult. We should always keep in memory that "Secret things belong to God, but things revealed belong to us and to our children always." The revelation granted to us in the Word of God is so complete as to leave no room for legitimate curiosity respecting any of the works of darkness. Any attempt to investigate them tells of our lack of faith in the divine Word!

A SIGN OF OUR TIMES

COMPARE 2 TIM. 3:1-4

"The Roman Catholic Bishop of Elphin, in Ireland (Dr. Clancy), in a pastoral letter read a few weeks ago in his diocese, reveals a sad state of things in modern Irish life in that part of Ireland. The Bishop writes: 'The absence of reverence for God and of respect for the awful sacredness of an oath are unhappily prominent features of modern Irish life. Cursing, blaspheming, profane and ribald language of the most revolting character assail the ears of the passers-by in our towns and villages, and the utter disregard for truth, even under the sanction of an oath and the solemn surroundings of our law courts, has become so frequent and so flagrant that, as a consequence, our religion is dishonored and our faith brought into contempt.' "—*Exchange.*

THE LESSON OF SAMSON'S LIFE

Judges 16:21-31.—DECEMBER 1.

***Golden Text*—"Be strong in the Lord and in the power of his might."—Eph. 6:10.**

Many have wondered that three chapters of the Old Testament have been devoted to the story of Samson—great, strong, good-natured, witty. Still more strange it has seemed to some of us that his name should appear in the list of faith-heroes enumerated by the Apostle in the book of Hebrews, chapter 11. Here his name appears with those of Abraham, David, Gideon, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." No other similar character is mentioned in the Scriptures; he stands unique amongst the Bible heroes. Dr. Lang remarks:—

"His irony, his grim laughter as well as his feats of strength are duly recorded. The story is strange, pathetic—one over which we smile and sigh, one of boisterous mirth and fearful sorrow—such wit, such folly, such force, such feebleness, comedy so grotesque and tragedy so awful."

Those who have not learned to rightly divide the Word of Truth—those who have not learned to study Scripture dispensationally—will surely be perplexed when they think of Samson as one of the saints of God, and then attempt to measure such saintship with the teachings of Jesus and the apostles. Meekness, gentleness, patience, long-suffering, brotherly kindness, love, Samson no doubt possessed in some measure, as might any natural man; but most evidently he was not begotten of the holy Spirit—not, therefore, one of the sons of God in the sense that Jesus and his followers are recognized in the Scriptures. The same is true in considerable measure of all the ancient worthies. No such standards were set before them as are set before us of this Gospel age. They were not called to the high calling of a change of nature from human to divine. They were not begotten again to be new creatures in Christ Jesus. The time for this was not yet. Christ, the forerunner on this heavenly narrow way, had not yet come. The sacrifice of atonement had not yet been offered, and none therefore could come unto the Father as sons or receive the begetting of his Spirit. The very highest rank possible to the most noble of that time was that they might be called servants of God. Moses was faithful as a servant over his house, and Samson and the others belonged to the house of servants. So, then, we must not think to copy Samson nor to set his life as a standard for our children or others. We are to assign him the place in the divine plan which the Scriptures give him, and then his life and his doings will be seen in their proper light and not prove a stumbling-block to us.

THE MISSION OF SAMSON

Samson's parents were consecrated people of God in the fullest sense that it was possible for them to be at the time. They believed in God, trusted him, and desired that in some way their son might be used of him in his service. They and their son, had they lived during this Gospel age, under its light and privileges, no doubt would have been saints of a high order in the church. Samson's special consecration to the Lord was followed by a Nazarite vow, such as is

described in Numbers 6:2-6: it included total abstinence from grapes, wine and all intoxicants, permission for the hair to go uncut, and the avoidance of contamination with dead bodies. Many took such a vow temporarily, but Samson and John the Baptist apparently voluntarily took the vow for life. And here it is well to remember that through all the vicissitudes of his peculiar career there is no intimation that Samson ever violated this vow. In its observance we have a testimony to his faith and his loyalty to God—in harmony with God. In this respect at least he was an overcomer of a high order; and all the faithful, all the overcomers of this Gospel age, who have taken the vows of the cross and the narrow way in the footsteps of Jesus, should be able to appreciate very highly the loyalty of Samson to his vow. If we are similarly faithful to the observance of our vows we may be sure of a place in the heavenly kingdom.

SAMSON JUDGED ISRAEL TWENTY YEARS

We have seen the child Samson consecrated to the Lord's service; we have seen his acceptance of this consecration in his taking of the Nazarite vow. Some have confused this vow with the statement that our Lord was called a Nazarene. This is a mistake. The people of the city of Nazareth were called Nazarenes, but those who took the special vow were called the Nazarites. Our Lord was not a Nazarite. He took no vow respecting his hair or the use of grapes and the fruit of the vine. He was a Nazarene, because for years his home had been in that city.

The Scriptures indicate also that God accepted Samson for his service. Now the question arises, In what way could God use him? What service could he render? Would God send him to preach the Gospel? No, there was no Gospel, no good tidings, no message to declare yet. That message could not go forth until first of all the Redeemer had come and the satisfaction for our sins had been made. Thus the Scriptures declare that Christ brought life and immortality to light through the Gospel—life eternal, life for the world of mankind, for all who eventually would receive the goodness of God through Christ, and be restored by him to the full of human perfection. For these the eternal life is the divine intention. More than this, our Lord brought immortality to light as the special gift of God to that special class, which—called during this Gospel age, in the dark time when the way is narrow and difficult—has been obedient to the heavenly calling, and, laying aside every weight, runs with patience the race set before it. For these the divine provision is glory, honor and immortality. But these things were not available either to Jews or Gentiles in Samson's day, and hence there were no missions or ministries of grace and truth as we have these now. However, God had a work to be done at that time, as we shall see, and he used Samson as his agent in connection with that work.

After settling in Palestine the Israelites did not remain earnest and loyal to God and inspired with the promise made to Abraham, that through their nation God intended to bless all nations under the leadership of Messiah. When more or less of lack of faith with idolatry came in, God allowed them to be oppressed by the heathen nations on either side of them. At the time in question the Philistines had, by divine permission, conquered them and reduced them to a kind of slavery, by not permitting them to have any except the very crudest of tools and by not allowing amongst them blacksmiths, whose trade at that time was largely the forging of swords and spears and other implements of warfare. Thus the Israelites were unarmed, while the Philistines, their oppressors, were well armed. And while the Israelites were learning a lesson from their captivity they were also losing their courage. The Lord, knowing their condition, was preparing for their deliverance, and he accepted the consecration of Samson and made of him his agent for the raising of a patriotic spirit amongst the people, for their invigoration by hope, and for the paralyzing to some extent of the power of the Philistines, so that the Israelites might gradually begin to recover themselves from their bondage and to look again to the Lord for the deliverance which he was willing to grant them on their return to his favor. Samson's great strength, considered by the people in its relationship to his Nazarite vow, would be a continual lesson to them of the power of God. They could see that the Lord was quite able to accept of all who were consecrated to him, and to make them mighty indeed to the overthrow of their enemies. Had the lesson been rightly applied we may readily suppose that all the children of the Israelites would have been similarly consecrated, and that the people would have been looking forward to the Lord's mighty deliverance of them; but they were slow to learn.

Samson judged Israel after the proper meaning of that word "judging" in the original, but not according to the usual acceptance of the word today. He judged Israel in the sense of avenging wrongs that they sustained upon the enemies who committed those wrongs. Samson was not merely a warrior because of his love of fighting; he was a patriot, he was a firm believer in the Oath-Bound Covenant, he was hoping for the deliverance of Israel from all antagonists, and for the nation's exaltation as God's people, to be his mighty power in the world for the blessing of all nations. He was therefore opposed to everything that opposed the Israelites; and the Philistines being their oppressors and opponents he directed his energies against them. Their wealth was gained largely from the extensive wheat-fields lying between the mountains of Judea and the Mediterrean Sea, and in order to injure them financially Samson on one occasion took peculiar means for setting fire to these wheat-fields owned and operated by the Philistines for their own profit. It was not a joke, although the means used were peculiar, unusual. Samson was a general in the field of battle, and in his own person and in his own ingenuity he represented infantry, cavalry and artillery, using every means at his command to break the forces of the oppressors and to deliver his people, judging their oppressors or penalizing them, injuring them, punishing them, and to that extent helping to deliver Israel.

The abject servility of the Israelites is manifested by the fact that, instead of coöperating with Samson and with him claiming the divine promises for the possession of the land of Palestine and the overthrow of all opponents, they so feared the Philistines and had so little faith in God that they were even willing to deliver Samson to the Philistines, and did deliver him bound. He allowed the binding and delivery, knowing his ability to break the bonds and to put to flight those who thought they had him in their power, and he did so. What a lesson again to the faint-hearted, that they should have courage to accept the Lord's promises and be obedient to his directions. They had already been in the land for a long time, but had failed to conquer it because of lack of faith, whereas with the proper faith one might have chased a thousand and two might have put ten thousand to flight.

SAMSON A BLIND PRISONER

When we remember Samson's zeal for God and for his people, when we remember his faithfulness to his vow as a Nazarite, when we remember his great strength—which enabled him with no other weapon than the jawbone of an ass to fight a large company of his enemies and to slay about a thousand of them—his undoing by a woman carries with it a great lesson. The Philistines directly and indirectly planned the seduction of their powerful enemy, using as a decoy the beautiful Delilah, and the man who was so strong in other respects was found vulnerable from this point of attack.

What a lesson to Spiritual Israelites! How we also should realize that the great adversary will be on the alert to use any snare or trap for the undoing of those who are faithful soldiers of the cross. If we were to draw an analogy as between Samson's temptation and the temptation of the body of Christ it would imply that we should be specially on guard against the blandishments of the world and the adversary through the nominal church, which figuratively is called a woman—more, she is described in the Scriptures as a harlot.

It was when Samson rested his head upon the lap of Delilah that he was shorn of his hair and of his strength—a condition of his vow being broken. Similarly those who are strong in the Lord and in the power of his might through their faithfulness to the vows of consecration as followers of the Lord Jesus are in danger of going to sleep in the lap of the modern Delilah, Churchianity. A spirit of drowsiness is their spirit, of rest from the activities and self-sacrifices of their vow, a spirit of slumber; and with that spirit goes their strength. Is there not in some respects an analogy between the experiences of Samson and the experiences of the church of Christ? Consider the activities of the early church and the victories they gained in the name and strength of the Lord. Consider how the adversary entangled and seduced the church, and how for a considerable time the stupor and drowsiness and ease and worldliness were upon those who vowed to be faithful to the Lord and his service. Consider how the strength of the Gospel message was lost while in that drowsy condition in the "dark ages." Consider how the eyes of our understanding were put out even as Samson lost his natural sight. Consider that even since the Reformation time the church has been to a large extent under the blinding influence of the adversary, a slave to churchianity and the world, even as Samson was the slave of the Philistines. As their slave Samson was used instead of a horse to turn a great wheel for grinding their food; and thus indeed the

church has been grinding food of a certain kind for many while still a slave to the world and under its blinding influences.

THE DEATH OF SAMSON

Here our lesson really begins. The Philistine worshipers of Dagon had called for a great religious festival in honor of their god, whom they credited with the success of their warfare not only upon the Israelites but their sea victories against the Sidonians and Egyptians. Samson was a prisoner in their prominent city, Gaza, where the festival was to begin in a great temple. In the midst of their hilarities Samson was brought forth as an exhibit of the power of their idol, of their god Dagon, over all enemies. They would have this one who had slain thousands to sing and play on an instrument and dance before them, and after he had thus made sport for them he stood between the two main pillars upon which the center of the structure rested and where he was in full view of the thousands who were in the temple proper itself, and also from the roof of it could be seen by about three thousand congregated thereon, the prominent men and women of the nation, the lords of the Philistines. Samson, still full of the spirit of his consecration, still full of the desire to serve God and his nation, entreated that the sacrifice of his life in the Lord's cause might be acceptable and might be used at this time in the slaughter of all the principal people of the Philistines, and thus signify a greater opportunity for the Israelites to be released from their slavery than any other means that could be thought of or made available at the time. The Lord was pleased to accept the sacrifice, and Samson exerting his great natural strength combined with whatever the Lord was pleased to additionally grant, the two great central pillars of the structure gave way, the whole edifice came down with a crash, the three thousand people on the roof as well as the materials of the building serving as the executioner of the hour; or, as in the other figure, as Samson's artillery against his enemies, who were also the enemies of the Lord and the opponents of the divine program for which Israel stood.

Modern buildings in many respects differ from those of ancient times, so that to us it may be difficult to imagine the truthfulness of this description. However, we have items of history which somewhat correspond. Pliny describes two theaters built of wood by L. Curio, which he says were large enough to contain all the people of Rome, and were supported by a single hinge; and if this were to give way, there would have been a greater slaughter than at the battle of Cannae.

We have seen some analogy as between Samson's experiences and the history of the Gospel church: may we not carry this analogy farther, and see in the death of Samson and its influence an illustration of the closing of this Gospel age, the consummation of the sacrifice of the church and the resulting influence upon the world? It is of course hazardous to attempt the reading of prophecies or symbols not yet fulfilled. Nevertheless we suggest that the Scriptural delineations of the future correspond in many respects with the picture given us in the life of Samson. Have we not come to the time when the Lord's people are recovering a little of the strength of the early church? and have we not also come to the time when the worldly wise are feasting and rejoicing and giving honor to the god of Evolution, and through their Higher Critics denouncing the true Israelites and their hopes and the divine testimonies? Have we not come very near to the time when those who are still faithful to the Lord and the principles of his Word are made sport of by the worldly-wise? and have we not come to the time when some at least of the Lord's true people are ready to put forth all the strength in their power through the volunteer work and the colporteur work, the pilgrim work, and a thousand other energies to move the pillars of error which uphold churchianity? It is appointed for the church to die, to die in sacrifice, to die in the interests and service of the truth—to lay down their lives for the brethren, the Israelites indeed, for their deliverance from the bondage of the world. The strength of our reformation lies in the Abrahamic promise, in our confidence in God, and in our vow to do his will. With the death of the last member of the church, the body of Christ, will surely come, as the Scriptures point out, the downfall of churchianity and the present system of world power, and all this will but make ready for the glorious kingdom of God's dear Son, though the incidentals shall signify a time of trouble upon the great ones, the mighty ones, the chief captains of earth.

OUR GOLDEN TEXT

"Be strong in the Lord and in the power of his might." Here we have an exhortation applicable to the people of God at all times and under all conditions and under all circumstances. It would have applied to Samson in his day as a natural man, a servant, and it applies to us of today who are new creatures in Christ Jesus, servant-sons of the Most High. If we look back to Samson and all the ancient worthies recounted by the Apostle, we note that the secret of their strength of character, by which they endured and overcame, resided in their faith in God and in the promises. And so it must be with us. But there is a difference between faith and credulity: the latter may give a spirit of energy, but will not endure. The former is the power of God which enables us to endure all things as good soldiers of the Lord Jesus Christ, soldiers of the truth, soldiers of righteousness, fighting against sin and error and all ungodliness, including the artful wiles of the adversary, by which he would deceive us and the whole world, misrepresenting the divine character by the "doctrines of devils" foisted upon the Lord's people during the "dark ages," to the blinding of the eyes of their understanding. Now in the Lord's providence our eyes are becoming more and more opened, in harmony with the Apostle's prayer, "I pray God for you that you may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of God which passeth knowledge."—Eph. 3:18, 19.

Hence it is important for us, not merely to believe, but to believe the truth. Our Redeemer prayed, "Sanctify them with thy truth, thy Word is truth," and the Scripture tells us of some who, not having sufficient love for the truth, are abandoned of the Lord to believe a lie, and through that false faith to find ultimately the condemnation of their heart attitude and to be counted unworthy a place with the "very elect." Let us set the Word of the Lord above all other messages: yea, more than this, let us prize the divine Word and plan above any of our own misconceptions and imaginings. Thus we shall be willing to buy the truth at any cost and to sell it not for any price. Thus we shall be found acceptable to our Lord, and shall be kept strong in the Lord and in the power of his might, until our trials shall be finished and he shall say, It is enough; come up higher; enter into the joys of thy Lord.

RUTH'S CHOICE

Ruth 1:14-22.—DECEMBER 8.

Golden Text—"Thy people shall be my people, and thy God my God."—Ruth 1:16.

Manifestly the chief object in the brief narrative of Ruth and Naomi was to preserve an authentic record of a link in the chain of our Lord's human ancestry. Though a Gentile by birth, Ruth was a sincere Jewish proselyte, incorporated into the commonwealth of Israel, and as such she was recognized of God as one of his chosen people. And not only so, but she was also honored with a place in the line of our Lord's human ancestry, being the great-grandmother of David. The same was true of Rahab, also a Jewish proselyte, who became the mother of Boaz, the great-grandfather of David.

The story of Ruth and Naomi is an interesting one as an item of Jewish history. It has its lights and also its shadows; for the characters were but samples of our fallen humanity coming gradually under the influence of divine grace. All that was noble in them therefore calls forth our admiration and esteem, while the blemishes are to be deplored.

Naomi and her husband Elimelech, pressed by hard times and a threatening famine, decided to leave the land of Israel and the people of God and try their fortunes among the Gentiles in the land of Moab. In doing so they were leaving the special privileges of association with God's people, and failing also to contribute their part toward their comfort and encouragement and godly counsel in the time of general distress. They were also exposing themselves and their children to the unhallowed influences of an idolatrous people. This was the part they chose merely for temporal advantage, rather than to share the hardships at home and trust in the Lord to supply their needs.

The result of this wrong course was only trouble. Elimelech died there, and Naomi was left alone with her two sons to rear. By and by the two sons married heathen wives who knew not the God of Israel. Then they also died; and Naomi,

bereft of all but her two daughters-in-law, feeling that the hand of the Lord was against her in that she was thus sorely chastened, decided to retrace her steps to the land of her nativity, and again to cast in her lot with the Lord's people.

When she had thus, by sad experience, learned the needed lesson and determined again to submit herself to the Lord's leading, the favor of God began to return to her. She found a great comfort and blessing in the manifested devotion of Ruth, her daughter-in-law, and in her conversion to the Jewish faith. "And Ruth said, 'Entreat me not to leave thee, or return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God. Where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.'"

That this was not a mere impulse on the part of Ruth is also manifest from her subsequent course of faithfulness to her mother-in-law; and Naomi's appreciation and devotion to her interests were just as manifest. Evidently though Naomi and her husband had erred in judgment and had been faint-hearted they were still loyal to God and let their light shine in the land of Moab, and both the daughters-in-law had been influenced by it, while Ruth was fully converted to God.

Their kindly reception by the people of Bethlehem and the sympathy and kindness shown them were other great blessings. And finally the marriage of Ruth to Boaz, a man of character, wealth and influence, furnished a happy home to the desolate women and Ruth was honored of God in the line of our Lord's ancestry.

The advice of Naomi to Ruth concerning Boaz was not of unalloyed wisdom. Such a course today would brand any woman as a loose, if not a disreputable, character. And that Boaz feared such reproach is also clear from his request of Chap. 3:14. In advising such a course Naomi again betrayed the weakness of her trust in God. But God in kindness had mercy on her weakness; and, their hearts being free from evil, God overruled all for good.

The words of Ruth, contained in the Golden Text of the lesson, serve to remind us of one of our duties. We who by nature were Gentiles (as Ruth was a Moabitess) have by God's grace become spiritual Israelites; and should determine that henceforth former conditions, interests, pleasures and relationships are gone forever. To us "old things have passed away and behold all things have become new."

How forcefully this lesson is brought to our attention by the Psalmist's words, which prophetically represent the church, and urge her to "Forget also thy father's house and thine own people: so shall the king greatly desire thy beauty; for he is thy Lord—worship thou him." (Psa. 45:10, 11) It is expected that those who have had the high honor of betrothal to the great King's Son, the one "altogether lovely," will become so enchanted with their future prospects as to be almost oblivious to the things of this present time, except as to "things needful."

"Only for Jesus! Lord, keep this forever
Sealed on my heart and engraved on my life!
Pulse of all gladness and nerve of endeavor,
Secret of rest and the strength of our strife."

Next to the Lord himself are his people, and whoever loveth not him that is begotten of God does not really love God. And to love God and his people means that we will delight to meet with them. Where opportunities for fellowship in praise, prayer and the study of the divine Word exist and go unimproved it marks a coldness or at least a lukewarmness of our love for God and holy things, which argues unfavorably as respects even our sharing the Bridegroom's throne.

To counteract the influences of sin and worldliness and to grow in grace let us resolve to fully cast in our lot with the Lord's faithful, saying, in Ruth's words, "Thy people shall be my people and thy God my God; where thou dwellest I will dwell and there will I be buried."

DWELLING WITH GOD'S PEOPLE

All of God's people can dwell together in love, in fellowship, under the divine care as a "royal priesthood" "seated together in heavenly places"—in the antitypical Tabernacle's "Holy." So far as our earthly abode is concerned we may today live comparatively closely, by virtue of the convenient railway and mail services. It behooves us all, therefore, to "speak often one to another" that, as the Prophet declares, the Lord may hear and note and prosper our blessing of one another. (Malachi 3:16) And we suggest that it is a partial fulfilment of the injunction that we "make straight paths for our feet, lest that which is lame be turned out of the way," if we seek such dwelling places as will conduce to our occasional interchanges with the household of faith. Let us put God first and Christian fellowship and growth in grace second and both before wealth in all of our reckonings. Thus we will best seek first the kingdom of God and its righteousness and find all other things added in proportion to our real needs as new creatures.

"SPEAK, LORD, FOR THY SERVANT HEARETH"

1 Samuel 3:6-14.—DECEMBER 15.

Samuel, the Prophet, is one of the grand, strong characters of Old Testament times. The story of his early devotion to the Lord and his obedience and perseverance in well doing, constitutes a grand lesson, not only for young Christians, but also for those more advanced in years, including parents. As the story of Ruth gives us glimpses of a time of life of the Israelites such as is generally obscured by the records of wars and troubles, so also does the story of Samuel. He was of the tribe of Levi, already consecrated to the Lord, and accepted. An insight into the deep piety of his parents is given in the first chapter of the Book. A child born under such circumstances of prayer and devotion to the Lord, could not, under natural laws, fail to be noble minded and religiously inclined. Would that we could impress this thought upon all Christians who become parents—that their children should be devoted to the Lord from the moment of conception! and daily prayer and effort should be made that pre-natal influences might all conduce to the highest mental, moral and physical welfare of the offspring. "Who can bring a clean thing out of an unclean?" asked the Prophet, and he answers, "Not one." Our expectation should not, therefore, be that the children even of the saints would be absolutely perfect; but we are to remember that the Lord accepts the heart, the intention, the will; and that agreeably to his arrangement of nature, the mind, the intention, the will of the parents may be expressed in their child. True, the imperfect mind cannot even grasp or picture perfect things, but it can approximate them, and in that same proportion it can impress that approximation of character upon the offspring.

UNEQUALLY YOKED PARENTS

There is an old adage that "blood will tell"—that is, that culture and good breeding will be marked in the offspring. It is surely a fact that character will tell. Christians, thoroughly devoted to the Lord and seeking day by day to know and to do the divine will, and who are under the instruction of the holy Spirit in the School of Christ and somewhat developed in grace and in knowledge of the truth, whose minds are transformed by the renewing of the holy Spirit, and their affections set upon things above, will surely mark and impress the spiritual qualities of their own hearts upon the natural offspring. Such children, well born and devoted to the Lord from conception, will, of course, in childhood be trained by the same parents in the ways of the Lord, in the ways of righteousness, of justice, of truth and of love. Thus begotten and thus trained, it seems very improbable that they should afterward depart from the way of the Lord, or that they should permanently remain transgressors, even though temporarily misled through temptation.

While the Lord has directed his children not to be unequally yoked together with unbelievers, nevertheless, where the yoking or marriage has occurred prior to their covenant with the Lord, he has arranged that the fruit of their marriage, their children, shall be accounted as the Lord's through the consecrated parent; and his blessing will accordingly be with the consecrated child regardless of the fact that one of its parents was an unbeliever. The Apostle clearly states this in 1 Cor. 7:14.

It is a serious error—and one into which some Christians have fallen—to suppose parentage to be dishonorable or sinful, some even claiming that "original sin" was of this sort. The Scriptures teach quite to the contrary, declaring that "marriage is honorable in all, and the bed undefiled." We are to remember, too, that the divine plan for the propagation of the race was arranged and the command to multiply and fill the earth was given before sin entered the world—before the disobedience in Eden. The Apostle severely reprimands those "forbidding to marry," and distinctly says, in his letter to Timothy, "I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—1 Tim. 5:14.

Neither is this in conflict with his declarations in 1 Cor. 7, that "he that marrieth doeth well, but he that marrieth not doeth better." In his letter to Timothy he is speaking of the younger persons of the congregation; whereas in his advice in Corinthians he is addressing such members of the church as had made a full consecration of themselves to the Lord, and were seeking to run in the race course toward the mark for the prize. And our advice to others on this subject should be strictly along these inspired lines. The advice not to marry will usually be found helpful to those who have made a full consecration of themselves to the Lord, who will find that they can accomplish more in the Lord's service free, as far as possible, from earthly obligations and division of heart. But for others who are not new creatures, though moral and well disposed, marriage is the reasonable and proper expectation of life according to divine arrangement; it should not be hindered, but should be counseled as wisely as possible.

CONSECRATION OF OUR CHILDREN

We are to recognize a difference between the consecrated parents of Samuel and their prayers for a son, and the proper prayers of consecrated people of the present time. Only since Pentecost have the Lord's people been privileged to be "new creatures in Christ Jesus," begotten of the holy Spirit; and such seek and pray for spiritual rather than natural children; —by spending their lives as did their Master, seeking to transform children of the first Adam into spiritual children of God. It is in view of this, and when addressing spirit-begotten ones, that the Apostle declares, that "he that marrieth not doeth better,"—because he will, generally speaking, find the unmarried condition most favorable to his new ambitions.

Born in response to prayer and consecration, Samuel was, doubtless, a remarkable boy; and his parents showed the sincerity of their prayer in the fact that he was early brought to the high priest at Shiloh and formally presented to the Lord's service. We read that this was when he was "weaned," but are not to suppose that it was when as an infant he was weaned from the breast; but, rather, interpreting the word on a larger scale, we should understand it was when he was weaned from his mother, in the sense of being able to get along without her care: this was probably when he was from ten to twelve years of age.

We are often surprised that Christian parents, begotten of the holy Spirit, do not manifest more of this spirit which actuated the parents of Samuel. Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord, and incline to devote them to some worldly calling in life—medicine, law, industry. Whether their course is prompted by too great humility or too great selfishness, it is not our province to determine; but seemingly they either have not the faith to believe that the Lord would accept their offering, or they cherish, perhaps but half unconsciously, a desire to see their children prosper after the manner of the world, and fear that their consecration to the Lord might in some manner blight their earthly prospects. What a great mistake! Do not such parents know that it is their privilege to present themselves to the Lord and all they have, including their children? and do they not know, too, that "The blessing of the Lord, it maketh rich, and he added no sorrow with it"? (Prov. 10:22) Can they not realize that it is better to be a door-keeper in the house of the Lord than to dwell in the tents of wickedness? and that greater happiness would accompany a devoted life, even though spent in poverty, than could come through any other course, even though surrounded by every luxury? Have they not learned these lessons from their own experiences? and can they not apply them likewise to their own children?

"TRAIN UP A CHILD"

Samuel ministered to Eli in the temple; that is, he served the high priest—who was specially the Lord's servant and representative—in his dwelling apartments which were close by the tabernacle,—for the temple was not yet built. Samuel's parents, in thus subjecting him early in life to the duties of a servant, were really putting him in a most excellent school. In our opinion it is a mistake to suppose that the early years of life—from ten to eighteen—should be largely spent in play; not only is the wisdom of bringing children early into positions of responsibility, and more or less of routine and drudgery, exemplified in the case of Samuel, but it is also exemplified in the cases of many of the prominent people of this land today. Mr. Carnegie, whose fame is world-wide, entered early upon the drudgery of life as a telegraph messenger. Mr. Edison, whose fame as an electrician is also world-wide, began life's drudgery as a newsboy. And thus it is in perfect accord with the experiences of today in worldly things that we perceive that the consecration of Samuel as a servant of Eli at an early age had probably much to do with the firmness and grandeur of his character when, subsequently, he became the Lord's Prophet, and the last and the greatest of Israel's judges.

Our observation is that there is no more common mistake made by parents than that of supposing their children could not properly understand or appreciate religious things at an early age—say twelve years. The experience of Samuel and our own experience and that of many others assure us that some of the deepest religious sentiments may be experienced as early as twelve years of age. This should be watched for by the parents and should be cultivated with much more care than the tenderest flowers in their gardens. The flowers of veneration, spirituality, hope, faith, trust, in the child-mind need and should have tenderest care and watering and weeding and assistance. The parent by nature and by divine direction occupying a responsible position as gardener to these, must appreciate flowers in the hearts of his own family; and if he neglect his responsibilities he is culpable and will surely suffer, not only disappointment in respect to his children in the future, but suffer also in that he will be the loser of certain blessings in his own heart; because it is a part of the divine arrangement that he that watereth others shall himself be watered.

Public responsibilities and duties, and trying to save other people's children, can never excuse any Christian parent from his responsibilities toward his own children; nor can he shift his responsibilities upon Sunday School teachers. His neglect of duty will surely work to his own disadvantage as well as to the disadvantage of his offspring; and if in the past he has been negligent in this matter he cannot too soon rectify matters, though he will need to pray for and to seek to exercise greater wisdom in order to overcome his past neglect.

Dr. Haslett, in his *Pedagogical Bible School*, submits the following as the sum of his findings from various statistics:—

Out of 8,424 conversions—

5,054 occurred between the ages of 12-20 years.
3,183 occurred between the ages of 16-25 years.
187 occurred at 25 years and over.

GOD'S MOUTHPIECE TWELVE YEARS OLD

The story of the Lord's first message to Samuel is beautiful in its simplicity. The boy evidently was accustomed to obeying the calls of Eli for various services at various times, and to this end had his sleeping apartments near by, Eli being advanced in life, about seventy-eight years. Three times the Lord called Samuel, and he answered, "Here am I," and went to Eli. It was after the third call that Eli instructed him to say, "Speak, Lord; for thy servant heareth."

The record is that for a long time such a message from the Lord had been "precious," that is, scarce: Eli, although a good man, and sincere and faithful and kind in his dealings with Samuel, had been too lax in his dealings with his own sons, who were priests and had much to do with services of the Tabernacle, and who, therefore, in every sense of the word should have been pious and exemplary men. The Lord had already sent Eli a warning message respecting his sons who were profligate and open transgressors, not only in financial affairs, but also in morals. Eli should have realized his responsibilities and should have checked their wrong course and, if necessary, should have dismissed them from the service of the Tabernacle even though they were his own sons; but in proportion as he had grown weak in mind and body, they had grown strong, self-willed and impious, and the old man seems not to have had the necessary strength of character to deal with them. The Lord's message delivered to Samuel was in respect to Eli's family and the punishment that should come upon them for their sins, which were much more grievous in view of the fact that they were the exemplars and instructors of the people.

A KIND AND INDULGENT PARENT

There are two kinds of unfaithful parents:

(1) The harsh, cruel, wicked, who not only inbreed an evil disposition, but inculcate the same by precept and example. If both parents be of this stripe the child's condition is almost a hopeless one for the present life. The restitution conditions of the Millennium will be needed to eradicate the taint. Yet where one parent belongs to God the result may under divine providence be the reverse—the child may not only be better born, but discerning the evil of his parent's course may thereby be repelled and prepared to take the opposite course.

(2) Some "kind and indulgent parents" are very unfaithful to their trust. With our children partakers of the general weaknesses of the race, a kindness and indulgence which allow noxious weeds to develop in their characters is gross unkindness, very reprehensible in the sight of God and those

in accord with his Word. Indeed, it is possible that this term, "kind and indulgent parent," is frequently used very inappropriately. In many instances it would be more truthful if less polite to say, "A weak and incompetent parent."

Surely all proper parents from the divine viewpoint will be kind to their children, and all such should be glad to be indulgent also, to the extent that the best interests of the child will permit—and not one inch further. But while the correcting rod must not be spared when necessary nor used when unnecessary, nor too severely—yet the best rule where possible, where the disposition of the child will permit, is *the rule of love.* Beginning early the parents' love combined with firmness should so mould the child's mind that it would have absolute confidence in the parents' love and in their loyalty to God's regulations in all of life's interests. To such a child the look of sadness and regret or the tear of sorrow on the parent's face will be more efficacious than many blows and much violent language.

JUDGE ELI UNFAITHFUL TO GOD

Judge Eli's weakness as a parent led him to unfaithfulness to God. His is not a sample of an "over-coming" character: he more nearly represented the character of the "great company." He had many good qualities. No vulgar sin is laid at his door. In many respects he placed the honor of God far beyond his personal interests. We see no manifestation of selfish ambition on his part opposing Samuel's advancement. Indeed to his credit be it noted that he fathered Samuel well. He disapproved the course of his sons, but, aged, he failed of the courage to denounce their course with proper vigor, as the Lord's words seem to intimate. We are not to forget, either, that among the twelve directly under Lord's instruction one exercising his free will became a traitor. We fear that, however *trained,* those who turn out badly are generally not well-endowed in their begettal: though here also we remember Satan as an example of a perfect begetting and perfect training, which were lost before the energy of his ambitions.

Eli's experience with his wayward sons calls for our sympathy, even though he brought his difficulties upon himself by reason of his neglect of the early training of them in the ways of the Lord, in the ways of his righteousness. Doubtless he often looked at the faithful lad who ministered to him so patiently and industriously, and wished that his sons had been of similar disposition; but the time so to wish advantageously and profitably was long gone by; they should have been begotten in the spirit of consecration, and trained in conformity therewith, and the Lord's Word for it is that when they were old they would not have departed from it. There is a lesson for parents here, too; the fact that the Lord's service is to be considered of primary importance and is to be defended even at the expense of their own flesh and blood.

THE VOICE OF THE LORD

In the morning Samuel hesitated to tell his kind master, Eli, the unfavorable message he had received of the Lord in the night; but Eli was anxious to know whatever the Lord had to say, and importuned until Samuel told him all. There is a good lesson here for the Lord's people—a lesson of humility and kindness; the lad might have felt puffed up to think that the Lord, who so seldom spoke to any, had now spoken to him; he might have felt himself honored and above Eli, in that the message spoke of the discomfiture of the latter; pride might have made him boastful and inconsiderate of the feelings of his master so that he would have taken delight in telling him of the calamities that would come, and how greatly he had been honored of the Lord. Samuel, on the contrary, exhibited the spirit of meekness, apparently not even considering the honor that had come to him; but, rather, sympathizing with his master, he would have preferred not to burden his heart with the message of calamity.

The Lord is speaking now to some of his faithful ones through his Word, through his "knock" (Rev. 3:20), which tells us of his presence, through the signs which mark the incoming of the new dispensation: are any disposed now to be haughty and proud and boastful because the Lord has permitted them to hear his voice and to know something of his plan and of the calamities coming upon Babylon? Should they not rather be filled with humility so that self would be lost sight of entirely? Should not all favored of the Lord speak of the trouble coming upon Babylon sympathetically, with a disposition to assist to an escape, rather than a disposition to gloat over and rejoice in coming troubles in which present systems will be completely overthrown?

The Lord speaks in our day in a different manner from that in which he spoke in olden times: as the Scriptures declare, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1, 2) The Word of the Lord is still precious and scarce in that it is not, at the present time, given to all, but only to a certain class; as it is written, "He that hath an ear to hear let him hear." The majority of mankind hath no ear to hear at the present time, no eye to see the glorious beauty of God's plan. As the Apostle explains, "The god of this world hath blinded their minds"—earthly things, earthly ambitions, earthly hopes, earthly calls and voices, distract their attention, fill their capacity; but blessed are our eyes for they see, and our ears for they hear, and blessed shall we be if, like Samuel, when we hear the Lord's message we respond promptly, "Speak, Lord, for thy servant heareth." Such as thus respond shall be taught of God—by the Word of his grace—the words of the Lord Jesus, and the words of his inspired apostles—instructed and guided in the understanding of these through the holy Spirit, through the various helps and channels and agents which the Lord is pleased to use—perhaps a tract, perhaps a book, perhaps a letter, perhaps a conversation, perhaps a sermon.

He who would continue to be taught of the Lord must continue to listen for his voice, continue to be in the hearing and obeying attitude of heart. The difficulty with some apparently is that their own wills are not fully extinct, dead —that their consecration is not complete; hence while consecrated enough to wish not to disobey the Lord's voice, they have certain ideas of their own respecting what his voice should say, and they prefer to interpret his message in conformity to their own preferences: they will to do more or less their own wills, and will to hear the Lord's voice directing them in accordance with their own wills. This is a most dangerous situation and is generally accompanied by self-conceit and self-assertion and will ultimately lead far from the Christian's goal. Let each of us resolve by the Lord's grace that we will out of honest heart continually seek to hear the pure Word of God, and that with a desire to obey it as far as we are able.

THE HOLY ANOINTING OIL

Dear Brother Russell:—

I have several thoughts regarding the typical anointing oil which I desire to have your opinion on. They have been very faith-inspiring to myself, and so I desire to impart them to others, but hesitate to do so before laying them before you.

In Ex. 30:23 we read God's instructions to Moses regarding the holy anointing oil, as follows: "Take thou also unto thee principal spices, of pure myrrh 500 shekels, and of sweet cinnamon half so much, even 250 shekels, and of sweet calamus 250 shekels (v. 244), and of cassia 500 shekels after the shekel of the sanctuary, and of olive oil an hin."

Notice here it reads "principal spices," in contrast to v. 34, same chapter, where it reads "sweet spices" used in the incense or holy perfume. So these principal spices would represent principal things which would go to make up the anointing which we receive to become priests and kings with Christ.

As far as I know the meanings of these spices are in no way significant, but compared with other Bible verses we may see their significance. In Ex. 31:2-5 we have Bezaleel, referred to as the builder of the tabernacle, a type of Christ. His ancestry is typical of the existence of Christ on the various planes he has lived. Bezaleel was son of Uri, he in turn son of Hur, and he in turn a son of Judah. Now Judah means praised; so was Christ praised in his prehuman existence, referring to the glory he possessed with the Father before the world was. Hur, the next offspring, is representative of Christ's humiliation; as the word Hur means grave, so Christ humbled himself even unto death, yea, to the ignominious death on the cross, down into the grave. From there he came forth with the right to life for every human being, and is the Light of the world, as Uri signifies light; and now he is the shadow of the Almighty, the robe of righteousness provided by God for us, as signified in the word Bezaleel, "shadow of the Almighty."

V. 4 says that this Bezaleel could devise cunning works to work in gold (the divine nature) and in silver (the spirit nature—great company) and in brass (the perfect human nature), showing Christ can complete work in all the planes of existence. V. 5, And in the cutting of stones (polishing

the jewels), to set them (as the Father pleases), and in the carving of timber (the fallen race) to make all manner of workmanship (as restitution will produce for the race). This verse shows the present condition of the race and the church, the unfinished material. Verse 2, referring to this Bezaleel, says, "And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship." This is the typical anointing of Bezaleel; and the antitypical anointing of Christ recorded in Isa. 11:2 contains the identical component parts as that of Bezaleel, *viz.*: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord." The only difference in the two verses is in respect to the terms "counsel and might" and "workmanship," but both embody the same idea, *i.e.*, deputyship and ability, or how to go about a matter and the ability to accomplish the same. These three verses parallel as follows:

EXODUS 30:23 HOLY ANOINTING OIL	EXODUS 31:3 BEZALEEL	ISAIAH 11:2 CHRIST
Olive oil, *an hin*	*Filled* with the Spirit of God.	Spirit of Lord *rest* upon him.
Myrrh, 500	Wisdom	Wisdom
Cinnamon, 250	Understanding	Understanding
Calamus, 250	Knowledge	Knowledge
Cassia, 500	Workmanship	Counsel and might

In the above parallel we find knowledge parallel with calamus and understanding with cinnamon, and of each a like quantity is prescribed, even 250 shekels. So we would also expect in our anointing from above to find our knowledge and understanding equal—that is we would have the understanding of all the knowledge *received of God*, so that seeing we might discern and hearing we might understand.

For example, we read in the Scriptures that Christ is a corresponding price for our sins. Now, if we fear Jehovah we have that knowledge, for the fear of God is the beginning of knowledge. (Prov. 1:7.) When we see how that Christ became a perfect fleshly man and was an exact counterpart of Adam and gave up his life for Adam's, we see, or understanding tells us, how he is a cover for our sins. So knowledge *from God* is accompanied by its equal of understanding, and this is how we have become established in the faith. If God gives us knowledge he also gives us a test on that knowledge, and fortifies it with the understanding thereof.

Myrrh, which represents and is parallel with wisdom, is equal in amount with calamus and cinnamon combined, 500 shekels of myrrh and 250 shekels each of calamus and cinnamon. So we find God in the anointing also gives wisdom equal to our knowledge and understanding combined. Wisdom is knowing what to do. To illustrate: Knowledge tells us that God loves his only begotten Son; understanding tells us it was on account of his cheerful obedience even unto death that the Father took such delight in him; wisdom then draws the inference, that if we would also be well pleasing to the Father we must do as Jesus did, follow in his steps, get our minds into the same frame as Jesus had his, for if this mind is not in us which was also in Jesus, we are not pleasing to the Father. Again, the knowledge that Jesus died for our sins brings responsibility, and the understanding of the ransom brings added responsibility, and our responsibility is equal to what we see we ought to do, or our wisdom.

Workmanship may also be translated deputyship, but never means work or labor. It has the two ideas embodied in itself that are expressed in its parallel in Isa. 11:2, *viz.*, counsel and might. Counsel here means advice, or how to do a thing; might here means the ability to perform. Now, cassia, which represents workmanship or counsel and might, amounted to 500 shekels, the same as myrrh, which represented wisdom, or knowing what to do. So God, after showing us our responsibility or what we should do, accompanies it with an equal amount of advice or information how to do it, and also enough ability to perform what is expected of us. All that is expected of us is to will—a full consecration to the Lord and his service—and all the rest he will supply in knowledge, understanding: knowledge of what we should do and ability and information how to do it. With more than this he cannot anoint us.

This mixture of oil and spices was well ground together, so that each drop of oil contained the four spices in the same proportion as the whole mass; so each drop of anointing we receive that comes down from above has all its constituents in the proper proportion. God gives no knowledge except for a purpose, and establishes our faith by giving the understanding thereof, then shows us what that knowledge is for, by showing us what is expected of us, and also gives us the advice and ability needed for the accomplishment thereof, and we must make active consecration to complete the Lord's will.

Chap. 30, v. 32, in Rotherham's translation reads, "And according to the *proportions* thereof shall ye not make any like it; holy is it." V. 33, "Whosoever compoundeth any like [according to the proportions thereof] shall be cut off from among his people." This would show us that after the same proportions thereof no other anointing would be allowed. So we might expect many imitation anointing oils, using the same ingredients, but not in the same proportions as the true anointing oil, having knowledge and understanding equal and balanced, and these in turn accompanied by their equal of wisdom and counsel and might. Some imitations may be so close that only God could tell the difference; hence these are false brethren.

In Eccl. 9:10 we read, "Whatsoever thy hand findeth to do, do with thy might; for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest." The word translated device here is translated reason and account in Eccl. 7, verses 25 and 27, respectively. All three words are closely related to understanding and are the results of understanding. Solomon here uses these four—wisdom, knowledge, device (or understanding) and works (result of workmanship)—to show that the absence of these produces physical death, or is the sign of physical death, and conversely their presence signifies physical life. So if we have been anointed with spiritual wisdom, understanding, knowledge and workmanship, or counsel and might, and are in a state of activity in our consecration, we will have spiritual wisdom, spiritual knowledge, and our understanding and counsel will give us spiritual device, so we will know how to form character and bring forth spiritual fruits, and our spiritual might received from God will be the power to bring about our spiritual works. If we possess these we will be spiritually alive, and if not we will be dead in trespasses and sins. Paul, in Col. 1:9, 10, prays that the saints may be filled with the knowledge of his will, in all spiritual wisdom and spiritual understanding—being fruitful in every good work and walking worthy of the Lord—these very same four again.

These four produce the fruits of the Spirit, therefore they are the principal spices. The odor emanating from such a typically anointed one is symbolical of the fruits of the Spirit we show forth—the more anointing the more fruits; and surely it is desirable to be in the presence of one so antitypically anointed.

The oil being olive illustrates something divine and is representative of the divine power and supervision used in the anointing of the antitypical priesthood. The oil was the means of distributing the spices over the body, and each drop carried the four spices in the same relative proportion as that of the whole mass. So whatever amount of anointing a member in Christ receives from the Head, it has its constituents of knowledge, etc., in their proper relative proportions. The oil may be the Bible, which carries all these four elements of the anointing to us, God's power being used in connection therewith in anointing us.

Hoping I have not wearied or bothered you, dear brother, but not wanting to have it for myself, I considered it my duty to communicate this to you. I have hesitated much in writing to you, but have done as I considered it my duty. Thanking you for all the blessing received from you and asking an interest in your prayers that I may remain in Christ to the end,

Your brother in Christ, M. E. RIEMER—*Mo.*

SOME INTERESTING LETTERS

DATE OF NEHEMIAH'S COMMISSION

DEAR BROTHER RUSSELL:—

With reference to first complete paragraph of Vol. II., p. 67, the following facts, culled from "Tregelles on Daniel," regarding Ussher's position in the matter of the date of Nehemiah's commission, may be of interest to WATCH TOWER readers, seeing that he is deservedly considered as an authority on chronology.

"Archbishop Ussher drew up a scheme of chronology which is commonly followed rather for convenience than for absolute accuracy. About a hundred and fifty years ago Bishop Lloyd undertook to affix Ussher's dates to our English Bibles, but

in this instance (Nehemiah's commission) he made a considerable alteration, substituting another date of his own, so as to adapt the reign of Artaxerxes to his own theory.

"The date which stands in our Bibles for the 20th year of Artaxerxes is B. C. 446. This makes the commencement of his reign B. C. 465; but the date fixed by the best and most nearly contemporary historian will put the matter in a different light. Thucydides mentions that the accession of Artaxerxes had taken place before the flight of Themistocles. This authorizes us to adopt Ussher's date and to place the commencement of the reign 473 or 474 B. C. This would give the date of 454 or 455 B. C. as his twentieth year and the date of the commission."

It appears that Archbishop Ussher was the first to establish the date of Nehemiah's commission as 454 B. C. as a result of lecturing on the 70 weeks of Daniel in Trinity College, Dublin, in 1613. Other critics who support the date given in DAWN II. are Vitringer, Kruger and Hengstenberg, as well as Tregelles, above quoted. With much love, I remain,

Yours in the Lord, J. P. BURNS,—*England.*

"SCRIPTURE STUDIES" AS CHRISTMAS GIFTS

DEAR FRIENDS:—

It might interest you to know that we are already offering the books for "Christmas gifts." We find that many secure their Christmas presents several months ahead, and that this month is the one in which many are very pleased to secure *"such a beautiful, appropriate, and above all such a reasonable* [in price] *gift!"* Often we can get orders for several sets in one home, in view of the fact that the books make such splendid gifts. Today we got more than one order on this account. We mention this because we think it might help wonderfully during the next six weeks in securing orders from people who would perhaps not buy for their own use. We say, "Many are taking them for gifts, and it is of course a compliment to a friend's intelligence to give him a book, and especially this kind, and you get the three for only 98c!"

With much Christian love and appreciating more and more the great privilege of laboring in the harvest field, we are, Yours in Him,

J. AND L. HUTCHINSON,—*Colporteurs.*

CHARITY BEGINS AT HOME

Dear Brother Russell:—

Being my Pastor in a very special sense to me, and knowing of your deep interest in all who understand, even to a limited degree, the Harvest Message, I am taking the liberty to write you on a subject that has been on my mind for a long time.

I am sorry, very sorry to say it, but many times I have found, on close acquaintance with the brethren in the truth, men who professed full consecration, that they neglected their families so very badly relative to the truth. Seemingly anxious to spread the truth amongst their friends and neighbors, yet they made no provision for their wives, so that they could attend the meetings, and would even talk before their families in such a way as to leave the impression that maybe the truth was not for their wives and children.

I confess this is beyond my comprehension—how a man with brains enough to comprehend the truth, and after reading the six volumes of MILLENNIAL DAWN and the TOWER, could or would do or say such!

A man can leave all the cares of the home and the care of the children to a perhaps not too strong wife, and spend all of his spare time while at home reading; and Sunday morning, instead of helping his wife and encouraging her, just get up and eat, dress and leave, and let her know he expects a hot dinner when he returns from the class, and it is no wonder she cannot go. It certainly doesn't look fair to me. Just nominal church people do better than that.

From the depths of my heart I pity the man who has the truth and objects to his children attending the nominal church Sunday school and makes no effort to teach his children and never has family prayer unless some of the colporteurs or elders call on him. These things are so. I wish I could believe otherwise.

Several cases have come to my personal knowledge where the wife was really hungering for fellowship with the class and believed all the truth she could understand, and whose husband, while himself attending the class every Sunday, was the real cause that hindered her. I feel confident a special, pointed article from your pen would do good to many.

Yours in the service of the King, ——, —*Tenn.*

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VIEWS FROM THE WATCH TOWER

GETTING READY FOR FEDERATION

Unquestionably the splitting of Christendom into numerous denominations since the Reformation has been productive of a spirit of moderation in sharp contrast with the period in which many were racked, maimed, burned at the stake, etc., as "heretics." When we have pointed out that the proposed *Federation of Religions* would again put great power into the hands of a united majority and possibly revive the persecutions of the past, we have been laughed at. We are told that the world has so changed that *persecution* for religious belief would be unthinkable.

Within a month we have heard of two professed "ministers of the Gospel" whose remarks imply that nothing is lacking but the favorable opportunity for them to light the fires of persecution. Besides the most refined modes of persecution, by slander and ostracism, there may yet be opportunities for as barbaric martyrdoms for the truth's sake as were practised in our Lord's day.

REV. DR. PATTERSON'S CHRISTIAN LOVE

"There was an exciting episode at the Monday meeting of the Philadelphia ministers, and the Rev. Dr. R. M. Patterson, pastor emeritus, was the centre of it. His assignment was a discourse on John Calvin. He gave the ministers a surprise by advocating capital punishment for other felonies than murder—and for flagrant heresy. According to one reporter, he said: 'Those who spread blasphemous and immoral doctrines should also be put to death.' According to another reporter, he added that burning at the stake was too good for them."

The editor of the *Philadelphia Inquirer*, in answer to a query as to the very words of the reverend gentleman, replied (Oct. 18):—

"We are sorry that you should ask us to print the very words used by Rev. Dr. R. M. Patterson in his recent outburst. They were reported as follows: "If I had my way about it I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such today that nothing but measures such as this can stop it.'"

Not all Presbyterians, however, feel so bitterly toward the non-elect heretics; for we read further:—

"The Rev. Dr. Henry C. McCook replied to the Rev. Dr. Patterson. 'My blood boils,' he said, 'at what I have just heard, and it astonishes me to think that a Presbyterian minister should utter such sentiments.'"

THE SPIRIT IS WILLING

Evidently, some of the "doctors of the law" in our day are as willing to do violence as were those who stoned Stephen. Their spirit is willing but their flesh is weak—because public sentiment would not stand for it. But we expect to see public sentiment grow in the same direction under the stimulus of the Federation of the Churches.

Recently the Editor preached at Morgantown, W. Va., to a large audience, which gave close attention for more than two hours. Shortly after a man who was present met one of the ministers of that city who asked him if he had heard the discourse. He replied, "Yes! and I enjoyed it very much. Did you attend?" "No," replied the minister, "I would sooner have joined in stoning him out of town!"

It is presumable that only lack of courage held back this Reverend Doctor of the Law of Love from enjoying himself at our expense. Poor blind leaders of the blind! We are so glad for them that God has a glorious plan in which they may yet share—when "all the blind eyes shall be opened and all the deaf ears shall be unstopped." Verily it is written, "They that hated you, that cast you out [rejected you] said, Let the Lord be glorified! [We do it for the good of churchianity!] But he [Christ] shall appear to your joy and they shall be ashamed."—Isaiah 66:5.

METHODIST RE-UNION IN ENGLAND

By means of re-union a new church was created in Great Britain on September 17. This event, says Dr. Robertson Nicoll in *The British Weekly* (London), "was a historic day of the twentieth century and marked an epoch in the Christian church." Three Methodist denominations, known as the Meth-

odist New Connection, the Bible Christians, and the United Methodist Free church, merged their separate life in one organism to be known as the United Methodist church. From the beginning, the above writer also states, "this church takes its place with the best equipped and most powerful denominations in the kingdom."

The historic uniting conference took place in John Wesley's chapel, City-road, London, and was composed of seven hundred delegates. The controversies which from time to time caused the formation of these divisions have long passed into history, and the only differences that have marked them in recent years have been those of polity and not doctrine. Legal questions were, therefore, the main questions requiring settlement. Some account of these old denominations is given in *The Daily News* (London). We read:

"The Methodist New Connection is the eldest of the three contracting parties, and has been in existence for one hundred and ten years. It represents the first division that took place in Methodism after the death of John Wesley. The question at issue, as in almost all the subsequent divisions of Methodism, was practically the right of the people to a place in the government of the church. The leader of the agitation was Mr. Alexander Kilham, who contended for the right of the Methodist people to order their own form and fix their own time for religious worship, the right of Methodist preachers as apart from clergymen of the Established church to administer the sacraments, and the right of the people to make and administer the laws of Methodism. The first two reforms were granted by the conference under what is known in Methodist history as 'The Plan of Pacification,' passed in 1795, but the third reform was refused, and for advocating this reform in a pamphlet Mr. Kilham was expelled from the conference in 1796, and in the following year, after a deputation to the conference had failed to obtain redress, the Methodist New Connection was formed.

"The second of the uniting churches is the Bible Christian denomination, which has behind it an unbroken and successful history of eighty-nine years of fervent evangelism. It originated through the remarkably successful lay ministry of Mr. William O'Bryan, who refused to confine his labors within the narrow bounds of a circuit. Though he was acting in the spirit of John Wesley, who said, 'The world is my parish,' and though he invariably chose as the sphere of his labors those parts of Devonshire and Cornwall where Methodism was unrepresented, he was deemed by the Wesleyan courts to be acting irregularly. Because he would not limit his labors to the circuit-preachers' plan, he was expelled in the chapel at Gunwen, in 1810, 'a chapel,' says the Rev. G. Eayrs, in his excellent little handbook, 'the erection of which he had superintended, of which he had given half the cost, and for which he had given the freehold, with more land for a burial ground.'

"The third church, the United Methodist Free church, is itself a union of denominations, each of which had unsuccessfully striven for certain reforms in the Wesleyan church, and, in consequence of their failure, had formed themselves into separate denominations. The Protestant Methodists, formed in 1827, stood for simplicity of worship and impartial observance of Connectional regulations. The Wesleyan association arose in 1835 out of controversies respecting ministerial education, and the claim of the local churches for self-government. The Wesleyan reform movement, in the controversy that ended so disastrously for the Wesleyan church, and which cost that denomination 100,000 members, was a protest against the arbitrary rule of the conference and a demand for the coöperation of laymen with the ministers in legislation and administration in Wesleyan Methodism. The expulsion of Messrs. Everitt, Dunn and Griffiths, and the formation of the Reform church, were the outcome of this controversy. Ultimately these three denominations united in 1857 under the name of the United Methodist Free churches, and for fifty years this denomination has been regarded as the most democratic of the Methodist churches."—*Literary Digest.*

THE TIME OF TROUBLE APPROACHING

The present financial flurry is doubtless another of the *spasms* of "travail" referred to in DAWN I., p. 334. The primary cause is a shortage of money, due to a demonetization of silver. Secondly, Italians, Poles, etc., to the number of 5,000,000, have come here lately, and, earning good wages, do not trust banks, but carry their money or bury it. At but $200 each this would be an immense drain on our currency—$1,000,000,000. Thirdly, the depreciation in stocks started many to hoarding money in safe deposit vaults. However, as the country is very prosperous it is to be expected that *confidence* will soon return. It is seven years yet before the time for the great financial and social collapse which we find so clearly depicted in the prophecies. But meantime the spirit of unrest must be expected to prevail increasingly.

FRENCH PRIESTS AS TENT-MAKERS

The Hamburger Nachrichten in the following report does not intimate that these priests still serve the Lord and the people:—

"An unforeseen result of the separation of church and state in France has been to make the church of France more apostolic than it has ever been before. Peter was a fisherman; Paul a tentmaker. Thus a great number of the French priests are looking round for opportunities of earning their daily bread by the labor of their hands. Several of them are keeping bees and living on the sale of the honey. Others have large poultry-yards and live by selling eggs and fowls for the table. The breeding of blooded dogs, such as poodles, makes a profitable occupation for many of them. The curé of Labourgabe has a profitable trade in the fruits he preserves and has become quite famous for the geese he rears.

"Many of the clergy show a preference for handicraft. The cure of La Pannonie has set up a lathe and become a turner. Wheelmaking suits the priest of Averdon, who has accordingly become a wheelwright and carriage-builder, while as a side-issue he undertakes the repair of sewing-machines and bicycles. The curé of Maurages has turned locksmith. But the favorite trade of these spiritual men is that of watchmaking, in which seven noted curés are known to be engaged. Humbler vocations are also selected. The curé of La Tadiere has taken to tailoring, the ex-pastor of Négron weaves rugs, while about ten of his *conferes* do knitting, producing stockings and underwear. Among the most respected and honored of French village clergymen is the cure of Héricourt, who now applies himself to the stationery business, the printing of visiting cards, etc. Others are bookbinders, photographers, artists, sculptors."

Such conditions in France should be very favorable to the truth. We will be glad to further assist French brethren in making use of present opportunities for "harvest work" there.

TO REVIVE "PASTORAL OVERSIGHT"

When a pastor meets a member of his congregation, should he talk politics and the weather, or bring the conversation to bear upon the member's spiritual condition? This spiritual pastoral oversight, which formed an important element in the vocation of a minister of a past generation, is practically laid aside by many clergymen nowadays without a substitute. The spiritual loss occasioned thereby is frequently lamented by religious journals; but the remedy is not easy to find, since it is alleged, "the younger lay element in the church" prefer the minister to "be a man among men," a "hail fellow, well met." "Real pastoral oversight," declares *The Lutheran* (Philadelphia), "is not desired as a rule, and, when offered, it seems almost like an intrusion, if not an impertinence." Whatever the cause, the fact remains, so *The Lutheran* asserts, that "in this age of ecclesiastical secularization, the pastoral office is not exercised as it should be." We read further:—

"That a similar state of affairs exists in communions where considerable emphasis of a certain kind is placed on conscious spiritual experience is made evident from an editorial on 'The Care of Souls' that appeared in a recent issue of *The Congregationalist* (Boston). It reports a business man as saying: 'I can't see that ministers as a class in private conversation with laymen discuss to any degree the subjects peculiar to their profession. When my pastor meets me, for example, it's "How are you?" and then some comment on the news of the neighborhood or in the morning paper. He never ventures an inquiry or remark that has any bearing upon my personal religious condition.'"

The man in question is not regarded as a "complainer, or demonstrative in his emphasis of a peculiar kind of spirituality, but one who, immersed in business cares, probably feels the need of spiritual direction." *The Congregationalist* goes on:

"We wonder if this desire is not more widely spread on the part of the laity than many ministers realize! They have become of late years men among men. They play golf and mingle with their parishioners freely in clubs and social circles. That indefinable but real sense of separateness from common men which attached to the old-time ministry has gone. On the whole this is well, but the gains do not outweigh the loss if the average minister today is less eager and less competent to understand and satisfy the demands of the personal religious life. He is still or ought to be the spiritual specialist of the community. His supreme interest still is not in men in the mass, but in this and that and the other individual—how he or she can be brought under the compulsions of religion and then grow daily in grace and in knowledge."

The Lutheran recommends for its own communion a return

to the practice of setting aside a day in the week when pastors would be free to confer with souls who feel the need of spiritual counsel. "What but this individual-contact method of dealing with souls have we to take the place of the Roman confessional?" it asks. It even conceives a way of adapting that confessional to Protestant uses, speaking in these words:

"We need not wonder that the Reformers were loath to part with this individual method of dealing with souls and that they purified it and retained it. The inquiry room or sick-bed visitation is a very poor substitute for the confessional in its purged Protestant sense. What a new significance the celebration of the Lord's Supper would have could there be instituted in every congregation an individual preparatory service such as is in vogue here and there in Germany and Scandinavia! Besides, much of the reverence and respect once accorded by the laity to the clergy would be regained if the pastor might be known among them more preëminently than is the case at present as one who is in travail for their soul's sake. No ministry is likely to strike a powerful spiritual note until it has become intertwined with the deepest longings and spiritual needs of a congregation."—*Literary Digest.*

THE MISSION FIELD

William T. Ellis has made a journey to Heathendom with a view to studying out a better mission policy. He has returned wiser as respects true conditions there and, while admitting that he was greatly disappointed at what he saw, because he had accepted too fully the mission reports, he nevertheless is hopeful that if new "business" methods were adopted much might soon be accomplished. Alas! thus others have hoped against hope, only to find that there are twice as many heathen today (1,200,000,000) as there were a century ago (600,000,000). He says:—

"*Up to the present,* foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill-balanced reports from the field) is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations as crowding into the church. Now, the unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many persons believe to have become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches."

How much more reasonable the Bible hope: that when God's due time shall come, the glorified Christ (head and body) will inaugurate the Millennial kingdom, under whose wise and loving and powerful rule Satan will be bound, sin estopped, ignorance and superstition banished, and the knowledge of the Lord be caused to fill the whole earth—causing every knee to bow and every tongue to confess.

Let all of our readers understand, therefore, that our present effort to send the true Gospel into Africa and Japan and China is not at all with a view to converting those peoples, but to do a harvest work among them—to seek for some of the Elect church amongst them,—"not many."

PROHIBITION SENTIMENT GROWING

"The movement against the use and abuse of strong drink has grown and is still growing. It has already assumed the proportions of a veritable crusade. It is, too, a crusade of the strongest and most effective kind—a crusade of the people. The growth of this sentiment is found most vigorous in places where, but a short time ago, to have hinted of such a thing would have been considered absurd. Throughout almost the entire South, where the very term hospitality has so long been synonymous with strong drink that it was a fixed tradition that all southerners drank, and no southern man would think of welcoming another to his home without offering him the cup that cheers temporarily, this sentiment against general drinking has grown wonderfully, and is gaining strength with every day that passes. Georgia has passed a strong prohibition law that becomes effective at the beginning of the coming year. Local option is coming to be the rule in another southern State, Kentucky, where tradition says every native is trained from his cradle up to 'turn his back when he passes the bottle,' that he may not be guilty of taking note of the size of the drink taken. In Tennessee saloons have been practically driven out of the State by the declaration of sentiment against them under the local option law. In Missouri fifty-three counties have already declared in favor of local option, putting the saloon under the ban, and the work appears to have only begun. These are only some of the more notable instances of the growth of this sentiment. Equally good work is being done in many other States."—*National Daily.*

NEW WATCH TOWER BIBLES

The first edition (5,000) of the new WATCH TOWER BIBLES is about exhausted. We however, purpose another (5,000) edition, which we hope will be ready by May, 1908. Meantime Brother C. J. Woodworth is at work on the Commentary again, and promises that soon he will have it include all TOWER comments that are not found in the DAWNS. This edition will make unnecessary "*Part V., Index to Scriptures treated at length in Zion's Watch Tower.*" Nevertheless it will add over 200 pages to the "Helps," making them in all about 500 pages. This will add the price a little, too—15 cents each. *Do not order until we announce that these are ready.*

Of the present edition we still have some of all styles with the patent index, which adds 25c each to the price. We also have a few of No. W138, price with postage $1.48.

To issue all of these "Helps" as a separate volume, in India paper, bound in cheap leather, would make the books cost as much as the cheapest of these Bibles; hence would be undesirable, for surely it is a great item to have such helps bound in with the Bible. However, we well know that some of our dear readers who get the TOWER free, as "the Lord's poor," cannot afford another Bible, however cheap.

We therefore are preparing all the helps, *except* the Commentary, on India paper, 64 pages, which we can supply at 10c each, including postage—and our "Lord's poor" will be welcome to one each *free.* Others may find these convenient for use with other Bibles. They are thin, so they can be carried under your Bible cover. Orders may be sent in any time. We expect to be able to make deliveries December 1.

GLASGOW CONVENTION REPORT

DEAR BROTHER RUSSELL:—

The Glasgow Convention, just passed, was one of the many seasons of sweet and blessed refreshment with which we are now being favored by our present Lord. It was indeed good to be there. As for myself I could not but continually thank the loving Giver of every good and perfect gift for the love which was so clearly discernible in the brethren gathered there. I suppose that one's impression of the convention is sure to incline to the writer's mind or feelings, so I perhaps speak more for myself when I say that I thought the brethren seemed to have a quieter and more assured bearing. There was the feeling of work to be done, and that the time for its doing is rapidly shortening. The joy of the truth is widening out into a realization of the need of witnessing to the many who have not yet heard of the "loving kindness of our God," and that "the time is at hand" for the establishment of the kingdom. Brother Edgar early reminded us that we are now entering into the last week of the "Gentile Times," and that the probability is there are very few general conventions for any of us. May we all be ready for the great convention where our Lord and all his faithful will be.

The two thoughts which were chief amongst those introduced by the brethren who addressed the meetings were, as might be expected, "The hope set before us" and "Our privilege of being shares in the 'ministration of righteousness.'" After a word of welcome from Brother Johnston, representing the Glasgow brethren, and from Brother Hemery, representing the W. T. B. & T. Society, Brother Guard gave us a helpful talk on "The great and precious promises." Later Brother Hemery spoke about "The disciple's race" (Heb. 12:1), of the difficulties and testings of the way we run in laying hold of the hope. On Sunday Brother Crawford talked on "The hope set before us," and many helpful hints were given. One of the pleasant features of the convention was an address by Brother Edgar on "A tree planted by the rivers of water." It was a very interesting comparison of the natural growth of a tree and the developments of the Christian in his growth from faith to love (2 Pet. 1:5-8)

and the lessons driven home made it an effective help to growth.

On the Monday 62 brothers and sisters symbolized their consecration by immersion. We rejoice in their faith and hope, and trust that they and all will grow unto the likeness of the Lord. There were other addresses and other meetings intended to help us all to do with our might the work before us. Quite a good number promised to help as much as possible in the colporteur service, and I believe both that department and the general work have got a stimulus. The farewell meeting was a happy time, even though it was tinged with the sadness of saying good-bye for a time, for there was the possibility of speaking with each one and thus of sharing in our pilgrim fellowship.

Our parting message was a word from Brother Hemery, who used the parable of the sower as the basis of a short exhortation to have the heart ready for this "word of the kingdom" which is now so abundant, that we may be neither of the wayside class, nor of those who receive the truth into stony hearts, nor of those who allow thorns to hinder development. We trust we all may be of those whose hearts are of good ground, and who shall give back to the Lord some thirty-fold, some sixty-fold, some an hundred. And we parted, thanking the Lord for the privilege of the convention.

Your letter came a day too late to enable me to make an announcement to the convention of the proposed dates of your visit next year, but the news has got around pretty well by this time. Before I left Glasgow the brethren there had entered upon a scheme which included colporteuring the city again before your coming in the spring. The brethren in other parts are also preparing themselves—and the people, too—so we are looking forward to a good time. The Lord give you strength for all your many labors.

With much love, I am your brother in his grace,

J. HEMERY.

HONORING OR DISHONORING THE HEAD

"I would have you know that the head of every man is Christ; that the head of the woman is the man; that the head of Christ is God. Every man praying or prophesying with his head covered dishonoreth his head. But every woman praying or prophesying with her head uncovered dishonoreth her head: for that is one and the same thing as though she were shaven. For if a woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."—1 Cor. 11:3-6.

There is something about the above Scripture that seems to wound or hurt some of the Lord's dear flock. We greatly regret this, but the fact does not authorize us to change or modify the Scriptures. On the contrary, it implies to us that where there is a soreness of the heart against some regulation which the Lord has placed in his Word, some false ideas upon the subject resulting from wrong views and wrong practices of ourselves or others, there has been produced a condition of mind which, because of this very soreness, is indicated to be diseased. We have even known a few to be so sensitive, so tender, upon this subject that they felt embittered toward the author of DAWN STUDIES, Vol. VI., because he therein called attention to this Scripture and its evident meaning.

If we find any Scripture which touches us to the quick our attitude should be, not that of opposition to the Scripture nor of opposition to the one who drew it to our attention, but on the contrary we should be grateful that a weakness and sore spot of ours had been brought to our attention, thus enabling us to apply the correct remedies, which would salve the sores and make the Lord's yoke easy and his burdens light. It will not do to say that these were not the words of our Lord, but only those of his Apostle Saint Paul; for the Lord honored the twelve and their words and prayed a blessing upon us all through them—upon "all who would believe on him through their word." (John 17:20) He declared furthermore that whatsoever they would bind on earth would be bound in heaven, and whatsoever they would loose on earth would be loosed in heaven—thus giving us to understand that their words would be guided with particularity, so that what they would enjoin we might understand would be a divine injunction, and what they would tell us respecting our liberties in Christ we might understand to be a divine message also. Furthermore we are to remember how greatly the Lord used those channels of blessing for the comfort and edification of his church. We are to remember how they were specially given to him of the Father as he declares, "Thine they were and thou hast given them unto me, and I have lost none save the son of perdition" —Judas. We see that the Apostle Paul was the divine selection to fill the place vacated by Judas' deflection, and we see that in the Lord's providence through him God has sent to the church the larger proportion of the New Testament message—the explanation of the divine plan as a whole. True, the words of our Lord and the words of the other apostles have brought blessing to the church, but in number and in explicitness the words of St. Paul outrank all others. As we have seen, this is true of our Lord's words, because his preaching was before the descent of the holy Spirit, and hence was to those who were not Spirit-begotten and who were unable consequently to appreciate and understand spiritual things. Hence many of our Lord's deeper teachings were given in parables and dark sayings, and these evidently were but partly understood even by the twelve until after Pentecost.

We call attention to this subject afresh, not by reason of any desire to make it more prominent than it already is—not because we wish to force the Apostle's words upon any, not because we wish to condemn any, but because we want to have the responsibility for these thoughts placed where it belongs, upon the Apostle and upon the holy Spirit back of him, and not upon the author of SCRIPTURE STUDIES. Whoever quarrels with the subject let him know with whom he is quarreling and be on his guard proportionately. No one ever quarrels with the Lord to his advantage. On the contrary, those who with meekness receive the engrafted word which is able to make them wise—these have the greater blessing. The self-sufficient, and all who think themselves wise above what is written, are in a dangerous place. They should understand that now is the trial time, and that humility is one of the tests which the Lord is applying to all of us. They should remember that our tests are not all the same, but that it is the Lord who by the various testimonies of his Word tries and proves those who have made a consecration to him—not with a view to their stumbling, but to their testing, and if rightly exercised to their greater blessing and advancement in the divine favor.

Let any who are disposed to dispute this Scripture read the entire context down to and including the 16th verse, in which the Apostle declares, "But if any man seemeth to be contentious we have no such custom, neither the churches of God." This is the Apostle's final word on the subject—the Lord's final word through the Apostle. In substance it means this: "I have set before you the truth on this subject, through obedience to which you will have a larger measure of the blessing of God not only in your families and in the assemblages of the church but also in your own hearts and experiences. By following this course you will make better progress and be the surer of winning the greater reward and hearing the Master's 'Well done.' Nevertheless, do not consider what I have said as a law; I am not giving it in that sense. I am giving it as an admonition, as something that will be for your benefit individually and collectively. If anyone is disposed to resent my presentation and to argue the question and to contend about the matter it would better be dropped. Let those who appreciate my advice follow it and reap the blessings; let those who do not appreciate it follow their own course in this matter—to themselves will be the disadvantage from which I fain would shield them. They will lose the blessing which I fain they would receive by following this advice."

The Apostle's advice respecting the covering and the uncovering of the head is a part of his general teaching respecting the relationship of the husband and the wife in the affairs of the home and of the church. The man who covers his head in his devotions dishonors his head by showing that he does not appreciate the divine word on this matter. In the home in which the husband does not occupy the place of the head of the family, he is covering his headship; in the home where the woman does not recognize the headship of her husband she is dishonoring him and dishonoring herself in that she thus confesses that she has unwisely married a man whom she cannot esteem as she should—as the head of the home. If men and women professing godliness recognized this principle which the Apostle here enunciates it would, we believe, mean the solving of many domestic infelicities and difficulties; for the wife looking to her husband would thus throw upon him the greater weight of responsibility in the affairs of the home, and as soon as she got accustomed to this she would find a

great relief to her own mind—a lessening of the nervous tension which is so wearing, especially upon women. The husband, realizing his situation and his responsibility as the head, should and we believe would generally be more careful than ever to look out for the interests of his wife, his children and all that come properly under his supervision—to not only provide for their temporal necessities, but also to realize an increasing measure of responsibility as respects their higher interests, mental, moral, spiritual. But let us remember that the Apostle has placed the responsibility of this question with each man and each woman in the church of Christ, and has not made it a matter in which Brother A may criticize Brother B or Sister B, nor vice versa. To his own master each one of us stands or falls on this and on other similar questions. The more obedient we are the greater our blessing, the less obedient the slower our progress, seems to be the divine rule, and it is increasingly important to us to know this as we are approaching the consummation of this age and of our course.

BIRTH OF "THE MAN CHRIST JESUS"

Matthew 2:1-12.—DECEMBER 22.

"And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy which shall be unto all people." —Luke 2:10.

Our subject does not take us back to the beginning of God's creation when Christ as a spirit being became "the first born of every creature;" the Word that was with God in the beginning of creation, and by whom all things were made, and without whom not one thing was made. (John 1:1-3, 10.) Our Master at *that* time was "the beginning and the ending, the first and the last," of Jehovah's direct creation: all subsequent creations being by and through him as Jehovah's honored agent. (Rev. 1:11; 3:14; Col. 1:15; John 1:1-3) We come to the time when he who was rich and for our sakes became poor (2 Cor. 8:9) and left the glory which he had with the Father "before the world was." (John 17:5.) Then, without dying, our Master underwent a change of nature and "humbled himself," "was made flesh" (Phil. 2:8; John 1:14), "took upon himself the form of a servant" and was "found in fashion as a man;" "a little lower than the angels;" and then still further he humbled himself even unto death, and yet more even unto the shameful death of the cross—as a culprit, as a sinner. (Heb. 2:9, 16; Phil. 2:6-9) This lesson, appropriate to the season, calls our attention to the birth of "the man Christ Jesus."

In the divine predictions of a coming Savior attention is largely called to the fact that he is to be a King, a Deliverer, a Savior. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. The sacrificial feature of the Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related specially to God and was to meet the demands of the divine law against the sinner-race. The question of how God would settle the matter consistently with his own sentence of death, resting upon the race, would to the average human mind be much less important than the statement of the resultant glories, restitution and blessings. Hence, we find the references to the sacrificial features of our Lord's ministry largely presented under types and symbols intended to be comprehended only by those who, as sons of God, would be guided into the truth by the Spirit of God.

It is not surprising that the angels who announced our Lord's birth mentioned only the glories to follow and not his sufferings which would intervene. It is not surprising that they did not weep for the sufferings and humiliation, but sang, "Glory to God in the highest, on earth peace, good will toward men;" grasping merely the culmination of the great divine plan which had its beginning in the birth of Jesus.

(1, 2) Whether or not the "wise men" of the East were Hebrews we are not informed; but since divine favor was for the time confined to Israel, and since that favor did not depart until they had rejected the Messiah, we consider it highly probable that these wise men from the East were part of "the twelve tribes scattered abroad," who, "instantly serving God," were hoping for and "waiting for the consolation of Israel" through the long-promised Messiah. (Acts 26:7; Luke 2:25) We do know that hundreds of thousands if not several millions of Israelites were carried captive to this very East country—Babylon, Medo-Persia; and we know also that less than 55,000 availed themselves of the decree of Cyrus permitting their return to Palestine. The great bulk of the people of Israel, therefore, at that time (as now) resided in foreign lands. And it would appear that their foreign captivity was helpful to their religious interests, and that the Israelites in general had more faith in the Lord and more strong interest in prophecies respecting Messiah after the captivity in Babylon than for several hundred years previous, when they were continually beset with idolatry.

The promise of God to Abraham of a great "seed," a great king and ruler who should bless the world with a righteous reign, it would appear, was carried by the Israelites into all the then civilized world. Leading some to expect a Jewish Messiah, it led others through a feeling of pride to declare that they were as able as the Jews to produce the desirable government and ruler for the world. Hence, we find that the idea of universal dominion began to prevail. It is claimed by some that Zoroaster, the great Persian religious teacher, was a disciple of the Prophet Jeremiah, and the memoir of Mrs. Grant, missionary to Persia, says:—

"Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that as soon as the child was born a star would appear, even at noonday, with undiminished luster. 'You, my son,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star follow it wherever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the almighty Word which created the heavens.'"

Although this is only a legend, it is interesting to know that there was such a legend amongst the people of the East. And respecting Zoroaster it may be said that his teachings were of a higher character than those of other heathen teachers.

(3-6) Expecting a king, the wise men naturally came to the palace of Herod, who, although called the King of the Jews, was the representative of their conquerors, the Romans. Herod was the founder of the house of Herod and naturally had great expectations, not only with reference to the duration of his own dominion, but also with a view to the establishment of his posterity in the power and office which he enjoyed. No wonder, then, that he was "troubled." The prospect of a rival either in the power or in the esteem of the people was not to his liking. "And all Jerusalem [was troubled] with him." Political influence takes in a wide circle. There were connected with Herod's government or benefited by it, directly or indirectly, many whose plans, hopes, etc., might be very much disarranged by any change of the government. Herod evidently knew of the Jewish tradition respecting Messiah, for he at once sent for those who were learned in the Scriptures to demand of them where the prophets indicated that Messiah should be born. The scribes and Pharisees were evidently quite familiar with the subject, had looked it up, and apparently without hesitation gave the name of Messiah's birthplace as Bethlehem, and quoted from the prophet in support of it.

(7-12) The cunning art of Herod, by which he hoped to learn who was this divinely designated Prince and heir to his throne, is appreciated only when we remember the sequel to this narrative: how, when he found that the wise men did not return to give him the information and permit the destruction of the child Jesus, he determined to kill all the children of the city of Bethlehem of two years old and under; thus he might be sure, he thought, that he had outwitted the divine plan and protected his own power.

The star which seemingly had led these wise men toward Jerusalem, and which then apparently had vanished, and left the searchers to arouse the curiosity and interest of the people of Jerusalem, again became their guide as they left the city, leading them to Bethlehem, which is only a short distance, and the star appears to have indicated even the very house in which they found the new-born King. According to the custom of the time they presented costly treasures as well as their homage.

Although the King came, his own received him not; and like the "young nobleman" of his own parable he went "into a far country," even heaven itself, there to be invested with power by the King of kings, and to postpone the establishment of his kingdom until his church, his bride, his joint-heirs, should be selected and prepared to share the kingdom with him.

Meantime, the world still needs a King as much as ever. All nations are learning more and more their need of a wise,

a just, a powerful, a loving, a merciful ruler. They need this very one, and are gradually learning that none of the fallen race can be trusted with much power, honor and glory; that all are weak through the fall, and that a superior king and a superior government are essential to their highest blessing. The masses are beginning to feel this need more keenly; and it is remarkable to what extent various advocates of Socialism recognize and quote with commendation the teachings of this very King—even though it may be said that they wish others to be governed by the Golden Rule, while they themselves fail to walk by it.

The world is beginning to realize that the king is at the door: the Herods of today and with them all those of influence and power, political and financial, are "troubled" at a prospect of a *change of government*, which their own "wise men" announce as imminent. We need not expect that the princes of this world will welcome him; rather they will fear a disruption of present institutions; fear that under his government they would not have so favorable opportunities for prosperity; and that in the general leveling, which the prophets declare will accompany his reign, some that are high shall be abased, and some that are low shall be exalted. As a consequence, Messiah's kingdom, although a kingdom of peace and righteousness, must be introduced by a "time of trouble, such as was not since there was a nation." Yet we rejoice in the promise that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness," and that eventually his kingdom shall come to be the "desire of all nations."

Thus far the Gospel of the kingdom has been received by only a few; and the special blessings have been with the few who have acknowledged the King, and who are being prepared to be joint-heirs in his kingdom. But let us not forget the gracious results that are to follow the establishment of that kingdom, when, as declared in the Golden Text, the good tidings and the great joy "shall be to all people."

"OUR SUFFICIENCY IS OF CHRIST"

Where's the day I'll call dreary,
While his favor shines so bright?
Where's the time in which I'll weary
Of his loving words of light?

Where's the test of faith that's greater
Than the measure of his grace?
Where's the loss of goods more precious
Than what's given in its place?

Where's the stone on which I'll stumble
While I trust to him my hand?
Where's the fear to make me tremble
When his words the winds command?

Where's the cross that is too heavy
When his strength doth lend me aid?
Where's the crowned head I'd envy
Since he's having my crown made?

Where's the home that we could long for
Like his palace up above?
Where's a way more fit to get there
Than his narrow way of love?

—*B. H. Barton.*

"THE PRAYER OF FAITH SHALL SAVE"

DEAR BROTHER RUSSELL:—

A few weeks ago, while reading the *Diaglott*, I noticed that the word translated sick in James 5:14 was *astheneo*, a word derived from *a-sthenes*, meaning without strength (*a*, without; *sthenos*, strength). From this is derived *asthenia*, a word much used in medicine. From my knowledge of medicine I knew that a person might be asthenic without being diseased or sick, so I looked up the word rendered sick in the 15th verse, and this I found to be *kamno*, a word which occurs only three times, and means, "to labor, suffer from fatigue." The two other passages are Heb. 12:3 and Rev. 2:3, which Young's translation renders as follows: "For consider him who endured such gainsaying from the sinners to himself, that ye may not be wearied (*kamno*) in your souls—being faint." (Heb. 12:3) "And thou didst bear and hast endurance and because of my name hast toiled and not been weary (*kamno*)." (Rev. 2:3) These passages would indicate that it was the weary and weak in faith who was told to call for the elders, and not the one suffering from disease. There are other words which mean sick, such as *nosos*, meaning sickness, unsoundness, disease; *echo kakos*, meaning to be ill.

These two words are never used to denote moral or spiritual sickness, while *asthenos* in its various forms is so used, and while it is frequently rendered sick in the common version, it is never rendered sick in Young's translation, and the revised version has the number of times reduced.

I also looked up the word healed, and found that there are three words rendered healed, *viz.*, (1) *therapeuo*, meaning to attend to, heal, cure; *sozo*, to make sound or whole; *iaomai*, meaning to heal. This last word is the one used by James, and it has also the significance of saved, as the following passage will show: Matt. 13:15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and I should heal [*iaomai*] them." (See also Acts 28:27, 28; Luke 4:18) "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal [*iaomai*] the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised." Jno. 12:40, "He has blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted and I should heal [*iaomai*] them."

Acts 10:38, "How God anointed Jesus of Nazareth with the holy Ghost and with power, who went about doing good and healing [*iaomai*] all that were oppressed of the devil." 1 Pet. 2:24, "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed [*iaomai*]."

These passages can be applied only in a moral or spiritual sense, while *therapeuo* is never applied in such a sense but always relates to a cure of a physical disease.

As examples of the use of *astheneo*, I quote the following: Matt. 8:17, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities [*astheneia*] and bare our sicknesses [*nosos*]." Matt. 26:41, "Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak [*astheneia*]." Rom. 4:19, "And being not weak [*astheneo*] in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Rom. 5:6, "For when we were yet without strength [*asthenes*] in due time Christ died for the ungodly." Rom. 6:19, "I speak after the manner of men, because of the infirmity [*astheneia*] of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. 8:3, "For what the law could not do in that it was weak [*astheneo*] through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." Rom. 8:26, "Likewise the Spirit also helpeth our infirmities [*asthencia*], for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 14:1, 2, "Him that is weak [*astheneo*] in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak [*astheneo*] eateth herbs." 1 Cor. 8:11, 12, "And through thy knowledge shall the weak [*astheneo*] brother perish for whom Christ died? But when ye sin so against the brethren and wound their weak [*asthenes*] conscience ye sin against Christ." Heb. 4:15, "For we have not an high priest which cannot be touched with a feeling of our infirmities [*astheneia*], but was in all points tempted like as we are, yet without sin."

Nosos is the word most commonly used to denote sickness or disease and occurs in the same verse in contrast to *astheneia, viz.*, Matt. 8:17, "That it might be fulfilled which was spoken by Esaias, the prophet, Himself took our infirmities [*astheneia*] and bare our sicknesses [*nosos*]."

From the foregoing I would conclude that James referred to Christians who had become weak in faith, or, to use a common expression, had "backslidden." This is indicated in verse 16, the word "faults" being translated from *paraptoma*, meaning a falling away.

I hope I have made myself clear, and I very much desire your comments. The following is a more literal translation of Jas. 5:14-16: "Is any weak among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one. And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Confess your fallings away one to another, and pray one for another, that we may be healed. The effectual fervent prayer of a righteous man availeth much."

Yours in our dear Redeemer,

J. E. TAYLOR, M. D.

* * *

Evidently the weakness and faintness are spiritual, and the restoration and healing also spiritual. In accord with this is the exhortation that we "Consider him who endured such contradiction of sinners against himself, lest we become *weary* or *faint* in our minds," as respects the Lord and his promises, and thus become unfaithful, covenant-breakers, alienated from God. Any in such a condition will find it difficult to return to rest in the Lord and should follow St. James' prescription.

"THOU CROWNEST THE YEAR WITH THY GOODNESS"

Psalm 65:11.—DECEMBER 29.—REVIEW.

Interesting as it is to review the lessons of the year, reaching from the Creation to the boyhood of Samuel and the beginning of the epoch of the kings of Israel, we leave that to individual effort and consider here the beautiful golden text of the International lesson.

When we remember Father Adam's disobedience and that he justly came under the sentence of death therefor, and that in consequence ourselves and all of his posterity share his imperfections and dying conditions as we share the blessings of life through him, we have cause for gratitude toward God for endurable conditions of whatever kind he may be pleased to permit us to experience. From this standpoint every blessing is an unmerited favor, whether small or great, for we deserve nothing, all of our rights having been forfeited. Hence, as members of the world we should feel ourselves at the close of the year impelled to look up to the Creator and to confess that we have received at his hands numberless mercies and blessings which we could not claim by right or desert. For not only are we under condemnation through heredity, but we realize that individually we are unworthy of divine favor, for, as our Episcopal friends express it, "We have all done those things which we ought not to have done and have left undone those things which we ought to have done, and there is no health in us." It is appropriate, therefore, that the world, which the Apostle speaks of as the "groaning creation," should be exceedingly thankful to God for the blessings they enjoy, even though these have not been unmixed with bitter disappointments and sorrows and tears.

But if the natural man has cause for gratitude to God, much more have we, the children of God through the adoption which is in Christ Jesus our Lord. Do we not enjoy all the blessings which the world enjoys? and have we not the same call as they to thankfulness? And, in addition, is it not true that God has done for us exceeding abundantly more than we could have asked or thought according to the riches of his grace? (Eph. 3:20.) How profitable it is for us to turn our minds backward and note the steps by which divine grace has led us to our present station, in which we rejoice in the hope of the glory of God. When we were without strength and without merit Christ died for the ungodly, including us. We are amongst the favored ones who heard of the grace of God; we are amongst the comparatively few whose ears and eyes of understanding were opened to a realization of the Lord's grace and truth; we are amongst the still fewer number who, having heard, were enabled to rejoice with joy unspeakable and who appropriate the blessing to ourselves. We are amongst the still fewer number who received not the grace of God in vain, but under the guidance of the Word and Spirit of the Lord presented their bodies living sacrifices, holy and acceptable to God, their reasonable service.

"Oh, happy day, that fixed my choice
On thee, my Savior and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad."

The Apostle says of himself, "If others have somewhat whereof to boast, I more." And so we see in general that if the world has something to boast of in respect to God's gifts and blessings, and something for which they may be thankful, we more—we who are in Christ Jesus, who have tasted of the good Word of God and the powers of the age to come, and been made partakers of the holy Spirit, we may rejoice abundantly. We may be glad even in the house of our pilgrimage—even though here we have no continuing city, no abiding place, no security, but are buffeted by the world, the flesh and the adversary continually. The Lord, our great Deliverer, is on our part; his promises, exceeding great and precious, are our support and consolation. We have laid hold upon one who is mighty to save; yea, more, he has laid hold upon us, or, as the Apostle expresses it, "we have been apprehended of Christ Jesus." (Phil. 3:12.) Neither will he let us go so long as our hearts are loyal to him. Only the wilfulness which would take our interests out of the divine keeping could in any sense of the word separate us from the love of God which is in Christ Jesus.

Let all of this class review the year, especially from the spiritual standpoint, to note what progress each of us has made in spiritual growth, in grace, in knowledge, in love—the fruits and graces of the holy Spirit. In proportion as these are large let us rejoice; in proportion as they are small let us lament the fact, yet not to the degree of discouragement or surrender to the enemy. Let us hear the Master's voice saying, "Fear not, I have overcome the world," "My grace is sufficient for thee; my strength is made perfect in they weakness."—John 16:33; 2 Cor. 12:9.

Reviewing the year in its temporal blessings and mercies and privileges and favors, and in its spiritual opportunities and strength and knowledge and development in character-likeness of our dear Redeemer—while rejoicing in all these, let us say to ourselves in the words of our text that the crowning of the year with blessings is in the divine goodness. The Lord would not have us understand that he does everything for us so that we have nothing to do for ourselves, but he does give us clearly to understand that all of our doings would accomplish nothing without his aid—that our efforts and strivings are profitable in their results only as they have the divine favor and blessing. God's goodness is the crowning of the year for us. We are glad at its close to remember how good he is, how generous, how sympathetic, how compassionate, how loving and kind—especially to the household of faith. To these alone he has exhibited or sent messages of his grace and peace as yet, but we are glad to see in his Word that soon the New Covenant will be inaugurated and its message of forgiveness will go forth in trumpet tones, a Jubilee message to the world of mankind that they have been ransomed by the precious blood which seals the New Covenant and which makes possible to them the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21.) We rejoice, then, not only in our own favor and blessing, but also in the coming blessings, all of which we recognize to be of, by and through divine goodness. Our Lord Jesus was the great channel of this divine goodness, through whom it reaches us who are his followers, the adopted members of his body. We are thus permitted to come into relationship with him, so that we also shall become channels for the dispensing of the divine goodness ultimately to natural Israel and to all the families of the earth.

NO DEBATE IN PARAGOULD, ARKANSAS

Some months ago the Editor received a challenge for a debate from the Baptist minister at Paragould. We declined personally, but assured the gentleman that one of our "pilgrim" brothers would serve in a Christian manner for the edification of the truth. The following is the outcome:

Dear Brother Russell:—

I have no doubt but what the Lord had some good purpose in permitting me to come to Paragould, but it evidently was along different lines from what we had anticipated. The challenger is a little country preacher, one of apparently little ability, and if we had known the man it would have been better to ignore his suggestions. However, the Lord knows best, and by his grace I shall make the best use of the occasion. If the Baptists fail us we will explain matters in papers and advertise fact that we will take both sides, showing what Baptists believe and why, and why we know that they are wrong, and what is right. If they will not show their weakness we will have to do it for them.

Later.—The challenger had tried to engage a man who possessed great eloquence and no spirituality—much fighting ability but little Scriptural knowledge of a desirable sort—Rev.—, one of the last men in the world anyone would want to talk Scripture with. He told me himself that it would depend on the deacons of the Baptist church as to whether he would debate at this time or not; but I suppose they would not agree to pay him enough, for he decided not to take part. However, before he left he asked me to sign some propositions which accompanied a resolution regarding a debate in December, and of course I refused. This was merely a ruse to enable them to circulate a report that the debate was not held because I would not sign the propositions.

Not content with that they had us locked out of the school house, in which we purposed to hold other meetings. The school house has been open for religious services of every kind, but we were obliged to secure an unoccupied house for our meeting place. The first night our audience had to sit on the floor. What a miserable substitute for Christianity these people have!

The experience has confirmed my old idea that it is not the representative religious people of each denomination that are asking for debates, but rather the little country preachers, who owing to lack of better ways of using their time are anxious to stir up a fight and have some excitement and have their people attend, not to learn, but to applaud their preacher.

There are only six or seven believers here and I trust our visit may prove to be a blessing to them and to a few others who are willing to hear. The Baptists may write about a debate later, but I told them that if you had known the real condition of things you would not have noticed their request and that future communications would be ignored.

However, there is a blessing for me in this experience and I am trying to get all the good I can out of it. Am giving discourses on the various propositions, and hope to tract the town before leaving. With much Christian love,

BENJ. H. BARTON,—*Pilgrim.*

"GIVE US TODAY OUR DAILY BREAD"

Dear Brother Russell:—

Should you think well to make use of this in the TOWER please do not use my name. It is a copy of a letter I sent to a brother, a stranger, who twice addressed me requesting charity. Yours in the Lord, C——.

My Dear Brother:—

Your letter of some weeks ago and also your later one came duly to hand, and though I feel I did quite right in making no reply to your first letter, yet now that you have taken the trouble to address me twice on the same subject I will give you my understanding of the Lord's will in regard to the matter discussed.

First let me say that I take no exceptions to the style or composition of your letters. On the contrary they disclose a very unusual talent for writing, and my only regret is that this talent should have found expression in a way that is so little calculated to glorify the Lord or his cause, or to really benefit you or anybody else. I remind you that all our talents belong to him if we are truly his, and that these talents ought never to be exercised in any manner which would reflect upon his ability to care for his own, but on the contrary should be directed into channels such as would provide an honest livelihood for ourselves and our families and additionally enable us to give something toward the spread of the Lord's truth and the blessing of his people. It is not yet too late for you to make a proper use of the talent you possess in letter-writing, nor for the Lord to aid you in making it a source of honorable income if devoted to worthy ends.

I trust you are not mistaken, dear brother, in your confidence that if any man goes to the kingdom he will be sure to meet you there; but I remind you that the Scriptures are very explicit on the point that the only ones who will ever get there will be the ones who DO the will of our heavenly Father as expressed in his Word, and that many, very many, who now have unbounded confidence that they will be accepted of the Lord are sure to hear the words, "Depart from me, ye that work iniquity, I never approved of you." The fact that one has been fed on the loaves and fishes broken by the Lord's hands is no guarantee whatever that he will be accounted worthy to be the Lord's joint-heir in his kingdom.

These matters are stated thus plainly to you, dear brother, because as a diligent student of the Word you must be very familiar with the Scriptures, which declare that "I have been young, and now I am old, and yet have I never seen the righteous forsaken nor his seed begging bread"; "No good thing will he withhold from them that walk uprightly"; "All things work together for good to them that love God"; "His bread and water shall be sure"; "Your Father knoweth that ye have need of these things"; "Trust in the Lord and do good, and verily thou shalt be fed," and a host of others of like import.

And it ought not to be necessary additionally for me to call your attention to the fact that there is not one solitary passage in the Lord's Word that would justify you or any other brother in Christ in asking alms of anybody except the great Dispenser of all blessings upon whose never failing bounty we all subsist. To whom did the Lord Jesus instruct us that we should raise the petition, "Give us this day our daily bread"? Of whom is it said that if we lack we may ask and he "giveth to all men liberally and upbraideth not"?

Furthermore, it would be quite as improper for me to respond to your appeal for alms as it was for you to make the appeal. Why? Because the statement is clear from the Scriptures that we should be on the lookout for wolves, swine and dogs, and the predominant characteristic of all these creatures is hunger, selfish rapacity, which would greedily devour not only the food of the Lord's true sheep but the very sheep themselves, if given the opportunity; and the Lord has instructed his people not to be led about by every suggestion that may come to them (for the devil is just as busy in making suggestions as he ever was) but to be "Wise as serpents and harmless as doves," testing every question —even this question of alms to the needy—by the Scriptures and by them alone.

It is not for me to say why the Lord has permitted poverty to come to you, dear brother. I have never seen you, and have no knowledge of you whatever beyond what is contained in your letters, but it is barely possible that the chief reason for your poverty is that instead of "working with your hands the things which are good, that you may have to give to him that needeth," you have been of the class that are mentioned by the Apostle as content to live on the bounty of others, "working not at all." I hope this is not the case, but there is nothing in your letters to indicate that such may not be true.

Your brother in Christ, C——

BE STRONG

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

"Be strong!
It matters not how deep entrenched the wrong:
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

YOUR "GOOD HOPES" FOR 1908

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

——TO THE——

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:—I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself—every power, every talent, voice, time, money, influence, all—to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the OLD THEOLOGY QUARTERLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of.....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

Allegheny, Pa., U. S. A., or, London, England; or Melbourne, Australia.

(Name) .....

(Post Office)..... (State).....

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WATCH TOWER, BIBLE AND TRACT SOCIETY'S REPORT

FOR THE YEAR ENDING NOVEMBER 30, 1907

Another year has coursed swiftly by. We congratulate you that one year less lies between us and the glorious consummation of our hopes—the completion of our "change"—that one year less intervenes before the establishment of God's glorious Empire, which is to bring blessing to all the families of the earth through the setting at liberty of the captives of sin and death. From this standpoint we rejoice to see the years fly swiftly by, and, as our Lord directed, we lift up our heads and rejoice, knowing that our deliverance draweth nigh. (Luke 21:28) But while we would not restrain the speeding days and years, nor wish for a renewal of their trials and difficulties, joys and sorrows, nevertheless we believe that the expiring year, like many of its predecessors, has been a joyful, a pleasant one to the majority of the Lord's faithful followers. To the world it might appear that the trials, the testings, the scoffs, the slanders to which faithfulness to the Lord is sure to expose, would rob life of all its pleasures. But not so: "When he giveth quietness, who then can make trouble?" (Job 34:29) All the Lord's people are surely being taught the lesson enunciated by the Apostle—that we must learn to rejoice in tribulation, and to be patient because of our hope, which, as an anchor sure and steadfast, has entered within the vail. Quite to the contrary of what the world would suppose, our own experiences, and the testimony of many of the household of faith, assure us that no other people in all the world are so happy, so contented, so joyful in the house of their pilgrimage as are we. The poet has well said:

"Think what spirit dwells within thee,
Think what Father's smiles are thine,
Think how Jesus died to save thee—
Child of heaven, canst thou repine?"

If, momentarily, earth-born clouds and shadows do to some degree becloud our pathway, it is but for a brief season until we hear the voice of our Father and of our Savior assuring us of "Love divine, all love excelling." Before our mental vision comes the bright picture of the first manifestation of divine love on our behalf—in the redemption accomplished by our dear Redeemer; then the call of the little flock, and the fact that the way of attainment thereto has been made so clear to us—justification through faith in the blood, and begetting to a new nature through the operation of the truth and the sanctification of our hearts. Then comes the evidence that we have the divine favor, in that the eyes of our understanding have been permitted to see wonderful things in the divine Word—to realize that we are in the harvest time, that the great Chief Reaper is present, that the separating work is in progress, that the wheat is already being garnered, and that when the reaping, threshing and winnowing processes shall have been completed, and the last worthy member of the body shall have been changed, "Then shall the righteous [the saints] shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

Our sighs and tears are indeed called for as we think of our dear friends and neighbors who are still blind to those glorious things. Yet the murmur is hushed and the tears dried, as we hearken to the voice of him that speaketh from heaven, assuring us that his love and sympathy for the groaning creation are far greater than ours, and that he has made ample provision for every man, and that in his "due time" all shall have the necessary knowledge and the necessary assistance to a participation in the glorious "restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-23.

THE VOLUNTEER WORK

We began our report of the year's work with that feature in which the largest number of us have had the privilege of active participation—some by the contribution of money for the publication of these tracts and the payment of the freight and express charges thereon, others by the free circulation of the tracts, giving their time and energy thereto, and some by participating in both of these ways, and still others who, unable to actively participate, have sympathetically assisted the workers, figuratively holding up their hands in prayer and otherwise.

This year properly enough surpasses any of the previous years in the distribution of free literature. Many who have recently come into the truth have found in this arrangement an opportunity for service, joining hands with those who for years have been active in volunteer tract distribution And more and more, as the truth works down deeply into the hearts of the Lord's people, and they come more and more to appreciate the Lord's favor to them and their privilege of being co-laborers with him, the dear friends are seeking opportunities to engage in this work. Many are obeying the Apostolic injunction to redeem the time—to buy it back from earthly cares, pleasures, ambitions, etc., that they may have the greater opportunity of "showing forth the praises of him who has called us out of darkness into his marvelous light." (Eph. 5:15, 16; 2 Pet. 2:9) We congratulate you all, dear brethren and sisters, in the success of this department of the Lord's service, and we trust that the figures shown may so stimulate and energize you that the new year before us may show no slacking of our zeal, but rather an increase, as the signs multiply about us confirmatory of our faith and hopes.

Amongst the laborers in this department of the Lord's harvest work are many brethren and sisters of good education, good social position, etc., who rightly reason that whatever of social standing or honor amongst men they may have attained should be brought to the support of the truth—laid as a tribute upon the altar of the Lord. We think, for instance, of one company of volunteers in whose ranks are to be found several business men, several teachers, a high-school professor, a General of the U. S. Army and several bank clerks. These, instead of being ashamed to own their Lord and to witness a good confession of his Word of Truth, are properly glad that they have a little influence in the world to lay at the Master's feet. Not that we consider it a great matter to distribute gratuitously leaves of healing for the mental and moral comfort and relief of our friends and neighbors—it is indeed a light service, a precious opportunity for showing to our Master on a small scale our love and zeal. Glad would we be if we had a thousand tongues to sing our great Redeemer's praise, and a thousand hands and feet to use in the promulgation of the blessed message of "good tidings of great joy which shall be unto all people."—Luke 2:10.

THE COLPORTEUR WORK

The summing up of this year's work in the colporteur department has exceeded our most sanguine hopes. Many of the dear friends, astonished at the results of last year's efforts, thought that we must not expect as great results this year: others thought it would be unwise at least to expect more; but we ventured to express the hope that this year we might reach nearly to the half-million mark. To our surprise, and yours no doubt, the totals show that we have surpassed this—notwithstanding the fact that a strike in the bindery interfered considerably for a little season.

The love and zeal with which the dear colporteurs have labored during the year is worthy of our highest appreciation, and gradually their numbers have increased, until now we have about 600 laborers in the field, more than half of whom are giving all of their time, and others a portion, to this blessed service, which the Lord seems to be using so wonderfully in the scattering of his message. Amongst these dear laborers are several who were physicians, others who were school-teachers, stenographers, farmers and preachers, and others still who left manual labor and housework to give their time and energy to this method of preaching the Gospel. God is blessing these dear co-laborers, and we can note in their letters to the office, in their reports, and in the good results which follow their labors, that they themselves are growing continually in grace, in knowledge and in the love which the truth begets, which includes meekness, gentleness, patience, long-suffering, brotherly kindness.

We note with interest also that the public are awakening more and more—that they are discovering a spiritual deadness in the nominal church, and that those who have been begotten of the Lord's holy Spirit are feeling and hungering and thirsting for the truth, which the chaff of sectarianism cannot satisfy. Many formerly earnest are therefore absenting themselves from former church associations—sometimes to seek for spiritual food elsewhere and sometimes giving themselves over to worldliness and carelessness and doubt These, who could not be reached from any pulpit, are reached by the colporteurs, who not only defend the Bible as the divine revelation, but proffer them helpful suggestions, and seek to put into their hands the Bible Keys. The books may be neglected for a time, yet the earnestness of the colporteur will so attach itself to the STUDIES that, as the time of

trouble nears, the keys will more and more come into use for the blessing and enlightenment not only of the Little Flock but also of the great company. As the earnestness and spirituality of the colporteurs increase and abound more and more, their work becomes more lasting, more effective, as, for instance: a report from one group of colporteurs recently received showed that after their canvass of a small city they were able to locate a number of deeply interested Christians, some of whom had purchased from them, while others already had the DAWNS in their possession. These were gathered to a little meeting in one of their homes. The colporteur talked over with them the divine plan of the ages for a whole Sunday, and on the following Sunday he urged that they have regular meetings. This was decided upon by a vote of twenty, and one of their number, who manifested not only a deep consecration but a clear knowledge of the truth, was chosen as their elder or leader for further coöperation in the studying together of the divine plan. Thus the harvest work goes grandly on, despite the opposition of the world, the flesh and the devil.

THE NEWSPAPER MISSION

Some eight or nine newspapers are now publishing Brother Russell's weekly sermons—the aggregate of their circulation amounting to more than 300,000—possibly 400,000. This in a year means approximately 18,000,000 copies of sermons, and since newspapers are presumed to be read by three to five persons each, it swells the total of possibility in this direction to an enormous figure. We are not forgetting that comparatively few have ears to hear the whole truth, the deep things of God, but are remembering also that there are many features of present truth which at the present time appeal strongly to the common sense of even the natural man, and it is our belief, based upon experience, that a favorable influence for the truth is thus being widely exercised.

What is the power, the influence, that is pushing forward this department of the Harvest work? We trust that it is the Lord who is moving in this matter, as in all others, and rejoice that he is using the brethren in this as well as in the other matters. For instance, the latest request that has come to us for publication of the weekly sermon explained that various of the brethren had made request of the editor that he should publish these discourses, and that finally some of them addressed the "Circulation Manager," assuring him that they could guarantee at least 100 new subscriptions to his journal if the sermons should appear. Thus was the Lord pleased to use the brethren, who had in mind not only their own desires in respect to the reading of the sermons weekly, and the opportunity of sending copies to their friends, but additionally the thought that thousands would thus be brought in contact with the truth who otherwise could not be so favorably reached. We commend this course to the dear friends in various quarters.

We note specially favorable results through the *Pittsburgh Dispatch*, and believe that other good work is gradually being accomplished. We encourage the dear friends who have been maintaining this work by their subscriptions to the *Dispatch* to continue so doing to the extent of their ability. We also suggest that the dear friends everywhere encourage the editors of these papers from time to time by mentioning briefly some point in the sermons which they have specially appreciated, and acknowledging the good work which the editors are doing by assisting in the publication of these sermons. In nearly every case ministers of the various denominations, sometimes singly and sometimes in a body, approach the editors and, by misrepresentation and threats, endeavor to have the publication of the sermons stopped. If the friends of the truth manifest no interest, and give the newspapers no encouragement in the matter, and the opposition is active, it is easy for the editor to conclude that his interests would be better served by discontinuing the publication of the sermons.

The *Woman's National Daily* has made a clubbing arrangement with ZION'S WATCH TOWER, which now includes all the United States. Under this arrangement we are permitted to receive from within that territory $1.60 as a year's subscription to both papers, or 60 cents for a year's subscription to the *National Daily* from those who are already TOWER subscribers. Many of the dear friends have already taken advantage of this. Some, going further, have solicited subscriptions to the *National Daily* at $1.00 per year (one-third cent per copy) and have thus made for themselves a little profit, besides putting into the hands of their neighbors 52 sermons for the year. We suggest to all residing in the favored territory that such subscriptions, costing them but 60 cents each, would be excellent Christmas gifts, which might accomplish much for the Truth. We hope soon to know of some weekly papers in the North and East which would give our friends in those districts as good an opportunity at as low a price. We will advise you how we can accomplish the largest good in this direction—by assisting in the circulation of a paper which already has a large circulation amongst intelligent people.

ZION'S WATCH TOWER

The only disappointment we have to note in this year's report is in connection with the subscription list of ZION'S WATCH TOWER. It is not what it should be—not what we had expected it to be by this time. True, its circulation is large. We print 30,000 copies of each issue, sometimes more, when extra sample copies are needed. But our regular paid list is only about one-half of this. It seems a pity that this branch of the service cannot be extended more widely. Those who receive the TOWER assure us of their high appreciation of it and the blessings which they look for and receive with every number. For this encouragement we thank the Lord and you all. However, it is our opinion that if every thoroughly interested brother and sister would take this matter to heart, they could increase our list at least 10,000 during the present year. This is not an appeal for money. Our desire is that the good influence which we believe accompanies the TOWER shall be extended—that many who now have some interest and are reading the DAWNS and STUDIES, and are participating in the meetings, should additionally have the privilege and blessing that the Lord has provided through this journal. We remind you all again that those whose circumstances do not permit them to pay the price, are welcome to the TOWER free upon application, and that those who prefer not to ask for it free, yet have not the money conveniently now, may have it on credit with the plain understanding that if they should never be able to pay for it, and so request, we will cancel the indebtedness at any time. We would like to have the WATCH TOWER list representative of all the truly deeply interested friends everywhere, regardless of their financial conditions. Let each one do his part and watch and labor and pray for a wider influence for good in this direction—for the further ripening of the wheat and its ultimate preparation for the heavenly garner.

THE CORRESPONDENCE DEPARTMENT

The correspondence feature of the work continues to increase, as we should expect, and we take this opportunity of assuring all that we are glad to have your letters and respond to your queries. If sometimes our replies are brief we trust you will not take it as an indication of lack of interest and appreciation. Sometimes on a card we can refer the questioner to the answer to his query in the DAWNS or in a back TOWER, and thus really respond more fully than the proper compass of a letter would permit. The new Bibles will bring many of you into closer touch with your DAWN-STUDIES and back TOWERS, and we trust will be very helpful. Nevertheless, do not forget that we are pleased to hear from you. We again request that all orders for books, tracts, etc., be on a separate sheet of paper from your general letter, that your address be very plainly written, and that any questions be separate from the letter itself. We also remind you that each receives a personal communication from the Editor twice every month—ZION'S WATCH TOWER. Please accept these communications in lieu of any lengthy epistles from him.

Number of letters and postal cards received at Allegheny 60,580
Number of letters and postal cards mailed from Allegheny 50,232

THE PILGRIM SERVICE

This branch of the harvest work has had the Lord's blessing to a marked degree during the last year. Altogether, thirty-five brethren have done more or less work in this branch of the service—some of these giving all of their time, others giving such portions as they could spare from their other engagements in life. The names of the latter do not appear in the pilgrim list, but notifications of their visits are sent by mail. The following brief summary will give quite a comprehensive view of this branch of the service:

Total number of visits made 1,951
Total number of public meetings held 2,009
Total number of semi-public meetings held (in parlors, etc.) 4,210
Total number of miles traveled 184,878

THE YEAR'S CONVENTION WORK

We have reported all the general conventions and need not here repeat that they were simply grand—one and all. How we wish that all TOWER readers could attend at least

one each year! They are such an inspiration as pen cannot do justice to. Once we considered them too expensive: now we consider that they pay well in increased zeal and love. "They that feared the Lord spake often together," writes the prophet, and then he adds, "A book of remembrance was written before him of them that thought upon his Word. They shall be mine, saith the Lord, in that day when I come to make up my jewels."

All cannot attend in person, but we feel sure when we meet that many are with us in spirit who cannot come in the flesh. And they are remembered by us and by the Lord, and share the blessing.

We cannot announce any program for these general conventions for 1908, but feel impressed to have one in Pittsburg if the way seems to open. Let us look to the Lord for guidance—wisdom from above on the subject of time and place. We desire to take advantage of some large convention's special excursion rates, that the larger numbers might be enabled to attend.

The "one-day conventions" of the past year have been events of increasing interest. We have not reported them all, for two reasons: (1) Our space is limited, and (2) although each one is different and has its own special blessings to those attending, there would of necessity be much sameness in the reporting of them. But they are surely awakening the public—Christian people in particular—especially such as have gotten hungry and tired of the "husks" of false doctrine. And they do the "brethren" good, too. They enjoy hearing not only on their own account, but also on account of others. Their self-denial in raising the money necessary for rent of auditorium and advertising brings a spiritual blessing as a reward. And their zeal to scatter the advertisements and place the show-cards finds a reward in the greater strength of character thus engendered. More than this, the conventions promote brotherly love and fellowship amongst the brethren of an entire district. Thus, for instance, at our last one-day convention—at Brockton, Mass.—more than 50 brethren came from Providence, R.I., on a special electric car; while friends from Lowell, Lynn, etc., joined the Boston friends and came together in a special train of five cars (321 passengers)—enjoying the journey and cheering and encouraging the Brockton class. May the Lord continue to bless this branch of the service in 1908 also.

FOREIGN MISSION WORK

In proportion as the Lord's spirit of love pervades our hearts, it overrides and obliterates all division of country, race, sex, language, etc., and emphasizes the Lord's words, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8) We properly, therefore, feel the same interest in finding one of the Lord's hungry sheep, whether the color be yellow or black or white, or whether the residence be in Africa, in Europe, in Asia or America. However, every year seems to emphasize what we have suggested along the line of the divine providence, viz., that the Lord has gathered to this favored land people out of every nation, tribe, kindred and tongue, and especially the poor emigrating classes of all nations, with a view to their emancipation from the thraldom of priestcraft and superstition in preparation for this "harvest" message; hence, it does not surprise us to find that the great majority of those interested in present truth are still being found in this country. And a great many of those who are being interested in foreign lands have received more or less of the knowledge of the truth through their friends residing here. Nevertheless, while using every energy here in the opening of the eyes of understanding of those who give evidence of having heart loyalty to the Lord, we feel it to be both a duty and a privilege, as the Lord opens the way, to convey the light of truth to other lands, that the loyal and the true may be found and be refreshed, and be prepared for the kingdom by the meat in due season—the "harvest" message—"the good tidings of great joy, which shall be to all people."—Luke 2:10.

Since during the past year the Lord has sent to our care and stewardship an increased amount of money, we have taken it to be his will that we should not only increase our activities in the home field, but also avail ourselves of the opening doors in foreign fields, and continue to enlarge the foreign missions already established. Reports from some of these will appear in a later issue. We content ourselves in this report with a brief general review.

Principal amongst these missions is the British, which during the past year has flourished exceedingly, giving evidence that many of the British people are becoming awake and responsive to present truth. The condition of things in Great Britain more closely resembles the conditions in the United States and Canada than does that of any other section. We feel greatly encouraged by the outlook there.

The Australian mission is making good progress, too. The field seems to be a ripe one, but not many colporteur reapers have presented themselves there, and consequently the work is not progressing as it otherwise might. We are hoping great things from the dear friends of that mission, and that they may become more and more warmed and imbued with the spirit of the truth.

Considerable work has been accomplished in Germany, but results are rather disappointing for the amount of effort put forth and money expended. The colporteur work does not seem to prosper there either, because the dear friends do not learn how to do it, or else because of the scarcity of money, or perhaps the two difficulties in combination. The people of Germany certainly live comfortably, and if they were made to appreciate the value of the spiritual food that the Lord is now spreading before his consecrated ones, they would be ready to deny themselves natural food and luxury for the sake of the spiritual. We fain would encourage the colporteurs in that field to greater courage and greater zeal in thrusting in the sickle of truth. What has been accomplished there has been largely through the distribution of tracts, and, alas, but a small proportion of these were scattered through volunteering, nearly all having been sent in conjunction with newspapers through the mail. Thus, the tract distribution does not mean so large a share of blessing to the dear friends of the cause as might otherwise be supposed. Nothing in this, however, should be considered a reflection on the loving zeal which has exercised many of these German brethren and sisters. We presume that the narcotic influence of nominalism, Higher Criticism, etc., has affected Germany as much as or more than any other land. We here remark that the Germans in America are amongst the most active, most earnest, most self-sacrificing.

The work in Scandinavia, especially in Norway and Sweden, has been making considerable progress in the last year. We are glad of this, and rejoice to note the zeal of many of the dear friends there. The work in Denmark seems to lag. We are trusting for much better things in the year ahead of us. The work in Switzerland, France and Italy is extremely small, rather discouraging, nevertheless some true wheat has been found and we trust some ripened for the garner. We bid the dear friends in these countries be of good cheer, and to pray the Lord of the harvest to send forth more laborers into the vineyard. (Matt. 9:38; Luke 10:2) The work in Jamaica has prospered well during the year and is taking good hold, finding a considerable number who are very zealous to serve the King of kings as colporteurs. Nearly all of these are colored.

We cannot give much of a report from Africa. A great many books and tracts have been sent there, and Brother Booth is there doing what he can to gain a hearing amongst the blacks. He reports some success, but nothing that he can boast about. It remains to be seen whether or not we acted wisely in supposing that there might be some true "wheat" among the aborigines, and in understanding to find it and ripen it with present truth. We expect to send Brother Browne (colored) shortly to see if he can do anything to further the interests of the cause there.

The proposition to serve the truth in Japan miscarried. The missionary who had read and rejoiced and who desired to spread the truth amongst the people there had not become sufficiently rooted and grounded in it. However, we are advised that the Japanese can read Chinese literature, and, a favorable opening having manifested itself in China, a work is under way there of which we have nothing as yet to report. We trust, dear readers, that all these various interests of the harvest lie so close to your hearts that you continually remember them at the throne of grace, petitioning for all your representatives and the Lord's in these various services of the truth, that wisdom and grace from on high may be granted, that the Lord's will may be accomplished thereby, that his people may be blessed and his name honored. The Society's expenditure in these various missions, noted below, is in excess of whatever was collected and used in the missions themselves:

In Great Britain	$ 5,973.47
In Germany	6,385.00
In Scandinavia	2,089.91
In Australasia	5,142.54
In Jamaica	1,446 73
In Switzerland, France and Italy	303.02
In Africa	1,740.25
In China	1,288.19
Total	$24,369.11

The increased donations of this year encouraged us to spread the work as never before. The increase may be accounted for in part by the general prosperity prevailing; but this accounts for it only in part. In various ways we have evidence that a deepening work of grace is in progress amongst us. This led not only to financial activity but also to activities in Colporteuring and Volunteering and in attendance at the Conventions and arranging for them. The Lord be praised! This zeal to know the Lord, to understand his Word and to assist others toward the kingdom is just what we should expect of the "called and chosen and faithful"!

We are not deceiving ourselves into thinking that our financial showing is very great. We know well that all of our receipts would be very small for some of the large institutions, which propagate "a ring-straked and speckled" Gospel, and that the amount would not be large enough to pay the salaries of the "officers." But we thank God that in his providence he has made us stewards to the extent indicated. We are striving to use the money so wisely that He will be pleased with the results and by and by say, "Ye have been faithful in a few things, I will make you rulers over many things."

1907—SUMMARY OF THE OUTPUT—1907

Total number of DAWNS, "Scriptures Studies," cloth-bound, sold at cost (This is more than 1,789 volumes per each working day of the year.)	554,021
Total output DAWN, Vol. I., magazine form, sold at cost	41,625
Total output DAWN, Vol. I., magazine form, given gratis	11,125
Total	606,771
Total output of free TOWERS, Tracts and Newspaper publications of our weekly sermons—stated in the usual form of tract pages (This does not include several millions of Tracts and TOWERS printed and scattered in Germany, Scandinavia, etc., for which see later issue.)	212,696,246

FINANCIAL STATEMENT

Receipts

Balance from last year	$ 3,349.75
"Good Hopes" realized and other Tract Fund donations	83,042.07
Total	$86,391.82

Expenditures

Expended for Pilgrim service. (This year this item is greatly enlarged by reason of including hall rents and advertising expenses, nearly all of which extra was actually sustained by the friends who were served. We have invited their reports of the amounts expended, have credited the same as a Church donation to the Fund, and charged the same in as part of the expenses connected with the Pilgrim service. This also includes the reported expenses of One-Day and General Conventions.)	$17,091.38
Expended on Foreign Missions	24,369.11
Cost of Tracts, TOWERS and other free literature above, with postage, freight, rents, etc	35.670.91
Total expended during 1907	$77,131.40
Balance, overplus for new work	$ 9,260.42

* * *

Although this comfortable balance encourages us to an aggressive campaign for the truth in 1908, we cannot *hope* that the receipts will equal the above report. But, if next year's receipts should be less, we will strive to use them wisely and to remember that our Lord owns all the gold and the silver and the cattle upon a thousand hills. If he sees best to withhold he will have a reason for so doing. Possibly money may be less plentiful in general, and hence the output of DAWN-STUDIES may be less, and the test of the loyalty and faithfulness of the dear colporteurs the more keen. He knows! He knows what is best!

But on the other hand we are most decidedly of the opinion that the harvest message is to have a *much wider* circulation than it has yet had, before the closing in of the world's dark night of sorrow. It is for us to apply to ourselves the message, "Speak to the people that they go forward." It is ours to lay down our lives for the deliverance of the brethren from the yoke of error and the blindness of the adversary, and to "show forth the praises of him who hath called us out of darkness into his marvelous light." Let us be faithful and endure hardness as good soldiers and wait for our Captain's word, "Well done! Faithful over a few things, I will make thee ruler over many things."

THE WORD WAS MADE FLESH

John 1:1-18.—JANUARY 5.

Golden Text—"The Word was made flesh and dwelt among us."

As a pendulum swinging from one extreme to another, passes the true center of gravity midway, so are the conceptions of Christians in general respecting our Lord: they go to one extreme or the opposite. One extreme view declares our Lord Jesus to have been simply a good man, a member of Adam's race as are others, the son of Joseph; others that he was perfect but not preëxistent. Some deny the personality of God, and claim that what is called God is merely an operation of nature—that man is the greatest personal being in existence, and that he was not created but evolved himself from lower conditions. All of these theories we must set aside as being entirely inconsistent with the divine revelation, the Word of God, which teaches us respecting the intelligent Creator that he, in his sympathy and love, provided a Redeemer separate and distinct from our race. The opposite view holds to a personal God, the Creator of all things, and accounts for the honorable station of our Lord Jesus by assuming that he was the Father, but called himself the Son of God in a harmless reception of mankind for a time It assumes also that he was "incarnate"—that is, that God entered a human body and used it in an obsessional sense.

It would be in harmony with the carrying out of this thought to say that when Jesus prayed to the Father he really prayed to himself, but in this mild manner deceived because the disciples were not able to comprehend the great fact that he himself was the Father. Pursuing the same line this theory would imply that our Lord on the cross, praying to the Father, "My God, my God, why hast thou forsaken me?" merely did this for the effect upon the disciples, since he was the Father and could not forsake himself. The same theory carried out supposes that when the body of Jesus died it was merely the moment when God stepped out of it, because it would be claimed that God could not die, and that the universe could not be left even for three days without supervision, and that if God died he could not raise himself from the dead. Therefore this theory compels the thought that our Lord's experiences from first to last were deceptive. We cannot agree with this thought; it is founded upon several errors, and as a whole is repugnant to reason as well as to Scripture.

Another thought along the same line is that the declaration of the Scriptures that there is but one living and true God is to be accepted in an accommodated sense—that there are really three Gods, but that they coöperate so thoroughly in every plan and purpose and act that they might properly be called one God.

According to this theory one person of the Trinity left heaven, was incarnated, and addressed another person of the Trinity as Father, and prayed to him and not to himself, and declared that the Father was greater than he—though this was not really the truth, since they were all one, according to the Westminster Confession, "equal in power and glory." Nevertheless this view also insists that Jesus, being God, was not made flesh, but merely appeared in flesh in an obsessional sense—in the same sense in which the demons took possession of men. According to this claim this God obsessed Mary's babe and dwelt in him until he died, performing through him wonderful works and giving forth wonderful teachings, but being God this one could not die, and therefore did not die at Calvary, but merely allowed the obsessed body to die.

The foregoing statement of the views of Unitarians and Trinitarians is not in exactly the verbiage used by the advocates of these doctrines, but our presentation is truthful, merely stripping their statements of the matter of some of the gloss they would use to hide the difficulties of their theories.

We now come to a consideration of the Bible view of this important subject, which agrees with none of the foregoing.

We do not admit that either we or others have a right to ignore the plain statements of the divine Word, but claim, on the contrary, that the Scripture should be allowed to interpret itself, and that what it presents should be accepted by all Christian people without cavil. Let us look at the subject candidly as presented in this lesson.

"IN THE BEGINNING WAS THE WORD"

The first verse of our lesson, although not a bad translation, fails to give to the English reading the force, the significance of the Greek, and gives the implication that there are at least two Gods, whereas the Scriptures declare that "there is one God, the Father, and one Lord Jesus Christ." (1 Cor. 8:6.) Nowhere in the Scripture are these said to be equal in power and glory. On the contrary, whether we take the words of the apostles, or the prophets, or of the Lord Jesus himself, they all declare in harmony that the "Father is greater than I." "I came not to do mine own will, but the will of him that sent me." (John 14:28; 6:38.) When we read, "In the beginning was the Word and the Word was with God," that makes two, the Word and the God whom he was with or represented, and then the statement that the "Word was God," we are thrown into confusion. How could the Word and God be God? It is here that the Greek gives the relief and makes the matter plain. It reads, "In the beginning was the Word and the Word was with *the* God and the Word was *a* God; the same was in the beginning with *the* God." If we accept this just as the Greek gives it, with the emphasis of the Greek article in the one place and not in the other, then all is straightened out—is clear. Then we can see that originally there was but the "one God, the living [self-existent] and true God"; that the glorious personage in this verse called the Word or Logos was the beginning of the Father's creative work.

This is in full accord with the Scriptural declaration that Jesus was the beginning of the creation of God—the "Firstborn of every creature." (Col. 1:15.) But some one objects, —"You are making Jesus, the Son of God, a created being." We answer, No; we are making nothing. We are just finding out what the Scriptures say; we are twisting nothing. The fault lies in the error of the "dark ages" in assuming that Jesus was one of three Gods or that he was all of the one God. For neither of these positions is there a particle of Scripture. Let us not be wiser than God. If we accept the Bible as the divine revelation—as the voice from heaven said of our Lord Jesus, "This is my beloved Son, hear ye him"—does not the very word son, applied to our Lord, imply that he was not his own father nor coexistent with the Father, but a begotten or subsequent creation? Surely there is no escape from the simplicity of the Scriptural presentation of the subject. "The same was in the beginning with the God" clearly implies a certain time recognized as the beginning, but so far as the heavenly Father himself is concerned, the Scriptures declare, "From everlasting to everlasting thou art God." (Psa. 90:2.) In other words, while it may be beyond our comprehension, it is the Scriptural presentation that the Father alone was without beginning, and that the Son was the beginning of the Father's creative work—created before angels as well as before man.

"ALL THINGS WERE MADE BY HIM"

Let us notice carefully this statement: it refers to the Logos, and is in full harmony with the statement made by the Apostle, "All things are of the Father, all things are by the Son." (1 Cor. 8:6.) The power was of the Father, but it was exercised through the Son, the beginning of his creation, and hence "without him was not anything made that was made." What a beautiful testimony! How honoring to the Father! how honoring to the Son! The Father used the Son as his active agent in every creative work—nothing whatever was done without him. Is not this a sufficiency of honor for our dear Redeemer? Is it is not as much or more than he ever claimed? In his humility he said nothing about his high honor, which he left to be our Redeemer.

The name he used, "The Word of God," the "Logos," was of its significant, and in full harmony with our interpretation, as all scholars must admit. In olden times the kings kept themselves more or less apart from their subjects; they were rarely seen. It is said that it was a custom for them, when addressing multitudes of their subjects, to sit behind a screen or curtain, while in front of this stood the king's interpreter or representative, who spoke the king's words in a loud tone to be heard of all who were there. How beautifully this represents the honorable position of our Lord Jesus. He is the mouthpiece of the Father; he is his representative to every creature, to angels and to men. He is his active agent; by him were all things made, and without him was not anything made.

"In him was life." Abruptly the writer passes from our Lord's great work in the creation of all things to his appearance amongst men. He declares, "In him was life; and the life was the light of men." Our Lord is here contrasted with other men. He was different from others because he was not born of the flesh, though born in the flesh—that is to say, his life did not come from a human father, though it was nourished, matured, by a human mother. It was this peculiarity which marked him as separate and distinct from all of the race. That perfection of life was in marked contrast with the imperfection of the remainder of the race. The death sentence which passed upon father Adam, and which all of his children increasingly inherit, has brought them down to low mental and moral conditions, while our Lord Jesus, having a perfect life transferred from a heavenly condition, was in consequence very different from others of his people. This life constituted the light amongst men. They perceived that he was a remarkable character—"Never man spake like this man." "They marveled at the gracious words that proceeded out of his mouth." (John 7:46; Luke 4:22.) They had never before seen one in whom was life: all others whom they had met, like themselves, were dying creatures, nine-tenths dead.

"And the light shineth in darkness, and the darkness comprehendeth it not." Not only is it true that the sin-darkened ones of our Lord's day comprehended him not, nor the light of truth and grace which shined from him, but it is still true that the darkened class comprehendeth not. "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4.) This is the Apostle's explanation of the matter—he still blinds the darkened class, and their eyes will not be opened until, at the second coming of Christ, Satan shall be bound for a thousand years; and then, during that Millennial period, under the reign of our dear Redeemer, all the blind eyes shall be opened and all the deaf ears shall be unstopped, and every creature shall come to a knowledge of the mercy and goodness and love of God, operating through Jesus Christ our Lord.

JOHN, OUR LORD'S FORERUNNER

The people indeed recognized John the Baptist as a notable character and servant or messenger of Jehovah, and this the Evangelist corroborates, saying that he was sent from God to be a witness of that Light. But John's witness was received by comparatively few, though it was given to all the favored nation to whom the Light was sent. The fact that John as a servant of God was given that honorable position of identifying and declaring Jesus as the Messiah, the Son of God, which taketh away the sin of the world, was of itself an assurance that the great One thus introduced and announced was very great in the estimation of Jehovah God, very honorable, the Messenger of the Covenant.

"HE WAS THE TRUE LIGHT"

"He was the true light, which lighteth every man that cometh into the world." This is a prophetic statement, for our Lord at his first advent did not even enlighten all of his own nation, and made no attempt whatever to enlighten the world of mankind. Nevertheless it is God's purpose that ultimately all shall see, all shall know of his love and wonderful provision. And our Lord Jesus is that great Light, the great Enlightener, that is yet to enlighten Adam and every member of his race. When amongst men the glorious Light was not fully revealed, even though what the Jews did see caused them to marvel. Our Lord himself, according to the Scriptures, "learned obedience by the things which he suffered," and was thereby prepared for his exaltation, his glorification, which he received when he had finished the work which the Father gave him to do—when on the third day thereafter the Father raised him from the dead by his own power, to glory, honor, immortality, the divine nature. Now, in his highly exalted condition, he is still the true Light which shineth with a brightness above that of the sun at noonday. He is to be the great Sun of Righteousness which, during the Millennial age, shall bless and enlighten every man that cometh into the world; and we are given the blessed assurance that the church, the bride class, the elect, will be with him in that glorious mission of blessing and enlightenment.—Matt. 13:43.

"HE WAS IN THE WORLD"

"The world was made by him and the world knew him not. He came unto his own, and his own received him not." These words set forth in plain perspective the dignity of the Son of God, who was made flesh and dwelt among us. The world knew him not! and, still more surprising, his own nation, the Jews, knew him not! although they had been instructed from the beginning of their nationality to look for the Messiah, and although to them a description had been given—not only that he should be very great, but also that he should be born

of a virgin and made of no reputation. How they received him not is clearly set forth in the Scriptures: they mocked him, derided him, rejected him; they preferred instead of him Barabbas, the robber; at the instigation of their priests and doctors of the Law they cried, "Away with him! Crucify him!"

But while this was the course of the majority, a few had the eyes to see and ears to hear the message of God's love which came through him as the Word of God. Of this our lesson tells, saying, "As many as received him to them gave he power [privilege or right] to become the sons of God, even to them that believe on his name." These were the "Israelites indeed," of whom were the twelve apostles and the seventy, also the "500 brethren," and those Jews subsequently reached on the Day of Pentecost and afterward during the entire harvest of their age. These had formerly belonged to the house of Moses, the house of servants—"For Moses, verily, was faithful as a servant over all his house." But now, the due time having come, these favored ones saw the true Light, because they were in the proper attitude of heart, and they received from him not only forgiveness of their sins through the merit of his sacrifice, but also the begetting of the holy Spirit—an adoption by the holy Spirit into the family of the sons of God—quite a step above their previous position as merely members of the house of servants, for of our Lord it is written that Christ as a son was faithful over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.—Heb. 3:6.

The following verse (13) emphasizes all this, saying, "Which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We render here the term *gennao* begotten, and not born, as in our common version, for although the same Greek word is used interchangeably as referring to begettal and birth, yet there is that in the construction of the Greek sentence which fixes it here as signifying begetting. It refers to our begetting of the holy Spirit, whereas our birth of the holy Spirit is the Scriptural designation for the resurrection. It was not along family lines of blood relationship, not along fleshly lines of worldly sympathy and judgment, not according to man's wealth or wisdom that some were changed from being members of the house of servants and made members of the house of sons of God, under Christ. It was of God that all this came to them, because they were Israelites indeed in whom there was no guile—the very class for whom God had prepared the exceeding great and precious arrangements of his plan. Only such are at present able to appreciate the full riches of God's grace and loving kindness. As sons of God, as members of the royal priesthood, they are privileged to have a greater fellowship in the great High Priest Jesus, and a greater intimacy with the divine Word than is granted to others. As the Lord expressed the matter, "Unto you it is given to know the mystery of the kingdom of God; but unto those who are outsiders, these things are spoken in parables."—Mark 4:11.

"THE WORD BECAME FLESH"

The last verse of our lesson contains much food for thought: from it our Golden Text was selected. It declares that the Word was made flesh. The revised version renders it, "The Word became flesh." Both are correct, and both contradict the two extremes of view held by Christendom. It was the Word that was made flesh, and hence our Lord's was not an ordinary birth. On the other hand, note that it does not say that the Word was incarnated or got into flesh or obsessed it, but says quite correctly, "The Word was made flesh—the Word became flesh." Let us make no mistake in the reading of this message on this important subject; let us take it just as it is written, without twisting. The lesson is that the great One, the beginning of the creation of God, the only begotten of the Father, full of grace and truth, came down from that glorious condition as a spirit being and was made flesh and dwelt among us, as the Apostle says. "The man Christ Jesus" was not an incarnated being, but was himself the One who had been with the Father, and whose nature as a spirit being had been changed, exchanged for human nature as a fleshly being. It was when he made his consecration at thirty years of age and symbolized it in water baptism that he received his begetting of the holy Spirit to a new nature, a spiritual nature, as high or higher than he had before. From that moment on he was the Anointed One, which in the Greek signifies the Christ, and in the Hebrew the Messiah. He was anointed with the holy Spirit, with the oil of joy above his fellows. And directly after this anointing came upon the Master, he began the work of selecting those who were to be joint-heirs, otherwise styled the members of his body, the under priesthood, the bride, the Lamb's wife. In the preceding verse we have seen how some of these "fellows" were given liberty to become the sons of God—to be begotten of the holy Spirit, with a view to their ultimately reaching the same glorious nature.

It is not the Word made flesh that was glorified and exalted; rather the Word made flesh offered up himself a living sacrifice to the Father and carried out that sacrificing covenant, completing it at Calvary when he cried, "It is finished." The sacrifice was finished, the Word made flesh had died, had ceased to be. Neither was that Word made flesh ever revived. No, he gave his life a ransom for many, for Adam and all his race, and never revived as a man, never took back that sacrifice. Hence we may go free. As it is written, "Deliver him from going down into the pit: for I have found a ransom for him."—Job 33:24.

But if the Word made flesh died and did not rise again, what did arise from the dead? and who is the Lord of Glory that now ever liveth? We reply that the Lord of Glory was begotten at the time the Word made flesh offered up himself, namely, at the time of our Lord's consecration and symbolization of that covenant at Jordan. Not the newly begotten Son of God, begotten of the holy Spirit, but the Word made flesh sacrificed himself, gave himself up as a man, with all of his earthly rights and privileges sacrificed on behalf of father Adam for the restoration of Adam and all those condemned to death through him. This new creature, begotten of God by the holy Spirit, prospered, grew, developed, as the Word made flesh yielded and finally died. This new creature, which did the sacrificing of the man Christ Jesus, was the One recognized of the Father, the One who gave his flesh for the life of the world. (John 6:51.) This new creature's life was not given for the life of the world, the new creature was not sacrificed for sins. No! it was the Word made flesh, the man Jesus, that was sacrificed, while Jesus the new creature, begotten again, was delivered in the resurrection—raised from the dead on the third day by the Father. He it was who ascended up on high, there to appear in the presence of God on behalf of the church, which is his body, the under-priesthood, and on behalf also of all the household of faith, the antitypical Levites.

Meantime not only the faithful of natural Israel, but also the called-out ones from amongst the Gentiles have been privileged to walk in their Master's footsteps. True, they had not perfect flesh as he had; true, it could not be said of them as of him that in them was life. But to them was imputed life, because they believed—they were justified through faith, and their sins and imperfections reckonedly covered. Hence from this, the divine standpoint, they were thenceforth like their Lord. They also consecrated their flesh, they also were begotten of the holy Spirit, they also were reckoned as new creatures, they also crucified the flesh with its affections and desires, they also laid down their lives, their flesh, in death, and to them also was the promise that eventually, as the Father raised up Jesus from the dead, so also will he raise them up in his likeness, in his resurrection—the first resurrection of the blessed and holy. They like their Lord will never more be of the human nature: when perfected as new creatures they will be like their Lord, see him as he is and share his glory, because they will be changed—because "flesh and blood cannot inherit the kingdom of heaven."—1 Cor. 15:50.

When the Apostle says, "And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth," we may not surely know his thought. He may have meant that subsequent to our Lord's resurrection he and the other apostles had beheld the Lord's glory when he had manifested himself to them; or he may have meant that during the days of his flesh before his sacrifice of it was complete, that they beheld his glory, his honor, his dignity, his perfection, as the earthly image of God—God manifest in the flesh. In any event we may here apply to ourselves, not only a good doctrinal lesson, but also a good practical lesson, for we are amongst those who are hoping to make our calling and election sure, that we may become joint-heirs with our dear Redeemer in his glory and kingdom. The lesson shows us clearly that if we would be so honored by a share of his resurrection, we must be faithful now and make our calling and election sure by walking in his steps and finishing the sacrificing of our flesh: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, your reasonable service."—Rom. 12:1.